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THE HARVARD ORIENTAL SERIES

VOLUME TWENTY

HARVARD ORIENTAL SERIES

EDITED

WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

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IMPERIAL ACADEMY OF RUSSIA, AND THE INSTITUTE OF FRANCE

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RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION

BY

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PART 1: THE REPEATED PASSAGES OF THE RIG-VEDA,
SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-
VEDA, WITH CRITICAL COMMENTS AND NOTES

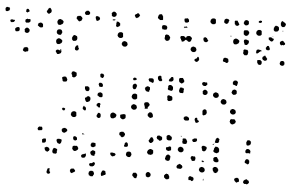
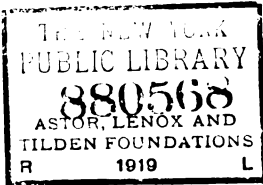
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CONTENTS

	PAGE
PREFACE	xvii
ABBREVIATIONS	xx
INTRODUCTION	1
Parts and Sources and Purpose of the present work	1
The three principal parts or divisions of the work :	
Part 1: The main body of the work (see page vi)	1
Text of repeated passages, in order of Rig-Veda, and with comments	1
Part 2: Explanatory and analytic (see page vi)	1
Chapter 1: Disposition of the repeated passages in ten classes (cf. p. vi)	1
Chapter 2: Metrical variations by addition or subtraction or verbal change	1
Chapter 3: Lexical and grammatical variations of repeated pādas (cf. p. vii)	1
Chapter 4: The themes of the repetitions (cf. p. viii)	1
Main subdivision A: Repetitions relating to the same god or group of divinities (p. ix)	
Main subdivision B: Repetitions relating to two different gods or groups (cf. p. xi)	
Chapter 5: Relative chronology of books and minor collections (cf. p. xv)	1
Part 3: Lists and Indexes (see page xvi) :	
Sources of the material for the present work	1
The published Vedic Concordance	1
The unpublished Reverse Concordance: present status of the same	2
Purpose of the present work	3
 Character and scope and bearing of Rig-Veda repetitions	 3
Most general statements as to the repetitions	3
Mass or amount of the repeated material	4
The nature of partial repetitions	4
The nature of concatenation or catenary structure	5
Illustrative examples of catenary structure	5
Concatenated lines which differ only in the order of their words	7
Repeated lines containing questions and answers	7
Concatenation of entire distichs	8
Boundary between repetitions and similarities an ill-defined one	8
Word-for-word repetitions distinguished from partial (less important) ones	10
Similarity of verses due to identical cadences	10
Illustrative examples of cadences	12
Hymns of like tenor which distinctly avoid verbal repetition	12
Imitative hymns: the Vāḷakhilyas	13
Other imitative hymns: 4.13 and 14; 9.104 and 105	13
Imitative strophes	14

	PAGE
Juxtaposition of hymns with similar openings.	14
Consecutive imitative stanzas	14
Imitative stanzas scattered through the RV.	15
Hymns parallel in structure (not wording) and with same final stanza	16
Similarity of obviously ritualistic hymns.	16
Similarities in mythic or legendary hymns	18
Literary or historical repetitions	19
On 'late hymns' and 'early hymns'	20
Relative character of Rig-Veda chronology, and its criteria	21
Repetitions in their bearing on questions of exegesis	22
On inconsistent renderings of repeated passages	22
PART 1: THE REPEATED PASSAGES OF THE RIG-VEDA	25
Systematically presented in the order of the Rig-Veda	
With the traditional statements of the Sarvānukramaṇī	
As to their authorship and divinity	
And with critical comments and notes	
Especially as to the relative chronology of the passages repeated	
Explanations relating to Part 1 or the main body of this work	27
Twelve notes as to the order of the repeated passages	
And as to their different kinds and varying importance, and so on	
The actual text of the repeated passages, with comments	29
Repeated passages belonging to book 1	29
Repeated passages belonging to book 2	162
Repeated passages belonging to book 3	180
Repeated passages belonging to book 4	211
Repeated passages belonging to book 5	242
Repeated passages belonging to book 6	274
Repeated passages belonging to book 7	306
Repeated passages belonging to book 8	336
Repeated passages belonging to book 9	402
Repeated passages belonging to book 10	463
PART 2: EXPLANATORY AND ANALYTIC	489
Chapter 1: Disposition of the repeated passages in ten classes	491
Classification according to extent and interrelations of the repeated passages	
Class 1. Groups of stanzas are repeated	492
" 2. Entire single stanzas unchanged as refrains at the end of hymns	493
" 3. Entire single stanzas, not refrains, repeated in any part of a hymn	494
" 4. Substantially identical stanzas repeated with changes	495
" 5. Similar stanzas	498
" 6. Distichs repeated unchanged	501
" 7. Distichs repeated with changes	505
" 8. Single pādas repeated with additional repetitive word or words	508
" 9. Two or more unconnected pādas recurrent in the same pair of hymns or in a pair of adjacent hymns	511
" 10. Stanzas containing four or three or two pādas repeated in different places	514

Chapter 2: Metrical variations as results of addition or subtraction or verbal change in repeated pādas	523
General aspects of metrical variations	523
Expansion of one pāda into two pādas	523
Interrelation of triṣṭubh and jagatī and	
Interrelation of both with octosyllabic pādas	524
Metrical variation as criterion for relative chronology	525
Verbal changes as affecting minor matters of metric habit	526
Verses whose inferior metre indicates later date	527
Problematic cases of interchange between good and bad metre	528
Analytic grouping of the metrical variations	528
Class A: Variations as between several types of long (trimeter) lines	529
A 1. Interchange between triṣṭubh and jagatī lines without change of meaning	529
A 2. Interchange between the same with slight change of words and meaning	530
A 3. Interchange between triṣṭubh and jagatī with grammatical change	531
A 4. Interchange between triṣṭubh and jagatī with change of meaning	532
A 5. Interchange between triṣṭubh and jagatī as suggesting relative age	533
A 6. Interchange between triṣṭubh and dvipadā virāj	534
Class B: Variations as between short (dimeter) and long (trimeter) lines	535
B 1. On 'false' jagatī or triṣṭubh	535
B 2. Pādas of the Vimada-hymns which occur also without the refrain dipody	536
B 3. Other refrain pādas which occur also without the refrain dipody	536
B 4. Pādas with dipody appendage which is not refrain	537
B 5. Expansion in general of an octosyllabic pāda into a triṣṭubh or jagatī	538
B 6. Expansion of an octosyllabic pāda into a jagatī	538
B 7. The same process with incidental changes	539
B 8. Expansion of an octosyllabic pāda into a triṣṭubh	540
B 9. Faulty verses of eight syllables interchanging with regular triṣṭubh or jagatī	541
B 10. Cases where four syllables appear to be prefixed to an octosyllabic pāda	543
B 11. Cases where the expansion is by insertion	545
Chapter 3: Lexical and grammatical variations of repeated pādas	548
Class A: Lexical variations	548
Class B: Grammatical variations	548
Matters preliminary to the subdividing of Class A:	
The terms 'synonymous' and 'non-synonymous' pādas	548
Definition of synonymous pādas	548
On ūha-pādas as indicated by change of theme in repeated pādas	550
Downright ūha-pādas	551
Class A, Lexical variations: Six subdivisions	551
A 1. Synonymous pādas with the same or closely similar words in changed order	552
A 2. The same with interchanged synonymous words, but no change of metre	553
A 3. Synonymous pādas with interchanged synonymous words with change of metre	556
A 4. Synonymous pādas with added or subtracted words	557

	PAGE
A 5. Synonymous pādas expressing or implying change of god or person or the like	558
A 6. Non-synonymous pādas without or with change of metre	559
 Matters preliminary to the subdividing of Class B :	
Character and scope of grammatical variations	561
Class B, Grammatical variations : Eleven subdivisions	562
B 1. Gratuitous and metrical variations in verbs or substantives	562
B 2. Variation of second and third persons	563
B 3. Variation of first and other persons	564
B 4. Variation of grammatical number in finite verbs and participles	565
B 5. Variation of finite verbs and participles or gerunds or the like	566
B 6. Sporadic and complex variations of verb	566
B 7. Variation of vocatives and other cases	567
B 8. Variation of nominatives and accusatives	567
B 9. Other variations of case	568
B 10. Variations of number and gender	569
B 11. Variation of pronouns	569
Supplementary statement as to suspension of the Nati	570
 Chapter 4: The themes of the repetitions	571
Stability or flexibility of the verses according as they are applied to the same or to different themes	571
Critical significance of the use of the same line with different themes	571
Formulaic lines and their adaptation to different themes	572
Verses containing figures of speech adapted to different situations	574
Verses ascribing creative or cosmic acts to the gods (Henotheism)	575
List of verses mentioning creative or cosmic acts	575
Cosmic acts connected with the sun and heaven and light	576
Control of the world and its creatures and its laws by the gods	576
Verses expressing more general ideas that befit a religious text	577
 Piety and service of the gods :	
Pious men and households	577
Gods as source of inspiration	578
Barhis: spreading of the sacrificial straw as act of piety	578
Prayers and hymns: call upon the gods	578
Soma-sacrifices and others	578
Expiatory formulas and the like	579
Rivalry for the favour and presence of the gods	579
 Protection of the gods in misfortune, against enemies, &c. :	
Getting over misfortune	580
Protection and help in general	580
Against plots, hostilities, and misfortune	580
Destruction of enemies	581

	PAGE
Prayers for long life, offspring, prosperity, and liberal patronage :	
Long life	581
Sons and servants	581
Goods and blessings in general	581
Wealth, especially in cattle and horses	581
Great or lasting fame	582
Liberal patronage	582
Figures of speech and Formulas	582
Various similes	588
Miscellaneous statements which have assumed a formulaic character	588
Repetitions relating to the gods	584
Repetitions relating to one and the same god	584
Repetitions relating to different gods	585
Repetitions containing similes based on verses containing direct statements	586
Verses clearly transferred from one god to another	587
Three classes of repetitions relating to the gods	588
Class A : Repetitions relating to the same god or group of divinities (see below)	588
Class B : Repetitions relating to two different gods or groups of divinities (p. xi)	588
Class C : Repetitions relating to more than two divinities (p. xv)	588
Class A : Repetitions relating to the same god or group of divinities	589
Agni : General statement	589
Agni as burning or shining or consuming or pervading fire	589
Agni as mediator and messenger between men and gods	589
Agni as embodiment of the priesthood (Hotar, Rtvij, Purohita)	590
Agni as oblation-bearer and leader at the sacrifice	590
Agni in mythological and cosmic aspects	591
Agni as protector and enricher of men	591
Agni as recipient of praise and sacrifice	592
Indra : General statement	592
Indra as demiurge :	
Indra as slayer of Vṛtra (Ahi) and releaser of the Waters	593
Indra as slayer of other demons and enemies	593
Indra's other demiurgic or divine acts	593
Indra's cosmic power and relation to other gods	594
Indra's warlike might	594
Indra as chief consumer of Soma	595
Indra as protector and enricher of men	596
Indra as recipient of praise and sacrifice	596
Soma : General statement	597
Soma : ritual preparation of Soma : washing and cleaning	598
Soma : straining	598
Soma : pressing and flowing and clearing	598
Soma and its admixtures	599

	PAGE
Soma and its vessels	600
Soma benefits Indra and other gods	600
Soma as protector and enricher of men	601
Soma's divine and other qualities : Soma-worship	601
Açvins : General statement	602
Açvins : Their wonderful deeds	602
Açvins' chariot	602
Açvins as protectors and enrichers of men	603
Açvins as recipients of praise and sacrifice	603
Uşas	604
Maruts	604
Āditya-group : Mitra, Varuṇa, Aryaman, Aditi : General statement	605
Ādityas as upholders of the divine order, &c.	605
Ādityas as protectors and enrichers of men	605
Āditya-worship in general	606
Viçve Devāḥ	606
Sūrya (Sūra) and Savitar (Tvaṣṭar, Bhaga)	606
R̥bhus	607
Vāyu	607
Bṛhaspati	607
Rudra	607
Parjanya	607
Viṣṇu	607
Sarasvatī	608
Vāc	608
Trātar	608
Ahi Budhnya	608
Dadhikrā	608
Devapatnyaḥ	608
Pitarah	608
Uçjah	608
Grāvan or Press-stones	608
Āpri-divinities	608
Dānastuti or praise of liberality to the priests	608
Dissimilar dual gods (Devatādvandvas) : General statement	609
Indra and Agni	609
Indra and Vāyu	609
Indra and Varuṇa	609
Indra and Viṣṇu	609
Indra and Bṛhaspati or Brahmanaspati	609
Dyāvā-Pṛthivī or Dyāvā-Bhūmī	610
Pṛthivī and Antarikṣa	610

Class B : Repetitions relating to two different gods or groups of divinities **PAGE**
610

Agni with other divinities :

Agni and Indra	611
Agni and Soma	612
Agni and Bṛhaspati or Brahmanaspati	618
Agni and Maruts	613
Agni and Vāyu	613
Agni and Aṇvins	613
Agni and Sūrya or Savitar	613
Agni and Tvaṣṭar	613
Agni and Viṣṇu	613
Agni and Pūṣan	613
Agni and Uṣas	614
Agni and Varuṇa	614
Agni and Yama	614
Agni and Apāh Napāt	614
Agni and Manyu	614
Agni and Sarasvatī	614
Agni and Rātri	614
Agni and Viṣve Devāḥ	614
Agni and dissimilar dual gods	614
Agni in miscellaneous relations	614

Indra with other divinities :

Indra and Agni	615
Indra and Soma	615
Indra and Maruts	616
Indra and Aṇvins	616
Indra and Vāyu	616
Indra and Rudra	617
Indra and Bṛhaspati or Brahmanaspati	617
Indra and Parjanya	617
Indra and Sūrya or Savitar	617
Indra and Tvaṣṭar	617
Indra and Viṣṇu	617
Indra and Pūṣan	617
Indra and Uṣas	617
Indra and Varuṇa	617
Indra and Vena	617
Indra and Manyu	617
Indra and Sarasvatī	617
Indra and Apvā	618
Indra and Rodasī	618
Indra and Viṣve Devāḥ	618
Indra and dissimilar dual gods	618
Indra in miscellaneous relations	618

	PAGE
Soma with other divinities :	
Soma and Agni	618
Soma and Indra	618
Soma and Brahmanāspati	618
Soma and Vena	618
Soma and Savitar	618
Soma and Pūṣan	618
Soma and Uṣas	619
Soma and Sarasvant	619
Soma and Varuṇa	619
Soma and Sadāsaspati	619
Soma and Anumati	619
Soma and Viṣve Devāḥ	619
Soma and dissimilar dual gods	619
Soma in miscellaneous relations	619
Açvins with other divinities :	
Açvins and Agni	619
Açvins and Indra	619
Açvins and Uṣas	619
Açvins and Sūrya	620
Açvins and Sarasvatī	620
Açvins and Ādityas	620
Açvins and Maruts	620
Açvins and dissimilar dual gods	620
Ādityas with other divinities :	
Varuṇa and other gods	621
Mitra and Varuṇa and other gods	621
Ādityas and other gods	621
Maruts with other divinities :	
Maruts and Agni	622
Maruts and Indra	622
Maruts and Açvins	622
Maruts and Ādityas	622
Maruts and Viṣve Devāḥ	622
Maruts and Ṛbhus	622
Maruts and Brahmanāspati	622
Maruts and Vāyu	622
Maruts and dissimilar dual gods	622
Maruts in miscellaneous relations	622
Uṣas with other divinities :	
Uṣas and Agni	622
Uṣas and Indra	622
Uṣas and Soma	622
Uṣas and Açvins	622
Uṣas and Sūrya or Savitar	622

	PAGE
Uṣas and Sarasvatī	623
Uṣas and Vāc	623
Uṣas in miscellaneous relations	623
Viṣve Devāḥ with other divinities :	
Viṣve Devāḥ and Agni	623
Viṣve Devāḥ and Indra	623
Viṣve Devāḥ and Soma	623
Viṣve Devāḥ and Varuṇa	623
Viṣve Devāḥ and Ādityas	623
Viṣve Devāḥ and Maruts	623
Viṣve Devāḥ and Pitarah	623
Viṣve Devāḥ and dissimilar dual gods	623
Sūrya or Savitar or Tvaṣtar with other divinities :	
Sūrya and Savitar, and Agni	623
Tvaṣtar and Agni	623
Sūrya and Savitar, and Indra	623
Tvaṣtar and Indra	623
Savitar and Soma	623
Sūrya and Aṇvins	623
Sūrya and Savitar, and Uṣas	623
Sūrya and Parjanya	623
Sūrya and Savitar in miscellaneous relations	624
Ṛbhus with other divinities :	
Ṛbhus and Maruts	624
Ṛbhus in miscellaneous relations	624
Vāyu with other divinities :	
Vāyu and Indra	624
Vāyu and Ādityas	624
Vāyu and Maruts	624
Vāyu and Sindhu	624
Vāyu and Indra-Vāyu	624
Bṛhaspati or Brahmanaspati with other divinities :	
Bṛhaspati and Agni	624
Bṛhaspati and Indra	624
Brahmanaspati and Soma	624
Brahmanaspati and Maruts	624
Bṛhaspati and Rudra	624
Bṛhaspati (Brahmanaspati) and Sarasvatī	624
Bṛhaspati and Aponaptar	624
Brahmanaspati and Indra-Agni	624
Rudra with other divinities :	
Rudra and Indra	625
Rudra and Bṛhaspati	625
Parjanya with other divinities :	
Parjanya and Indra	625

	PAGE
Parjanya and Sūrya	625
Parjanya and Viçvakarman	625
Viṣṇu with other divinities :	
Viṣṇu and Agni	625
Viṣṇu and Indra	625
Pūṣan with other divinities :	
Pūṣan and Agni	625
Pūṣan and Indra	625
Pūṣan and Soma	625
Pūṣan and Indra-Agni	625
Sarasvatī (Sarasvant) with other divinities :	
Sarasvatī and Agni	625
Sarasvatī and Indra	625
Sarasvant and Soma	625
Sarasvatī and Aṇvins	625
Sarasvatī and Uṣas	625
Sarasvatī (Sindhu) and Vāyu	625
Sarasvatī and Brahmanaspati	625
Vāc with other divinities :	
Vāc and Uṣas	625
Vāc and Viçvakarman	625
Vena with other divinities :	
Vena and Indra	626
Vena and Soma	626
Viçvakarman with other divinities :	
Viçvakarman and Parjanya	626
Viçvakarman and Vāc	626
Manyu with other divinities :	
Manyu and Agni	626
Manyu and Indra	626
Pitarah with other divinities :	
Pitarah and Viçve Devāḥ	626
Pitarah and Indra-Agni	626
Grāvāṇah or Grāvāṇāu with other divinities :	
Grāvāṇah and Ādityas	626
Grāvāṇah and Rbhus	626
Grāvāṇāu and Uṣāsānaktā	626
Āpri divinities in miscellaneous relations	626
Dānastuti in miscellaneous relations	627
Minor divinities in miscellaneous relations	627
Dual gods in relation to other dual gods and also to plural gods	628
Aṇvins	629
Indra-Agni	629

Contents : Part 2, Chapters 4 and 5

XV

	PAGE
Indra-Vāyu	629
Indra-Varuṇa	630
Indra-Bṛhaspati or Indra-Brahmanaspati	630
Indra-Soma	630
Indra-Viṣṇu	630
Indra-Pūṣan	630
Indra's Hari	630
Agni-Soma	630
Agni-Parjanya	630
Soma-Pūṣan	630
Mitra-Varuṇa	630
Uṣās-Naktā	631
Dyāvā-Prthivi	631
Dāivyā Hotārā	631
Grāvāṇṣu	631
 Class C : Repetitions relating to more than two divinities	631
General statement	631
List of correspondences	632
 Chapter 5 : Relative chronology of books and minor collections	634
Untrustworthiness of Anukramanī-statements shown by the repetitions	634
Critical value of author-names mentioned in the verses themselves	634
Intrinsic criteria of relative dates	635
How these criteria determine the relative dates of single hymns	635
Examination of such hymns for other indications of relative date	636
Massing of repetitions as a criterion of the relative date of maṇḍalas or other collections	638
Massing of repetitions in the eighth book	639
Superior or inferior quality of repetitions in a given collection as a criterion of date	640
Application of this criterion to the <i>Valakhilya</i> hymns	640
Application thereof to the eighth book as a whole shows its lateness	641
Sporadic instances in which the eighth book shows superior verses	642
Quality of repetitions in the strophic collections of the first book (hymns 1-50)	643
The ninth or Pavamāna Soma book	644
Quality of the repetitions in the family-books	644
The second maṇḍala	644
The third maṇḍala	645
The fourth maṇḍala	645
The fifth maṇḍala	645
The sixth maṇḍala	645
The seventh maṇḍala	646
Conclusions as to the family books as a whole	646
On the relations of the third and seventh maṇḍalas	646
The remaining groups of the first maṇḍala (hymns 51-191)	647
The tenth maṇḍala	649

	PAGE
PART 3: LISTS AND INDEXES	651
1. List of repeated cadences of Rig-Veda lines	653
Alphabetized reversely, that is, according to the sequence of the letters of each line taking those letters in a reversed order	654
2. List of lines repeated in one and the same hymn	675
3. List of refrain-lines	677
4. Index of Sanskrit words	681
5. Index of subjects	684
Additions and corrections	689

PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks: 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', American Journal of Philology, xxxiii. 1 ff.; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', Indogermanische Forschungen, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled Vedic Variants, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, Der Rig-Veda, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the RV. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E. g., the third book of the Viçvāmitras and the seventh book of the Vasisthas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately: every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the RV. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e. g., is the full significance of the cosmo-mythic repetition: 7.33.7^b, tisraḥ prajā āryā jyotiragrāḥ: 7.101.1^a, tisro vācaḥ pra vada jyotiragrāḥ; why this imitativeness in the words tisraḥ and jyotiragrāḥ with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11^b, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.3^c, sapta svasāro abhi saṁ navante: 10.71.3^d, tām sapta rebhā abhi saṁ navante.

It is scarcely necessary to recommend to the attention of serious

students of the Mantras the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the Vedic Concordance I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its externals, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

MAURICE BLOOMFIELD.

JOHNS HOPKINS UNIVERSITY, BALTIMORE,
May, 1916.

ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's Vedic Concordance, and duly explained in the Introduction to that work, pages xvi-xxii.

- AJPh.** American Journal of Philology.
Arnold, VM. E. Vernon Arnold, Vedic Metre.
Bergaigne. Abel Bergaigne, La Religion védique d'après les Hymnes du Rigveda.
Bezz. Beitr. Beiträge zur Kunde der indogermanischen Sprachen.
Concordance. M. Bloomfield, A Vedic Concordance.
Grassmann. Hermann Grassmann, Rig-Veda übersetzt.
GSAl. Giornale della Società Asiatica Italiana.
Hillebrandt, Ved. Myth. Alfred Hillebrandt, Vedische Mythologie.
IF. Indogermanische Forschungen.
Ind. Stud. Albrecht Weber's Indische Studien.
JA. Journal Asiatique.
JAOS. Journal of the American Oriental Society.
KZ. Kuhn's Zeitschrift für vergleichende Sprachforschung.
Ludwig. Alfred Ludwig, Der Rigveda oder die heiligen Hymnen der Brähmana.
Ludwig, Die neuesten Arbeiten. A. Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung.
Ludwig, Kritik. A. Ludwig, Über die Kritik des Rigveda-Textes.
Ludwig, Ueber Methode. A. Ludwig, Ueber Methode bei Interpretation des Rigveda.
Muir, OST. J. Muir, Original Sanskrit Texts on the origin and history of the people of India.
Oldenberg, Prol. Hermann Oldenberg, Die Hymnen des Rigveda. Metrische und textgeschichtliche Prolegomena.
Oldenberg, RV. Noten. Hermann Oldenberg, Rigveda. Textgeschichtliche und exegetische Noten.
Pet. Lex. Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St. Petersburg).
SBAW. Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.
SBE. Sacred Books of the East.
Ved. Stud. Richard Pischel und Karl F. Geldner, Vedische Studien.
WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.
ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

Parts and sources and purpose of the present work

The three main parts of the present work.—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated pādas of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of Kātyāyana's Sarvānukramanī, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanatory and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated pādas. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (maṇḍalas) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions,

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e.g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e.g. :

sāśahyāma pṛtanyataḥ 8.40.7
indratvotāḥ sāśahyāma pṛtanyataḥ 1.132.1.¹

Or, very frequently a single word² at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus :

aṣatrur indra januṣā sanād asi 1.102.8
anāpir indra januṣā sanād asi 8.21.13.

There appeared to be but one way to reach these materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,³ and I had announced the plan of it briefly in 1908.⁴ The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus :

agnī ratho na vedyāḥ 8.19.8
agnim ratham na vedyam 8.84.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

The Reverse Concordance and its present status.—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

¹ See p. vii, Class B 6.

² Or even a single letter, as in the case of verses beginning pra ṇo and pra no.

³ Vedic Concordance, pp. x^b and xiv^a.

⁴ 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., more particularly p. 288.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

The purpose of the present work.—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (pāda), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

Character and scope and bearing of Rig-Veda repetitions

Most general statements as to the repetitions.—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called *Valakhilya* hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or pādas of a stanza; repetitions of distichs; and repetitions of single verses or pādas. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,

written out in full.¹ The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

Mass or amount of the repeated material.—Groups of stanzas, stanzas, parts of stanzas, distichs, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly $2\frac{1}{2}$ times, making a total of about 6,000 pādas. This count does not include such as are repeated, for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, *perhaps not less than one-fifth of the entire Rig-Veda collection.*²

The nature of partial repetitions.—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anustubh-gāyatrī) metre to the longer (triṣṭubh-jagatī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

¹ Cf. A. Guérinot, *Journal Asiatique* (1907), 10. x. 585 ff.

² The RV. is usually estimated at about 40,100 pādas. According to the Caranavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (Vāṅkala Çākhā) is 10,581,

or (Çākala Çākhā) 10,417; see Weber, *Indische Studien*, iii. 256; x. 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Caranavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

The nature of concatenation or catenary structure.—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.42.1, 2; 13.1.46–48; ApÇ. 14.33.6.¹ I have treated briefly this feature of mantra composition as far as the AV. is concerned in my Prolegomena to that Veda.² I would add here that this phase of rhetoric is known also in the Avesta;³ and that it is especially analogous to so-called parallelism in Hebrew poetry.⁴ Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.⁵

Illustrative examples of catenary structure.—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

tañ mã sañ sṛja varcasā 1.23.23^d

sañ mägne varcasā sṛja 1.23.24^a

ṛṇor aksañ na cakryoḥ 1.30.14^d

ṛṇor aksañ na çacibhiḥ 1.30.15^d

tvam na indra rāyā pariṇasā 1.129.9^a

tvam na indra rāyā tarūṣasā 1.129.10^a

tasminn ā tasthur bhuvanāni viçvā 1.164.13^b

tasminn ārpitā bhuvanāni viçvā 1.164.14^d

¹ Cf. also RV. 10.98.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.7^c concatenates with 10.2.1^a. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

² See The Atharva-Veda (Indo-Aryan Encyclopedia), §40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

³ E. g. Yasna 9.17, 18; 45.1, 2; Yasht 5.62, 63; 10.82.

⁴ See David H. Müller, Die Propheten in ihrer ursprünglichen Form, e. g. pp. 180, 183, 186.

⁵ RV. 2.11 illustrates well this latter class of vaguer catenary structure.

tve devā havir adanty āhutam 2.1.13^d
 āsā devā havir adanty āhutam 2.1.14^b
 mandro viçvāni kāvyāni vidvān 3.1.17^b
 agnir viçvāni kāvyāni vidvān 3.1.18^d
 yā jāgrvir vidathe çasyamānā 3.39.1^o
 vi jāgrvir vidathe çasyamānā 3.39.2^b
 ekaṁ vicakra camasaṁ caturdhā 4.35.2^d
 vy akṛṇota camasaṁ caturdhā 4.35.3^a
 rayiṁ divo duhitaro vibhātīḥ 4.51.10^a
 tad vo divo duhitaro vibhātīḥ 4.51.11^a
 yad īm somāsaḥ suçutā amandan 5.30.10^d
 yad īm somā babhrudhūtā amandan 5.30.11^a
 sā vy ucha sahlyasi 5.79.2^o
 yo vy āuchaḥ sahlyasi 5.79.3^o
 dhībhir viprāḥ pramatim ichamānāḥ 7.93.3^b
 gīrbhir viprāḥ pramatim ichamānāḥ 7.93.4^a
 addhā deva mahān asi 8.101.11^d
 satrā deva mahān asi 8.101.12
 abhi tyam madyam madam 9.6.2^a
 abhi tyam pūrvyam madam 9.6.3^a
 yat te pavitram arcisi 9.67.23^a
 yat te pavitram arcivat 9.67.24^a
 tvam vipro abhavo 'ṅgirastamaḥ 9.107.6^o
 tvam kavir abhavo devavitamaḥ 9.107.7^o
 tebhiḥ somābhi rakṣa naḥ 9.114.3^d
 tena somābhi rakṣa naḥ 9.114.4^b
 vi cid vṛheva rathyeva cakrā 10.10.7^d
 tena vi vṛha rathyeva cakrā 10.10.8^d
 athem enaṁ pra hiṇutāt pitṛbhyaḥ 10.16.1^d
 athem enaṁ pari dattāt pitṛbhyaḥ 10.16.2^b
 yas te drapsa skandati yas te aṅguḥ 10.17.12^a
 yas te drapsa skanno yas te aṅguḥ 10.17.13^a
 viçved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viçvā savanā tūtumā kṛṣe 10.50.6^a
 athā devā dadhire havyavāham 10.52.3^d
 mām devā dadhire havyavāham 10.52.4^a
 te agneḥ pari jajñire 10.62.5^d
 ye agneḥ pari jajñire 10.62.6^a
 sarasvatī saha dhībhiḥ puramdhyā 10.65.13^d
 viçve devāḥ saha dhībhiḥ puramdhyā 10.65.14^a
 dadhāmi te dyumatīm vācam āsan 10.98.2^d
 asme dhehi dyumatīm vācam āsan 10.98.3^a
 utāprṇan marḍitāraṁ na vindate 10.117.1^d
 uto cit sa marḍitāraṁ na vindate 10.117.2^d
 apaçyam tvā manasā cokitānam 10.183.1^a
 apaçyam tvā manasā dīdhyanam 10.183.2^a

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.37.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.35.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.2, 3	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

Concatenated lines which differ only in the order of their words.—At times the concatenating *pādas* consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation :

sam agnir idhyate vṛṣā 3.27.13^c
 vṛṣo agniḥ sam idhyate 3.27.14^a
 āhur te trīṇi divi bandhanāni 1.163.3^d
 trīṇi ta āhur divi bandhanāni 1.163.4^a
 viçved etā savanā tūtumā kṛṇe 10.50.5^d
 etā viçvā savanā tūtumā kṛṇe 10.50.6^a
 tena cākṣpra ṛṣayo manuṣyāḥ 10.130.5^d
 cākṣpre tena ṛṣayo manuṣyāḥ 10.130.6^a

A few correspondences of this sort occur also in hymns widely apart: see the paragraph on *pādas* which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

Repeated lines containing questions and answers.—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the aṣvamedha sacrifice VS. 23.9 ff., et al.; also RV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus :

katham rasāyā ataraḥ payāṁsi 10.108.1^d
 tathā rasāyā ataraḥ payāṁsi 10.108.2^d
 kas te jāmir janānām 1.75.3^a
 tvam jāmir janānām 1.75.4^a
 indraḥ kim asya sakhye cakāra 6.27.1^b
 indraḥ sad asya sakhye cakāra 6.27.2^b
 ko no mahyā aditaye punar dāt 1.24.1^o
 sa no mahyā aditaye punar dāt 1.24.2^o
 kam evid garbham prathamam dadhra āpaḥ 10.82.5^o
 tam id garbham prathamam dadhra āpaḥ 10.82.6^a

The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero :

kim asya made kim v asya pitāv indrah kim asya sakhye cakāra,
raṇā vā ye niṣadi kim te asya purā vividre kim u nūtanāsaḥ.

sad asya made sad v asya pitāv indrah sad asya sakhye cakāra,
raṇā vā ye niṣadi sat te asya purā vividre sad u nūtanāsaḥ.

A similar ballad touch links the stanzas 5.44.14, 15 :

yo jāgāra tam ṛcaḥ kāmāyante yo jāgāra tam u sāmāni yanti,
yo jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

agnir jāgāra tam ṛcaḥ kāmāyante agnir jāgāra tam u sāmāni yanti,
agnir jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

Concatenation of entire distichs.—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pāda. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit :

yaḥ pāvamānir adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.31^{ab}
pāvamānir yo adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.32^{ab}

amlivā yas te garbham durṇāmā yonim āçaye 10.162.1^{cd}
yas te garbham amlivā durṇāmā yonim āçaye 10.162.2^{ab}

hiraṇyapāṇim ūtaye savitāram upa hvaye 1.22.5^{ab}
apāṁ napātam avase savitāram upa stuhi 1.22.6^{ab}

ā bharataṁ çikṣataṁ vajrabāhū asmāṁ indrāgni avataṁ çacibhiḥ 1.109.7^{ab}
puraṁdarā çikṣataṁ vajrahastāsmāṁ indrāgni avataṁ bhareṣu 1.109.8^{ab}

adveṣo no maruto gātum etana çrotā havam jaritur evayāmarut 5.87.8^{ab}
gantā no yajñam yajñiyāḥ suçami çrotā havam arakṣa evayāmarut 5.87.9^{ab}

ā no gavyebhir açvyāḥ sahasrāir upa gachataṁ 8.73.14^{ab}
mā no gavyebhir açvyāḥ sahasrebhir ati khyataṁ 8.73.15^{ab}

eṣa divaṁ vi dhāvati tiro rajāṁsi dhārayā 9.3.7^{ab}
eṣa divaṁ vy āsarat tiro rajāṁsy aspṛtaḥ 9.3.8^{ab}

The phenomenon gradually fades out into such relation as appears in 4.20.1^{ab}, 2^{ab} ; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rig-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

Boundary between repetitions and similarities an ill-defined one.—In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their

wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the *Saṁhita* of the RV. On the other hand, they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated *pādas*, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a *pāda*,

yajamānāya sunvate 5.26.5 ; 8.14.3 ; 17.10 ; 10.175.4.

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated *pāda*, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit :

bhadrā caktir yajamānāya sunvate 1.83.3
viçved aha yajamānāya sunvate 1.92.3
rjūyate yajamānāya sunvate 10.100.3
suprāvyē yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated *pādas*, content to state, once for all, under 5.26.5, that the expression yajamānāya sunvate is cadence in the above-mentioned four *pādas*. Again the *pāda*,

yajamānāya sunvataḥ 6.54.6 ; 60.15,

is not treated directly as a repetition of yajamānāya sunvate (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of *pādas* is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all *pādas* refer to Agni :

agnih çukreṇa çociṣā 8.56 (Val. 8).5
agnih çukreṇa çociṣā 1.45.4
agne çukreṇa çociṣā 1.12.12 ; 8.44.14 ; 10.21.8
agnis tigmena çociṣā 6.16.28
agne tigmena çociṣā 10.87.23
vṛṣā çukreṇa çociṣā 10.187.3.

Add to the above the Uṣas *pāda* :

uṣaḥ çukreṇa çociṣā 1.48.14 ; 4.52.7,

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

Word-for-word repetitions distinguished from partial (less important) ones.—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus the pair,

ojo dāsasya dambhaya 8.40.6
vādhār dāsasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6°, ojo dāsasya dambhaya : 10.22.8°, vādhār dāsasya dambhaya]
[10.22.8°, vādhār dāsasya dambhaya : 8.40.6°, ojo dāsasya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stuhi 1.12.7
indram agnim upa stuhi 1.136.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitativeness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

Similarity of verses due to identical cadences.—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with *pra somāsah*; 9.31.1 and 9.32.1 have *pra somāsah . . . akramuh*. This is genuine imitateness, not accident. But it does not amount to repetition. The same kind of imitateness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strains. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in *bhūtaṁ ca bhavyaṁ ca*; or, *pradiṣo diṣaṣ ca*; or, *indraṣ cāgniṣ ca*; or, *tanvā tanā ca*. The cadence *dāṣuṣe martyāya* occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated *pādas*, simply because it occupies most of the syllables of those *pādas*. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viṣvasya bhuvanasya rājā 3.46.2; 6.36.4
 tena viṣvasya bhuvanasya rājā 5.85.3
 somo viṣvasya bhuvanasya rājā 9.97.56
 asya viṣvasya bhuvanasya rājā 10.168.2.

Yet I am convinced that what we really have before us is merely an unusually long cadence, *viṣvasya bhuvanasya rājā*. Similarly *pādas* ending in *varuṇo mitro aryamā* occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1.9; 92.6; *pādas* ending in *mitrasya varuṇasya dhāma* occur four times: 1.152.4; 7.61.4; 10.10.6; 89.8; *pādas* ending in *viṣvāni vārya* occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e.g., *bhuvanāni viṣvā*, or, *suvānāsa indavaḥ*; or, *sakhyā ṣivāni*; verbs with their settled dependencies, such as forms of the verb *ṣru* 'hear' governing *havam* 'call': *ṣṛṇavad dhavam*; *ṣrutā havam*; *ṣṛṇudhī havam*; *ṣrudhī havam*; *ṣṛṇutaṁ havam*; *ṣrutam havam*; fixed combinations of preposition and noun, such as *upa dyavi*, or, *adhi sānavi*, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: *abhi vājam arṣa*; *arṣa pavitra ā*; *indo pari srava*; *pavasva dhārāya*; *goradhi tvaci*; *madhumān ṛtāvā*; *pavamāna ūrmiṇā*, &c., *ad infinitum*.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendixes to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which

help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, *yad dha pāuram avitha*, in 8.3.12^a, explains the similar cadence, *yad dha codam avitha*, in 2.13.9^b, by making it more than probable that coda is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious Dasyus; see under 2.13.9.

Illustrative examples of cadences.—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: *asurasya māyayā* 5.63.3, 7; 10.177.1 (AV. 6.72.1); *rathyeva cakrā* 2.39.3; 10.10.7, 8; 89.2; 117.5; *maghavāno vayan ca* 1.73.8; 136.7; 143.13; 7.87.5;¹ *pāpayāmuyā* 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); *çavasota rāyā* 6.15.10; 18.7; *namasā rātahavyā* 6.11.4; 69.6; *vapuṣyo vibhāvā* 4.1.8, 12; 5.1.9; *prathamajā ṛtāvā* 6.73.1; 10.168.3; *duritāni viçvā* 5.77.3; 10.165.3; *rodasī viçvaçambhuvā* 1.160.4; 6.70.6; *dyāvapṛthivi bhūriretasā* 3.3.11; 10.92.11; *kavayo manīṣā* 10.114.6; 124.9; 129.4; *jēnyo vṛṣā* 1.140.2; 2.18.2; *mahimānam ojasā* 5.81.3; 10.113.2; *vahnir āsā* 1.76.4; 6.11.2; *tamaso nir amoci* 5.1.2; 10.107.1; *uṣasām aroci* (aṇoci) 7.8.1; 10.2; *rajaso vidharmani* 6.71.1; 9.86.30; *dayate vāryāni* 5.49.3; 9.90.2; *uṣaso vi rājati* 5.81.2; 9.71.7; 75.3; *mahaḥ sūbhagasya* 3.16.1; 4.55.8; *madhunah somyasya* 4.35.4; 44.4; 6.20.3; *vānir antṛṣata* 1.7.1; 8.9.19; 12.22; 9.104.4; *kṣām apaç ca* 2.20.7; 6.22.8; *jaritāram yaviṣṭha* 1.189.4; 5.3.11; 10.80.7; *para enāvareṇa* 1.164.17, 18, 43; *marçayati dvayena* 1.147.4, 5; 5.3.7; *manave bādhitaya* 6.49.13; 7.91.1; *vājino rāsabhasya* 1.34.9; 3.53.5; *rāya ā bhara* 1.81.7; 9.61.26; *dyumnā ā bhara* 6.46.7; 8.19.15; *prāvitā bhava* 1.12.8; 3.21.3.

Hymns of like tenor which distinctly avoid verbal repetition.—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the *sama pāda*, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the Rig-Veda avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 *pādas*, do not repeat in precisely the same form a single *pāda*. Yet they read like two essays on the same theme, written by the same author (traditionally, Parvata, or Parvata and Nārada), in two slightly differing moods. Quite likely the essential sameness of these two Pavamāna hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the indiscrete monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

¹ Cf. *maghavadbhyaç ca mahyāni ca* 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

Imitative hymns: The Valakhilyas.—The most conspicuous case of entire hymns that are consciously imitative are the Valakhilyas.¹ This group consists of 11 hymns of late composition.² Of these the four pairs, 1 and 2; 3 and 4; 5 and 6; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Valakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Valakhilya hymns pādas 5^c and 9^{ab} point to the priority of Valakhilya 1 as compared with Valakhilya 2; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Vāl. 1 seems to me distinctly inferior to Vāl. 2; see under 8.49(Vāl. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The pāda, dyāur ná prathinā cāvaḥ, is totally unfit in the dānastuti 8.1, betraying itself readily as borrowed from 1.8.5; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as Çakra hymns; çakra seems to me to be a clumsy refinement.

Other imitative hymns: 4.13 and 14; 9.104 and 105.—Aside from the Valakhilyas, I know of but two pairs of hymns in the RV. which pattern one after the other, namely 4.13 and 14; and 9.104 and 105. The first pair is ascribed to Vāmadeva Gāutama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same; pāda 2^a is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding pādas, e.g. 1^a, 1^c, 4^a. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada,

¹ See Max Müller, *History of Ancient Sanskrit Literature*, p. 220; SBE. xxxii, p. xlvii ff.; Roth, *Zur Litteratur und Geschichte des Veda*, p. 35; Weber, *Indische Literaturgeschichte*,³

p. 35, note 21; Oldenberg, *Prol.* p. 494 ff. 508. Theological explanations of the term *valakhilya* in KB. 30.8; ÇB. 8.3.4.1.

² Cf. p. xv, line 13 from bottom.

are both in *uṣṇih* metre. Each of the two hymns has six stanzas aggregating 18 *pādas*; each *pāda* in one hymn is a mere variation of the corresponding *pāda* in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the *Valakhilya* pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as *Valakhilya*. In the view of the *Brahmaṇa* both the words *khila* and *khilya* have the meaning apparently of 'repetition'.

Imitative strophes.—Similar to these doublet hymns are the two *pragātha* strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the *Priyamedhas* address the *Aṣvins* in lines that differ but little from one another. In the first pair they offer hot milk (*gharma*), in the second soma. The repetition is either rhetorical or ritualistic, in any case intentional.¹ Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two redactions of the same theme. The first stanzas of the two *trcas* are more particularly similar.

Juxtaposition of hymns with similar openings.—This leads me to observe that successive hymns in the *Rig-Veda* occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, *abhi gāvo anuṣata* = *abhi brahmīr anuṣata*. Similarly 9.29.1 opens with the words *prāśya dhārā akṣaran*, which are repeated in 9.30.1 as *pra dhārā asya . . . akṣaran*. Again, 4.39.1 begins:

āṇuṁ dadhikrām tam u nu ṣṭavāma
divas prthivyā uta carkirāma,
uchantīr mām uṣasaḥ sūdayantu.

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

dadhikrāvna id u nu carkirāma
viṣvā in mām uṣasaḥ sūdayantu.

In my *Prolegomena* to the *Atharva-Veda* I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain *Atharvan* hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the *Çaunaka* school of that *Veda*.²

Consecutive imitative stanzas.—The *Valakhilya* mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

¹ Cf. Oldenberg, *Proleg.* p. 217.

² See, *The Atharva-Veda*, p. 39.

almost the same words;¹ the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant:

8.40.10 : tañ çīçtā suvr̥ktibhis tveṣaṁ satvānam ṛgmīyam,
uto nu cid ya ojaś çuṣṇasyāṇḍāni bhedati
jeṣat svarvatīr apo nabhantām anyake same.
8.40.11 : tañ çīçtā svadhvam satyaṁ satvānam ṛtviyam,
uto nu cid ya ohata āṇḍā çuṣṇasya bhedaty
ajāiḥ svarvatīr apo nabhantām anyake same.

Oldenberg in the second part of his *RV. Noten*, p. 108, remarks aptly that the two stanzas, belonging to an *Indrāgni* hymn, yet addressed each to one god, refer respectively to Indra (st. 10) and Agni (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist *ajāiḥ* in 11, as compared with the milder modal *jeṣat* in 10.² Similarly 2.12.14 and 15 are little more than rhetorical *thas* of the same theme.³ See also the following chains of stanzas all of which, more or less, are under the influence of concatenation: 1.8.8-10; 15.7-9; 21.1-4; 25.7-9; 189.1-4; 2.18.4-7; 4.2.6-9; 32.19-21; 7.63.1-4; 8.3.11, 12; 35.4-6; 96.13-15; 19-21; 9.4.1-3; 49.1-4; 10.17.11-13; 18.11, 12; 19.1-3; 94.1-4; 107.8-11; and cf. also the looser correspondences of certain stanzas of 10.101 (Grassmann's Translation, ii. 491). As a specimen of *Vālakhilya* variation of single stanzas in the *AV.*, see e.g. *AV.* 3.1.1 and 3.2.1.

Imitative stanzas scattered through the *RV.*—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E. g.:

1.24.1 : kasya nūnaṁ katamasyāmṛtānāṁ manāmahe cāru devānāṁ nāma,
ko no mahyā aditaye punar dāt pitarāṁ ca dṛçeyāṁ mātaraṁ ca.

10.64.1 : kathā devānāṁ katamasya yāmani sumantu nāma ṛṇvatāṁ manāmahe,
ko mṛlāti katamo no mayas karat katama ūti abhy ā vavarti.

Similarly the following pair:

1.114.9 : upa te stomān paçupā ivākaraṁ rāsvā pitar marutāṁ sumnam asme,
bhadraḥ hi te sumatir mṛṇayattamāthā vayam ava it te vṛṇīmahe.

10.127.8 : upa te gā ivākaraṁ vṛṇīṣva duhitar divaḥ,
rātri stomāṁ na jigyuse.

¹ Cf. Grassmann, i. 457; Hillebrandt, *Ved. Myth.* iii. 64, 300, note 3; Geldner, *Ved. Stud.* iii. 64.

² Cf. the author, *JAOS.* xxix. 295.

³ Cf. Weber, *Proc. Berlin Academy*, 1900, p. 606.

The following little list is more or less of the same sort:

1.64.4 : 5.54.11	3.41.7 : 7.31.4
1.114.2 : 2.33.13	3.62.10 : 5.82.1
1.143.8 : 6.8.7	4.7.8 : 4.8.4 ; 8.39.1
2.11.4, 5 : 10.148.2	7.11.2 : 10.70.3
2.18.7 : 7.29.2	8.100.2 : 10.83.7
3.19.2 : 4.6.3	8.45.4, 5 : 8.77.1, 2.

The resemblances in these pairs are, for the most part, only of the general order, and it is not my purpose to exhaust them. On the one hand they fade out into mere verbal correspondences; on the other hand they are likely to repeat some one *pāda*, so that they figure in the body of this work.

Hymns parallel in structure (not wording) and with same final stanza.—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas; the metrical structure; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra¹ by *Ṣyāvāṣva* Atreya, the seventh stanza is almost the same; they are, in fact, intentional *ūha*-stanzas (*sunvatas* : *rebhatas* ; *brahmāṇi* : *kṣatrāṇi*). In the rest of the two hymns there is not very much verbal identity (*sehānāḥ pītānā* in 36.1 ; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another; see Oldenberg, *Prol.* p. 114.

In AÇ. 8.8.4; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one *dvipadā*-stanza; cf. Bergaigne, *JA.* xiii (1888), 129; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the Aṣvins, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 43.1, 2, 4; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of *Vasiṣṭhid* poets (see under 7.35.15), are both addressed to the *Viṣve Devāḥ* (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza; the parallelism is again intentional.² Note also the relation of 9.68 and 69 (each 10 stanzas; *dyāvāprthivī* in final stanza). A number of pairs of hymns containing the same number of stanzas in *jagatī* metre conclude with two *triṣṭubhs* at the end: 10.35 and 36; 10.43 and 44; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, *Prol.* pp. 129, note 2; 145; 205; 218, note 3; 236, note 3.

Similarity of obviously ritualistic hymns.—The ritualistic *ṣpṛtī*-hymns,

¹ According to AÇ. 7.12.9, 16; ÇÇ. 10.6.9, 16 at the *Niṣkevalya*.
the first at the *Marutvatīyaçāstra*; the second

² Cf. Oldenberg, *Prol.* p. 266.

1.13, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation 3.4.8-11 = 7.2.8-11, down to the identity or similarity of single *pādas*. Hymn 1.13 shares no less than six *pādas* with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the *apri-suktas*. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary *suktas*. Doubtless the nearer an *apri-stanza* is to the ordinary style, the later it is. In one *āpram*, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the *apri-list*. Oldenberg, *Prol.* pp. 28, note, 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the diaskeuasis of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an *āpram*. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other *apri* hymns, so that only two *pādas* of the usual stock appear in that hymn (9.5.4^a: 1.188.4^a; 9.5.8^c: 5.5.7^c).

A second class of ritual stanzas correspond to the *ṛtuprāiṣas* of the *ṛgṛāta*-ritual. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called *ṛtuyāja*, or *ṛtugraha*, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (*ṛtu*).¹ The hymns containing these stanzas are 1.15, 11.36, and 11.37 (cf. also 11.5).² The correspondences between the twelve stanzas of 1.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or *pādas*.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vāyu, Indra-Vāyu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (*prātiga-ṣastra*). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, *JA.* xiii (1888), 123 ff.; Hillebrandt, *Ved. Myth.* i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies *puroḍaṣa*-offerings to Agni; the

¹ See Hillebrandt, *Ritual-Litteratur*, p. 131; *Ved. Myth.* i. 260 ff.; iii. 147 ff.; Oldenberg, *Religion des Veda*, p. 455, note; *Prol.* p. 193; Caland-Henry, *Agniṣṭoma*, pp. 224 ff.; Olden-

berg, *RV. Noten*, p. 1.

² Cf. also the *ṛtuprāiṣa* AV. 20.20; and the *khilas*, *adhyaya* 7, in Scheftelowitz, *Die Apokryphen des Rig-Veda*, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. *puṛoḷā agne pacatas* in 3.28.2; *puṛoḷācam pacatyam* in 3.52.2; cf. Bergaigne, *JA.* xiii (1888), p. 20 ff.; Hillebrandt, *Ved. Myth.* i. 229; Oldenberg, *Rig-Veda Noten*, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.*, p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the Sūtras are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (*maṇḍalas*).¹ The *apri*-hymns are the classical example. The *Viṣve Devāḥ* hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (*śākhās*) of the ritual. If we had before us the ritual practices which accompanied the Rig-Vedic hymns at the time of their composition, the Rig-Veda would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in *JA.* xiii (1888).

Similarities in mythic or legendary hymns.—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the *Aṣvins* are liable to be stated in the same formulaic language anywhere in the *Aṣvin* hymns. Yet a special tie connects the two *Aṣvin* hymns 1.116 and 1.117, both ascribed by tradition to *Kakṣivāt Dāirghatamaśa*. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7^a: 1.117.7^a; and 1.116.7^d: 1.117.6^d; and 1.116.16^a: 1.117.17^a. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, *Ghoṣā Kakṣivatrī*); see 1.117.20^d: 10.39.7^b; and 1.118.9^a: 10.39.10^a. The two *R̥bhu* hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem *ratna* (*ratnadheya*, *vājaratna*, *ratnadhā*, *ratnam dhā*). Again, 4.33 and 4.36 are connected by the *pādas* 4.33.8^a, *ratham ye cakruḥ suvṛtam nareṣṭhām*, and 4.36.2^a, *ratham ye cakruḥ suvṛtam sucetasah*; or, 4.33 and 4.35 are connected by the *pādas* 4.33.3^a, *punar ye cakruḥ pitara yuvānā*, and 4.35.5^a, *ṣacyākarta pitara yuvānā*; or, 4.35 and 4.36 are connected by the *pādas*, 4.35.2^d, *ekam vicakra camasaṁ caturdhā*, and 4.36.4^a, *ekam vi*

¹ See especially iii. 394, and i, Index, p. 540^a, under *maṇḍala*; iii, Index, p. 456^b, under *Ritual*.

cakra camasam caturvayam. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called sajanīya hymn has been made to serve as pattern for the hymn to the God Ka.¹

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viçvāmitrid poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2^{ab}, tvām yajñeṣv ṛtvijam agne hotāram īlate). The pada 3.10.2^c, gopā ṛtasya dīdhi sve dame is reproduced in 1.1.8^b, gopām ṛtasya dīdivim; 3.10.4^a, agnir devebhir ā gamat is practically identical with 1.1.5^c, devo devebhir ā gamat; 3.10.4^a, sa ketur adhvarāṇām is not very far in sense from 1.1.8^a, rājantam adhvarāṇām; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

Literary or historical repetitions.—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and padas in the Rig-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengali edition of Kālidāsa's *Çakuntala* shares two of its strophes with Bhartṛhari's *Centuries*; see Hillebrandt, *Über das Kāuṭilyaçastra* (Breslau, 1908), p. 28; *Göttingische Gelehrte Anzeigen*, 1909, p. 931. Kāutsavya's *Nirukta* is but an extract with scanty additions from Yāska's work of the same name; ² see Bloomfield, *JAOS*.

¹ Cf. Oldenberg, *Prol.* p. 315; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 128 ff.; Bloomfield, *Religion of the Veda*, p. 240.

² These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read dhruvarākṣam for dhruvadrākṣam (MSS. also dhruva īkṣam), that is dhruva + rākṣam (dvandva) 'the polar star and the Pleiades'.

xv, pp. xlviii ff.; The Atharva-Veda, p. 17; Bolling and von Negelein, *Parīṣṭas* of the Atharva-Veda, i, p. 315. The many *Brhats* and *Laghus* testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.¹ The numberless floating didactic stanzas in Sanskrit literature (Böhtlingk's *Indische Sprüche*) are evidence of the same habit. In didactic or gnomic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kāvya-prakāśa* 75; *Rājatarāṅginī*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*, *devo na yaḥ savitā satyamanmā*, 1.73.2; 9.97.48; or, *deva iva savitā satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

On 'late hymns' and 'early hymns'.—The Rig-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.² The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyaṁ sānyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rig-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jamadagni, and other worthies made their hymns', are of recent origin.³ In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

¹ See recent issues of ZDMG. and WZKM.

² See Muir, *Original Sanskrit Texts*, iii. 224 ff.; Ludwig, *Der Rig-Veda*, iii. 180; Hillebrandt, *Ved. Myth.* i. 123; Weber, *SBAW.* June 14, 1890, p. 605; Bloomfield, *Religion of the Veda*, p. 203.

³ Here figure traditionally important Rishis: *atrivat*, *vasiṣṭhavat*, or *kaṇvavat*, as well as less important or dubious names: *jamadagnivat*, *vyaṣṭhavat*, or *nabhakavat*: see Grassmann's *Lexicon*, under these words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,¹ that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional, rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the *pragatha* collection of *Kaṇva* and the numerous *Kaṇvids* are most certainly late clap-trap, but the important rôle which these hymns play in the *Sāma-Veda* canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the *Sāma-Veda* to a late date. So, e.g., *Indra's* epithet *roṣasama*, 'he for whom the *sāman* is made upon the *ṛk*', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.² *A fortiori* the other family books, more checkered in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.³ E.g., the *Prajapati-hymn*, 10.121, is certainly later than its relative, the *sajaniya-hymn* to *Indra*, 2.12, though the latter, in its turn, belongs to the later *Indra* compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

Relative character of Rig-Veda chronology, and its criteria.—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

¹ JAOS. xxix, p. 287.

family books, below, Part 3, chapter 5.

² See the more concrete results of the comparison of the eighth book with the other

³ See the same Part and chapter.

was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the *uhas* or *vikāras* of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7; 6.19.2, Indra is addressed fitly as *br̥hantam ṛṣvam ajaram yuvānam*. In 6.49.10 Rudra is addressed as *br̥hantam ṛṣvam ajaram suṣumnānam*. So superior is the word sequence *ajaram yuvānam*, and so obvious is the *uha* nature of *suṣumnānam* in reference to Rudra's character (Rudra is *mīdhvas* and *giva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an *uha* of, the Indra passage; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another; see, e.g., under 1.10.7; 12.1; 15.9; 24.10; 124.3; Index under Parenthesis; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

Repetitions in their bearing on questions of exegesis.—It is almost needless to say that repetitions are an important element in interpretation: a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning; see, e.g., under 1.47.7; 2.13.19; 5.87.5; 6.23.3, and many times more.

On inconsistent renderings of repeated passages.—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.¹ Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort: the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda*, *cārur ṛtāya pītaye*,

¹ Khande-khande pāṇḍityam : Laghucāṇakyaṃ, ed. Teza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pāda at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schön dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yajamānāso anye, 2.18.3; 3.35.5, 'nicht mögen jetzt andre Priester dort zur Einkehr lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opfrer ergötzen' (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.73.3; 1.82.2; 1.176.1; 2.5.8; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.29.1; 6.45.33; 7.15.8; 7.20.3; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.31.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii. 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa sarakveṣu bapsatah, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.

PART THE FIRST

THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

**WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMAṆĪ AS TO
THEIR AUTHORSHIP AND DIVINITY**

**AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED**

Explanations relating to Part 1 or the main body of the work

Explanation 1.—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirteenth hymn of the first book, the verse-correspondences are as follows:

1.13.2^a : 1.142.2^b
 [1.13.2^c : 6.53.10^c]
 1.13.3^b, 7^b
 [1.13.4^c : 1.14.11^a; 6.16.9^a; 8.34.8^a]
 1.13.5^a : 3.41.2^b; 8.45.1^b
 1.13.6^a : 1.142.6^a
 1.13.6^b : 1.142.6^d
 1.13.7^a : 1.142.7^b
 1.13.7^c : 8.65.6^c; 10.188.1^c
 1.13.8^{bc} : 1.142.8^{bc}; 1.188.7^{bc}
 1.13.9 : 5.5.8
 1.13.10^c : 1.7.10^c.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

Explanation 2.—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

Explanation 3.—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV.; in their second or third listing the repeated *pādas* alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated *pāda*, *sa devāṇ eha vakṣati*, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated *pāda* alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

Explanation 4.—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [1.91.6^c, *priyastotro vanaspatih* : 9.12.7^a, *nityastotro vanaspatih*.]

Explanation 5.—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.

Explanation 6.—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

Explanation 7.—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance, the full scope of the repetition. Thus, e.g. :

1.3.10^b (Madhuchandas Vaiçvāmītra ; to Sarasvatī)
pāvakaḥ naḥ sarasvatī vājebhir vājīnīvatī,
yajñān vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja ; to Sarasvatī)
pra ṇo devī sarasvatī vājebhir vājīnīvatī,
dhīnām avitry avatu.

Explanation 8.—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

Explanation 9.—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (✍). Thus, e.g. :

1.15.1^b (Medhātithi Kaṇva ; to Indra)
indra somam piba ṛtunā tvā viçantv indavaḥ,
matsarāsas tadokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, &c. ; to Indra)
ā tvā viçantv indavaḥ [samudram iva sindhavaḥ] ✍ 8.6.35^b
na tvām indrāti ricyate.

This means that 8.92.22 shares its first pāda with 1.15.1 ; and, further, that its second pāda also is repeated in a group stated first under 8.6.35^b.

Explanation 10.—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (✍), and with ‘cf.’ (compare) before the citation. Thus,

✍ cf. 6.16.7^a

Explanation 11.—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3^b, but not again under 1.13.7^b : 1.13.3^b, 7^b, asmin yajña upa hvaye.

Explanation 12.—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again : 1.97.1^a, 1^c–8^c, apa naḥ çoçucad agham.

REPEATED PASSAGES BELONGING TO BOOK I

Group 1. Hymns 1-11, ascribed to Madhuchandas Vaiçvāmītra

1.1.2° (Madhuchandas Vaiçvāmītra ; to Agni)
agnīḥ pūrvēbhir ṣaibhir īdya nūtanāir utā,
sā devān éhā vakṣati.

4.8.2° (Vāmadeva Gāutama ; to Agni)
sā hī vēdā vāsudhitīm mahān āródhanam divāh,
sā devān éhā vakṣati.

The metrical sequence of vāsudhitīm (never vāsū°) is indeed bad at 4.8.2 ; but in my opinion it is one that has become stereotyped in the RV., and we should therefore not follow Arnold (VM. p. 124) in emending it. In this, Oldenberg (ZDMG. lx. 160) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vāmadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17.

1.1.4^b (Madhuchandas Vaiçvāmītra ; to Agni)
agne yām yajñām adhvarām viçvātaḥ paribhūr āsi,
sā id devēsu gachati.

1.97.6^b (Kutsa Āṅgīrasa ; to Agni or Agni Çuci)
tvām hī viçvatomukha viçvātaḥ paribhūr āsi,
[āpa naḥ çoçucad aghām.] ☞ refrain, 1.97.1^a, 1^a-8°

Variations upon paribhū-phrases at 2.2.5 (with adhvarām) and at 5.13.6 (with devān).

[1.1.5°, devó devébhir á gamat : 3.10.4^b, agnīr devébhir á gamat.]

Hymn 3.10 is ascribed to Viçvāmītra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

1.1.8^a (Madhuchandas Vaiçvāmītra ; to Agni)
rājantam adhvarāṇām [gopām ṛtāsyā dīdivim,] ☞ cf. 3.10.2°
vārdhamānam své dāme.

1.27.1° (Çunaḥṣepa Ājigarti, called Devarāta ; to Agni)
āçvam ná tvā vāravantam vandādhyā agnīm námobhiḥ,
samrājantam adhvarāṇām.

1.45.4^c (Praskaṇva Kāṇva; to Agni)

māhikerava utāye ॥ priyāmedhā ahūṣata, ॥

☞ 1.45.4^b

rājantam adhvarāṇām agnīm çukréṇa çocīṣā.

8.8.18^c (Sadhvaṇsa Kāṇva; to Açvins)

॥ ā vām viçvābhīr utībhīh ॥ priyāmedhā ahūṣata, ॥ a: 7.24.4^a; b: 1.45.4^b

rājantāv adhvarāṇām āçvinā yāmahutīṣu.

Here the original is rājantam adhvarāṇām; it is primarily an Agni-motif, as pātir hy adhvarāṇām āgne at 1.44.9, sā ketūr adhvarāṇām at 3.10.4, and netāram adhvarāṇām at 10.46.4 clearly show. As applied to the Açvins at 8.8.18, it is obviously secondary,¹—an observation made long ago by Oldenberg (Prol. p. 262) and backed by his opinion that the Praskaṇva hymns (1.44–50) are related to the 'Vatsa-group' (8.6–11) and prior to them. The secondariness of 1.27.1^c is equally obvious; and the trick (the prefixion of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrājantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance²) take as a compound of rāj with sam; but rather (considering the absence of the paripanna saṁdhi: RPr. 4.7) as a denominative of samrāj (Sāyana: samrāt-svarūpaṁ svāminam), 'playing the rôle of over-lord of'.

The variation gopā ṛtāsya dīdhi (at 3.10.2^c; 10.118.7^c) might properly be called a 'phrase-inflection' (nom.-voc.) of the original (acc.) at 1.1.8^b.—For 1.45.4^a, see under 1.12.12, and of p. 9.

1.2.7^{ab} (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)

mitrām huve pūtādakṣam vāruṇam ca riçādasam,

dhiyām ghṛtācīm sādhanā.

7.65.1^b (Vasiṣṭha; to Mitra and Varuṇa)

[☞ 7.63.5^c

॥ prāti vām sūra údite suktāir ॥ mitrām huve vāruṇam pūtādakṣam,

yāyor asuryam ākṣitam jyēṣṭham viçvasya yāmann ācītā jigatnū.

5.64.1^a (Arcanānas Ātreya; to Mitra and Varuṇa)

vāruṇam vo riçādasam ṛcā mitrām havāmahe,

pāri vrajēva bāhvōr jaganvānsā svārṇaram.

The poor trochaic pāda 1.2.7^a may be a reminiscence of the faultless triṣṭubh 7.65.1^b: see Part 2, chapter 2, Class B 11.

1.2.8^a (Madhuchandas Vaiçvāmītra; to Mitra and Varuṇa)

ṛtēna mitrāvaruṇāv ṛtāvṛdhāv ṛtāsprçā,

krātum bṛhāntam āçāthe.

1.152.1^d (Dirghatamas Aucathya; to Mitra and Varuṇa)

yuvām vāstrāṇi pīvasā vasāthe yuvōr āchidrā mātavo ha sārgāh,

āvātiratam ānṛtāni viçva ṛtēna mitrāvaruṇā sacethe.

As between 1.2.8^a and 1.152.1^d no very clear relation is apparent. It is, however, noteworthy that the enclisis of ṛtāvṛdhāu (which the Prātiçākhyā expressly prescribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇāv was not the end of pāda a, and marks ṛtāvṛdhāu as what may very aptly be termed a 'metrical vox media', or word used *ἄρδ κοινῶ* so far as the metre is concerned, and counting now as part of pāda a and then

¹ Analogous secondary applications under 1.44.11; 7.11.1.

² Correct this by transferring the pāda from 947 a to 986 b.

again as part of pāda b. Just so the short u of *vásudhiti* marks *yamáte* of 4.48.3 as a metrical *vox media*: see under 3.31.17. That the text does not read *mitrāvaruṇā ṛtāvṛdhāv* (Lanman, *Noun-Inflection*, p. 575) points also to the 'Verquickung beider Pādas', as Oldenberg observes at RV. *Noten*, p. 2.

1.3.6^b (Madhuchandas Vaiçvāmitra; to Indra)

indrā yāhi tūtujāna ūpa brāhmāṇi harivaḥ,
suté dadhiṣva naç cānaḥ.

10.104.6^a (Aṣṭaka Vaiçvāmitra; to Indra)

ūpa brāhmāṇi harivo hāribhyāṁ sómasya yāhi pitāye sutāsya,
indra tvā yajñāḥ kṣāmamāṇam ānaḍ ḍāçvān asy adhvarāsya praketāḥ.]

cf 7.11.1^a

It is most tempting to regard 1.3.6^b as a fragment taken over from pāda a of the faultless triṣṭubh 10.104.6; the more so, inasmuch as the three *indrā yāhi* invocations waver clumsily between iambic (1.3.5) and trochaic (1.3.4, 6) cadences, and because our fragment is metrically so characterless as to fit with neither.

1.3.7^b (Madhuchandas Vaiçvāmitra; to Viçve Devāḥ)

ómāsaç carṣaṇīdhrto viçve devāsa á gata,
dāçvāṁso dāçúṣaḥ sutām.

2.41.13^a (Gr̥tsamada; to Viçve Devāḥ) =

6.52.7^a (R̥jiçvan Bhāradvāja; to Viçve Devāḥ)

viçve devāsaḥ á gata ḥṛṇutá ma imām hávam,]

cf. 2.41.13^b

édām barhīr ní ṣīdata.]

cf. 2.41.13^c

Oldenberg, *Noten*, p. 3, takes *ómāsas* as *á ūmāsas*, with BR.

1.3.10^b (Madhuchandas Vaiçvāmitra; to Sarasvatī)

pāvaká naḥ sárasvatī vājebhir vājīnīvatī,
yajñām vaṣṭu dhiyāvasuḥ.

6.61.4^b (Bharadvāja; to Sarasvatī)

prá ṇo devī sárasvatī vājebhir vājīnīvatī
dhinām avitry ávatu.

One is obviously patterned after the other: but which?

1.4.1^b (Madhuchandas Vaiçvāmitra; to Indra)

surūpakṛtnúm útāye sudúghām iva godúhe,
juhūmási dyávi-dyavi.

8.52(Vāl.4).4^c (Āyu Kāṇva; to Indra)

yásya tvām indra stómeṣu cākāno vāje vājiṁ chatakṛato,
tām tvā vayām sudúghām iva godúho juhūmási çravyāvah.

The word *godúh* occurs thrice. At 1.164.26 and 8.52.4 it must mean 'milker'. At 1.4.1 Sayana and Ludwig take it as 'milker', and Grassmann as 'a milking'. The rendering as *nomen actionis* is supported by the obviously intentional correspondence between *útāye* and *godúhe* in the proportion *surūpakṛtnúm* : *sudúghām* = *útāye* : *godúhe*. Commonplace as the stanza is, it may yet have served as a suggestion to the versifex of 8.52, considering the admittedly late character of the Vāḷakhilya. As to 8.52.4^d, see under 6.45.10.

1.4.3^b (Madhuchandas Vaiçvāmītra ; to Indra)

āthā te āntamānām vidyāma sumatīnām,
mā no āti khyā ā gahī.

10.89.17^b (Reṇu Vaiçvāmītra ; to Indra)

evā te vayām indra bhuñjatīnām vidyāma sumatīnām nāvānām,
[vidyāma vāstor āvasā gr̥ṇānto] [viçvāmītrā utā ta indra nūnām.]

☞ c: 1.177.5^c; d: 6.25.9^d

Pāda 1.4.3^b, though catalectic, is faultless (resolution not necessary: JAOS. xi, p. xxviii). Resolution and the (despite 8.51.5^c or 10.160.5^c) very otiose nāvānām stretch it indeed to a triṣṭubh, of which, however, the secondary character is glaringly revealed by its almost intolerable cesura. This judgement tallies well with that of Oldenberg (Prol. p. 267) who calls the Viçvāmītrid of 10.89 one of the 'modern Epigones'.—The latter half of 10.89.17 moreover is merely an ūha (or 'borrowing, mutatis mutandis') from the Bharadvāja stanza 6.25.9 (cf. under 6.25.9). Thus rudely does the critic show up Reṇu's stanza as (to 75 per cent.) a thing of 'shreds and patches'.

[1.4.4^c, yās te sākhibhya ā vāram : 9.45.2^c, devān sākhibhya ā vāram]

1.4.6^c (Madhuchandas Vaiçvāmītra ; to Indra)

utā naḥ subhāgān arīr vocēyur dasma kṛṣṭāyaḥ,
syāméd indrasya çármani.

8.47.5^c (Trita Aptya ; to Ādityas)

pāri no vṛṇajann aghā durgāni rathyò yathā,
syāméd indrasya çármany adityānām utāvasy
[anehāso va utāyaḥ suñtāyo va utāyaḥ.]

☞ refrain, 8.47.1^{ef}–18^{ef}

Arnold, VM., p. 45, notes evidence of late date for 8.47. The banality of the whole hymn and its heavy refrains attest a low degree of artistic skill in its author. The solitary Indra-pāda, 8.47.5^c, in a long Āditya-hymn seems at first blush a palpable intrusion; but pāda d (on account of its utā and its need of the complementary syāma of c) cannot be disjoined from c: they make a unit. Accordingly we may suppose that the Āditya-couplet was worked out upon a reminiscence of 1.4.6^c, by an author who was not staggered by its partial impertinence.

1.4.8^c (Madhuchandas Vaiçvāmītra ; to Indra)

asyā pītvā çatakrato ghanó vṛtrāṇām abhavaḥ,
prāvo vājeṣu vājīnam.

1.176.5^d (Agastya ; to Indra)

āvo yāsyā dvibārhaso 'rkēṣu sānuśág āsat,
ājāv indrasyendo prāvo vājeṣu vājīnam.

The grave difficulties which beset the rest of 1.176.5 do not concern its final pāda. This is loosely appended and may well have been borrowed from 1.4.8.

1.4.10^{ab+c} (Madhuchandas Vaiçvāmītra ; to Indra)

yó rāyò 'vánir mahān supārāḥ sunvatāḥ sākḥā,
tāsmā indrāya gāyata.

8.32.13^{ab+c} (Medhatithi Kāṇva ; to Indra)
yó rāyō 'vánir mahān supārāḥ sunvatāḥ sákhā,
tām índram abhí gāyata.

1.5.4^o (Madhuchandas Vaiçvāmītra ; to Indra)
yásya samsthé ná vṛṇváte hāri samātsu çātravaḥ,
tāsmā índrāya gāyata.

1.5.1^b (Madhuchandas Vaiçvāmītra ; to Indra)
á tv éta ní śīdaténdram abhí pré gāyata,
sákhāya stómavāhasaḥ.

8.92.1^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
pāntam á vo āndhasa índram abhí pré gāyata,
viçvasāḥam çatákraturm mánhiṣṭham carṣaṇínām.

1.5.2^{a+b+c} (Madhuchandas Vaiçvāmītra ; to Indra)
purūtāmaṁ puruṇām íçānaṁ vāryāṇām,
índram sóme sácā suté.

6.45.29^a (Çaṁyu Bārhaspatya ; to Indra)
purūtāmaṁ puruṇām stotṛṇām vívāci,
vájebhir vajayatām.

1.24.3^b (Çunaḥṣepa Ājigarti, called Devarāta ; to Savitar)
abhí tvā deva savitar íçānaṁ vāryāṇām,
sádāvan bhāgām imahe.

8.71.13^b (Suditi Āṅgīrasa, or Purumīḍha Āṅgīrasa ; to Agni)
agnír íśām sakhyé dadātu na íçe yó vāryāṇām,
agnír toké tánaye çāçvad imahe vásuṁ sántam tanuṇām.

10.9.5^a (Triçiras Tvāṣṭra, or Sindhudvīpa Ambarīṣa ; to Waters)
íçānā vāryāṇām kaśyantīç carṣaṇínām,
apó yācāmi bheṣajām.

8.45.29^o (Triçoka Kāṇva ; to Indra)
ṛbhuksāṇam ná vārtava ukthéṣu tugryāvṛdham,
índram sóme sácā suté.

Noteworthy is the discordance of rendering to which the repeated purūtām puruṇām gives occasion : *Ihn der der Reichen reichster ist, or Den Reichsten unter Vielen* (Grassmann) ; *dem vollsten der vollen, or dem reichsten der reichen* (Ludwig). Pischel, *Ved. Stud.* i. 36, renders 6.45.29^{ab} thus : 'der du am meisten (angerufen) wirst im Wettstreit vieler Lobeäuger' ; but the parallel at 1.5.2 makes against taking puruṇām out of its own pāda ; and if, as is natural, 1.5.2^b means about the same as 1.5.2^a, then Grassmann's first version and Ludwig's second are to be deemed good. In íçe yó vāryāṇām we have again a case of 'phrase-inflection', the nominative to íçānaṁ vāryāṇām.

1.5.4^o : 1.4.10^o, tāsmā índrāya gāyata : 8.32.13^o, tām índram abhí gāyata.

1.5.5^{b+c} (Madhuchandas Vaiçvāmītra ; to Indra)
sutāpāṇe sutā imé çúcayo yanti vitāye,
sómāso dādhyāçiraḥ.

8.93.22^b (Sukakṣa Āṅgīrasa ; to Indra)
pātnivantaḥ sutā imā uçānto yanti vitāye,
apām jāgmīr nicumpunāḥ.

1.137.2^b (Parucchepa Dāivodāsi ; to Mitra and Varuṇa)
imā ā yātam indavaḥ sómāso dādhyāçiraḥ sutāso dādhyāçiraḥ,
utā vām uşāso budhī ṛsakām sūryasya raçmibhiḥ, 1.47.7^d
sutō mitrāya varuṇāya pitāye cārur ṛtāya pitāye. 1.137.2^e

5.51.7^b (Svastyātreya Atreya ; to Viçve Devaḥ)
ṛsutā indrāya vāyāve sómāso dādhyāçiraḥ, 5.51.7^a
nimnām ná yanti síndhavo 'bhī prāyaḥ.

7.32.4^b (Vasiṣṭha ; to Indra)
imā indrāya sunvire sómāso dādhyāçiraḥ,
tān ā mādāya vajrahasta pitāye hāribhyaṁ yāhy óka ā.

9.22.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
ṛetē pūtā vipaçcitāḥ sómāso dādhyāçiraḥ, 9.22.3^a
vipā vy ānaçur dhīyaḥ.

9.63.15^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)
sutā indrāya vajrīṇe sómāso dādhyāçiraḥ,
pavītram āty akṣaran.

9.101.12^b (Manu Sāmvarana ; to Soma Pavamāna)
ṛetē pūtā vipaçcitāḥ sómāso dādhyāçiraḥ, 9.22.3^a
sūryāso ná darçatāso jigatnāvo dhruvā ghr̥tē.

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Lodore') come fairly tumbling on their way to Indra ; and so, elsewhere, the songs of praise (see under 8.6.34).

1.5.8^c (Madhuchandas Vaiçvāmītra ; to Indra)
tvām stōmā avivṛdhan tvām ukthā çatakrato,
tvām vardhantu no girāḥ.

8.44.19^c (Virūpa Āṅgīrasa ; to Agni)
ṛtvām agne manīṣīṇas tvām hinvanti cītibhiḥ, 3.10.1^a
tvām vardhantu no girāḥ.

To begin successive pādas, or even stanzas (5.8.1-7 ; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epanaleptic tvām of 8.44.19^b censurable : see Oldenberg, *Noten*, 427a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10^c, īçāno yavayā vadhām : 10.152.5^d, vāriyo yavayā vadhām]

[1.6.9^b, divō vā rocanād ādhi : 1.49.1^b : 5.56.1^d ; 8.8.7^a, divāç cid rocanād ādhi]

1.7.3^b (Madhuchandas Vaiçvāmītra ; to Indra)
 indro dirghāya cākṣasa ā sūryam rohayaḍ divī,
 vī góbhīr ādrim āirayat.

8.89.7^b (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa ; to Indra)
 āmāsu pakvām āiraya ā sūryam rohayaḍ divī,
 għarmām ná sāmān tapatā suvrktībhīr jūṣṭam gīrvanase bhāt.
 9.107.7^d (Sapta Ṛṣayah ; to Pavamāna Soma)
 sōmo mīdhvān pavate gātuvīttama ṣīr vipro vicakṣaṇāḥ,
 tvām kavīr abhavo devavīttama ā sūryam rohayaḍ divī.
 10.156.4^c (Ketu Agneya ; to Agni)
 āgne náksatram ajāram ā sūryam rohayaḍ divī,
 dādhaḥ jyōtir jānebhyah.

1.7.4^c (Madhuchandas Vaiçvāmītra ; to Indra)
 indra vājesu no 'va sahāsrāpradhaneṣu ca,
 ugrā ugrābhīr ūtībhiḥ.

1.129.5^c (Parucchepa Daivodasi ; to Indra)
 nī sū namātīmatīm kāyasya cit tējīṣṭhābhīr arāṇibhīr nōtībhiḥ,
 ugrābhīr ugrotībhiḥ, [ityadi].

1.7.8^c (Madhuchandas Vaiçvāmītra ; to Indra)
 vṛṣā yūthēva vānsagaḥ kṛṣṭīr iyarty ōjasā,
 īcāno āpratiṣkutaḥ.

1.84.7^c (Gotama Rāhugaṇa ; to Indra)
 yā ēka īd vidāyate [vasu mātāya dācūse,]
 īcāno āpratiṣkuta indro āṇā.

1.84.7^b

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,—of course not necessarily in interrogative form. The last two words, indro āṇā, form the 'answer' and are simple proce,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8^c, which is however a faultless metrical unit.

1.7.9^a (Madhuchandas Vaiçvāmītra ; to Indra)
 yā ēkaḥ carṣaṇīnām vāsūnām irajyāti,
 indrah pāṇca kṣitīnām.

1.176.2^b (Agastya ; to Indra)
 tāsminn ā veçayā giro yā ēkaḥ carṣaṇīnām,
 ānu svadhā yām upyāte yāvaṁ ná cārkrṣad vṛṣā.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig, 5.48 end, and Grierson's *Bihar Peasant Life*, p. 182. The parallel, alas, injects no decisive new factor into the ample discussion, beyond this, that yā ēkaḥ carṣaṇīnām in 1.176 seems to be a fragment and a dislocated one.

1.7.10° (Madhuchandas Vaiçvāmītra ; to Indra)
 indraṁ vo viçvátas pári hávāmahe jánebhyaḥ,
 asmákam astu kévalaḥ.

1.13.10° (Medhātithi Kāṇva ; to Tvaṣṭar)
 ihá tváṣṭaram agriyám viçvárūpam úpa hvaye,
 asmákam astu kévalaḥ.

The form hávāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Āpri-hymn as late.

1.8.4° (Madhuchandas Vaiçvāmītra ; to Indra)
 vayám çúrebhir ástrbhir índra tváyā yujá vayám,
 sāsahyāma pr̥tanyatáḥ.

8.40.7^d (Nābhāka Kāṇva ; to Indra and Agni)
 yád indragní jánā imé vihváyante tánā girá,
 asmákebhīr n̐bhīr vayám sāsahyāma pr̥tanyató
 [vanuyāma vanuṣyató] [nābhantām anyaké same],
 e: 1.132.1°; f: refrain, 8.39.1^f ff.

9.61.29° (Amah̥ryu Āṅgīrasa ; to Soma Pavamāna)
 [asya te sakhyé vayám] távendo dyumná uttamé,
 sāsahyāma pr̥tanyatáḥ. 9.61.29°

Prefixion of the four syllables indratvotáḥ expands 1.8.4° to a full jagatī at 1.132.1^b, q. v. Under 2.8.6 it appears that -yāma pr̥tanyatáḥ is a Vedic cadence. Reminiscence of 1.8.4 in tváyā ha svid yujá vayám, 8.21.11°; 102.3°.

1.8.5° (Madhuchandas Vaiçvāmītra ; to Indra)
 mahán indraḥ paráç ca nú mahitvám astu vajrīṇe,
 dyáur ná prathiná çávaḥ.

8.56(Vā.8).1° (Pṛṣadhra Kāṇva ; Dānastuti of Praskaṇva)
 [prāti te dasyave vṛka rādho] adarçy áhrayam,
 dyáur ná prathiná çávaḥ. ab: 8.55.1°

‘Great is Indra, aye, more than great : greatness be his that wields the bolt ; might, wide as the heaven.’ Here the ascription of might or çavas to Indra is an entirely natural sequel to the ascription of greatness. ‘Might wide as the heaven’ is not much different from the might of Indra which at 8.24.9 is called áparitām (Sāyaṇa : çatrubhir aparigatam avyāptam). But as a nearly synonymous sequel to rādho áhrayam, ‘a gift that brings no shame to the giver’ (Sāyaṇa on 5.79.5 : alajjāvaham), ‘no shabby gift’, pāda c is plainly not fit. It is not fit, even if we assign to çavas the unwarrantable meaning of fülle (Ludwig) or Ruhm (Grassmann). This unfitness adds one more (unneeded) item to the cumulative evidence touching the lateness of the Vāṅkhyā.

1.8.7^b (Madhuchandas Vaiçvāmītra ; to Indra), followed by 1.8.8
 yáḥ kuṣṣṇ somapátamaḥ samudrá iva pínvate,
 urvīr āpo ná kākúdaḥ,—

evā hy āsya sūnīṭa virapṇī gōmati mahī,
pakvā çākḥā nā dāçūṣe.

8.12.5^b (Parvata Kāṇva ; to Indra)
imān juṣasva girvaṇaḥ samudrā iva pinvate,
īndra viçvābhir ūtibhir vavākṣitha.

8.12.5^c

The entire stanza 7 is correlative with 8, although loosely so (yāḥ for yāthā) : 'what belly swells, . . . so in sooth is his liberality.' This justifies the accent of pinvate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pinvate is stōmah (see 8.12.4) : for the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (not 'thought'!) in the Veda is such that it is futile to say whether 8.12.5^b is parenthetical or not. Pāda c in each stanza of the tṛca 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, Prol. p. 111). The verb vavākṣitha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind : īndra viçvābhir ūtibhiḥ is a stock-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vavākṣitha here is a heedless repetition of the accent in stanza 4.

[1.9.3^b, stōmēbhir viçvacarṣaṇe : 5.14.6^b, stōmēbhir viçvacarṣaṇim]

1.9.6^a (Madhuchandas Vaiçvāmītra ; to Indra)
asmān sū tātra codayēndra rāyē rābhasvataḥ,
tūvidyumna yāçasvataḥ.

3.16.6^d (Utkīla Kāṭya ; to Agni)
çagdhī vājasya subhaga prajāvatō 'gne brhatō adhvarē,
sām rāyā bhūyasa sṛja mayobhūnā tūvidyumna yāçasvatā.

The prior stanza is plainly 'in einem Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (8 + 4). Sāyaṇa, with cheerful confidence, says evamvidhena dhane-nāsmān saṁsṛja saṁyojaya. The needed asmān is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kāṭya or Viçvāmītrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yāçasvataḥ. The sequence rāyā . . . yāçasvataḥ also at 8.23.27.

1.9.8^a (Madhuchandas Vaiçvāmītra ; to Indra)
asmē dhehi çrāvo brhād dyumnām sahasrasātamam,
īndra tā rathinīr īṣaḥ.

1.44.2^d (Praskaṇva Kāṇva ; to Agni, Açvins, and Uṣas)
juṣṭo hī dntō āsi havyavāhanō 'gne rathīr adhvarāṇām,
sajūr açvībhyām uṣasā suvīryam asmē dhehi çrāvo brhāt.
8.65.9^c (Pragātha Kāṇva ; to Indra)
viçvān aryō vipaçcitō 'ti khyas tūyam ā gahi,
asmē dhehi çrāvo brhāt.

1.44.2^b

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmē prthū çrāvo brhāt (catenary form). A verbal and metrical variation appears at 1.79.4, asmē dhehi jātavedo māhi çrāvāḥ ; see Part 2, chapter 2, Class B 11.

1.9.10^c (Madhuchandas Vaiçvāmītra ; to Indra)

sutē-sute nyōkase br̥hād br̥hatā ēd ar̥iḥ.

indrāya çūṣām arcati.

10.96.2^d (Baru Āṅgīrasa or Sarvahari Āindra ; Haristutiḥ)

hāriṁ hi yōnim abhī yē samāsvaran hinvánto hāri divyām yáthā sádah,

á yām pr̥nānti hāribhir ná dhenáva indrāya çūṣām hārivantam arcata.

10.133.1^b (Sudās Paijavana ; to Indra)

pró ṣv āsmāi purorathām indrāya çūṣām arcata,

abhīke cid u lokakīrt sam̐gē samātsu vṛtrahā-

-smākam bodhi coditā

ḥnābhantām anyakēṣām jyākā ādhi dhānvasu. ~~cf~~ refrain, 10.133.1^{ff} ff.

Considering the frequency of the shorter pāda, and the fact that the hymn 10.96 is a downright tour de force in the employment of hari-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2^d, is the posterius.

1.10.4^d (Madhuchandas Vaiçvāmītra ; to Indra)

ēhi stómān abhī svarābhī gr̥ṇiḥy á ruva,

brāhma ca no vaso sácēndra yajñiām ca vardhaya.

10.141.6^b (Agni Tāpasa ; to Viçve Devāḥ, here Agni)

tvām no agne agnibhir brāhma yajñiām ca vardhaya,

tvām no devātātaye rāyó dānāya codaya.

1.10.5^a (Madhuchandas Vaiçvāmītra ; to Indra)

ukthām indrāya çāṁsyaṁ vārdhanam puruniṣṣidhe,

çakró yáthā sutēṣu no rārāṇat sakhyēṣu ca.

5.39.5^b (Atri Bhāuma ; to Indra)

āsmā ít kāvyaṁ váca ukthām indrāya çāṁsyaṁ,

tāsmā u brāhmavāhase ḥgīro vardhanty ātrayo

gīraḥ çumbhanty ātrayaḥ.]

~~cf~~ cf. 5.22.4^{de}

1.10.7^{b+d} (Madhuchandas Vaiçvāmītra ; to Indra)

suvivṛtām sunirājam indra tvádātām id yāçaḥ,

gávām āpa vrajām vṛdhi kṛṇuṣvā rādho adrivaḥ.

3.40.6^c (Viçvāmītra ; to Indra)

gīrvanaḥ pāhi naḥ sutām mādhor dhārābhir ajoyase,

indra tvádātām id yāçaḥ.

8.64.1^b (Pragātha Kāṇva ; to Indra)

ūt tvā mandantu stómāḥ kṛṇuṣvā rādho adrivaḥ,

āva brahmadviṣo jahi.

Sāyana and Ludwig and Grassmann join the adjectives of 1.10.7^a with yāçaḥ of b. To do this, Sāyana is obliged to force the meaning of sunirājam to a colourless sukhena niḥçṣaṁ prāptuṁ çakyam; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm); while Grassmann

has to render *yāçaḥ* by *Schatz*, which it does not mean. The adjectives fit *gávāṃ vrajām* to a nicety.¹ This observation led *Aufrecht* (in 1888: *Festgruss an Böhlingk*, p. 2) to treat *pāda* b as a good example of *Quintilian's* *interjectio* or *inclusio*. But, granting this, it would be unpardonable boldness to affirm that the same *pāda* at 3.40.6^a stands in such 'logical sequence' with a b as to make it seem an original there. If, at 3.40.6^a, instead of *indra tvádātām id yāçaḥ*, we had *śva brahmadviṣo jahi*, or any other one of scores of verses that might be cited, no one that knows his *Rig-Veda* would need to move a muscle.

The inconsistent versions of *indra tvádātām id yāçaḥ* may be noted. *Ludwig*: *Indra, ist der ruhm, der von dir verliehen wird*; *Indra, von dir wird diese herlichkeit geerntet*. *Grassmann*: *ist Schatz, den, Indra, du verleihst*; *von dir ist, Indra, Glück geschenkt*. The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.

1.10.8^{b+c} (*Madhuchandas Vāiçvāmītra*; to *Indra*)

nahī tvā ródasi ubhé ṛghāyámāṇam invataḥ,
jé aḥ svārvatīr apāḥ sām gā asmābhyam dhūnuhi.

1.176.1^c (*Agastya*; to *Indra*)

mātsi no vásyaiṣṭaya ṇindram indo vīśá viça, 1.176.1^b
ṛghāyámāṇa invasi çatrum ānti ná vindasi.

8.40.10^c (*Nābhāka Kaṇva*; to *Indra* and *Agni*)

tām çigītā suvr̥ktibhis tvesām sátvānam ṛgmīyam,
utó nú cid yá ójasa ṇçuṣṇasyañḍāni bhédati, *jéṣat svārvatīr apó ṇábha-*
ntām anyaké same, refrain, 8.39.1^b ff.

8.40.11^c (The same)

tām çigītā svadhvarām satyām sátvānam ṛtvīyam,
utó nu cid ya ohata ṇañḍá çuṣṇasya bhédaty, *ájāiḥ svārvatīr apó, &c.*

I agree with *Oldenberg*, *RV. Noten*, p. 175, that *Bergaigne's* suggestion of *ṛghāyámāṇam* in 1.176.1^c is to be rejected (*Études sur le Lexique*, s.v. *āviçvaminva*). But we may advance somewhat in the appreciation of this stanza by noting that its second *pāda* is a parenthetic interpolation, recurring in a *Pavamāna* stanza, 9.2.1 (q.v.). The stanza 1.176.1 is addressed to *Indra* (not *Soma*, as *Oldenberg* thought); the construction is exactly the same as in 1.10.8: 'Intoxicate thyself (O *Indra*) so as to wish us good things!—Into *Indra*, O *Indu* (*Soma*), impetuous, enter!—thou (*Indra*), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless: both *invataḥ* and *invasi* are transitive; in the latter case *çatrum* belongs to both *invasi* and *vindasi*. Of course, the interpolation of *pāda* b in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the *Vāḷakhilya versifexes*. Cf. *Grassmann*, i. 457; *Hillebrandt*, *Ved. Myth.* iii. 64, 300, note 3; *Geldner*, *Ved. Stud.* iii. 64, and see p. 15.

¹ *Oldenberg*, on the contrary, says (*Noten*, I, p. 13) that 'leicht herauszutreiben' fits *vrajām* badly, and in strictness he is quite right; but it is easy to assume that the poet in using *sunirājam* had in mind the contained (the cows), although actually mentioning in the second couplet the container (the pen)—the simplest metonymy, like 'the kettle boils'. The relation of *sunirājam* to *vrajām* has its analogy with that of *sudúghāḥ* to *apāḥ*. *Oldenberg* carries over *imahe* from stanza 6 and makes each *pāda* of 7 a sentence by itself.

1.10.10^c (Madhuchandas Vaiçvāmītra ; to Indra)
vidmā hī tvā vṛṣantamañ vājeṣu havanaçrūtam,
vṛṣantamasya hūmahe ūtīm sahasrasātāmam.

5.35.3^b (Prabhūvasu Āṅgīrasa ; to Indra)
ā té 'vo vāreṇyañ vṛṣantamasya hūmahe,
vṛṣajūtir hī jajñīṣā abhūbhīr indra turvāṇiḥ.

1.11.1^c (Jetr Madhuchandasa ; to Indra)
indram viçvā avīrvdhan samudrāvyaçasam girāḥ,
rathītamañ rathīnām vājānām sātpatīm pātīm.

8.45.7^c (Triçoka Kāṇva ; to Indra)
yād ajīm yāty ajikīd indraḥ svaçvayūr ūpa,
rathītamo rathīnām.

For samudrāvyaçasam cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathītamo in 8.45.7^c the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive pāda, rathītamo rathīnām, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2^d (Jetr Madhuchandasa ; to Indra)
sakhyé ta indra vājīno mā bhema çavasas pate,
tvām abhī prā ñonumo jētāram āparājitam.

5.25.6^d (Vasūyava Ātreyaḥ ; to Agni)
agnīr dadāti sātpatīm sāsāha yó yudhā nībhīḥ,
agnīr ātyam raghuṣyādam jētāram āparājitam.

It seems almost impossible to escape the conclusion that the pāda jētāram āparājitam originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2^{ab} cf. the similar distich 8.4.7^{ab}, mā bhema mā çramiṣmograsya sakhyé táva.

1.11.8^{a+b} (Jetr Madhuchandasa ; to Indra)
indram içānam ójasābhi stómā anūṣata,
sahāsram yāsa rātāya utā vā sānti bhūyasīḥ.

8.76.1^b (Kurusuti Kāṇva ; to Indra)
imām nú māyīnam huva indram içānam ójasā,
marútvantam ná vṛñjāse.

6.60.7^b (Bharadvāja ; to Indra and Agni)
indrāgnī yuvām imē 'bhi stómā anūṣata,
pībatam çambhuvā sutām.

Cf. abhi stómāir anūṣata, 8.8.3^d. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8^b in SV. 2.602^b, namely, abhi stómāir anūṣata, is superior to RV. is negated by the occurrence of both forms of the pāda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8^a, indra içāna ójasā 8.40.5^a; éka içāna ójasā 8.6.41^b; also 1.175.4^b; 8.32.14^c; and, agnīr içāna ójasā TB. 1.5.5.2^a.

Group 2. Hymns 12–23, ascribed to Medhātithi Kāṇva

[1.12.1^a, agnīm dūtām vṛṇīmahe: 1.36.3^a, prā tvā dūtām vṛṇīmahe: 1.44.3^a,
adyā dūtām vṛṇīmahe.]

Cf. 8.102.18^b.

1.12.1^{b+c} (Medhātithi Kāṇva; to Agni)

agnīm dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,
asyā yajñāsya sukrátum.

cf. 1.12.1^a

1.36.3^b (Kāṇva Ghāura; to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,
mahás te sató ví caranty arcáyo divi sprçanti bhānāvah.

cf. 1.12.1^a

1.44.7^c (Praskāṇva Kāṇva; to Agni)

hótāraṁ viçvāvedasam sám hí tvā víça indháte,
sá á vaha puruhúta pracetaso 'gne devān ihá dravát.

8.19.3^c (Sobhari Kāṇva; to Agni)

yajīṣṭham tvā vavṛmahe devām devatrā hótāram ámartyam,
asyā yajñāsya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated pāda and the verb indháte which governs hótāram ('kindling a priest!') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatrī stanza 1.12.1 into a kakubh stanza (kākubha pragātha: Oldenberg, Prol. pp. 104, 212); note the metre of vavṛmahe.

1.12.3^a (Medhātithi Kāṇva; to Agni)

agne devān ihá vaha jajñānó vṛktábarhiṣe,
ási hótā na ídyaḥ.

1.12.10^b (Medhātithi Kāṇva; to Agni)

sá naḥ pāvaka dīdivó, 'gne devān ihá vaha,
úpa yajñām havīç ca naḥ.

I.12.10^a

1.15.4^a (Medhātithi Kāṇva; to Agni)

agne devān ihá vaha sādáyā yóniṣu trisú,
pári bhūṣa píba ṛtúnā.

Cf. the similar pāda tábhīr devān ihá vaha, 1.14.12^c.

1.12.4^{b+c} (Medhātithi Kāṇva; to Agni)

tān uçató ví bodhaya yád agne yási dūtyām,
devāir á satsi barhiṣi.

1.74.7^c (Gotama Rahugaṇa; to Agni)

ná yór upabdir áçvyah çṛṇvé ráthasya kác caná,
yád agne yási dūtyām.

6 [M.O.S. 10]

5.26.5° (Vasūyava Atreyāḥ ; to Agni)
 yājamānāya sunvatā, agne suvīryam vaha,
 devāir ā satsi barhīṣi. 5.26.5°

8.44.14° (Virūpa Āṅgīrasa ; to Agni)
 sá no mitramahas tvám agne çukrēṇa çocīṣa,
 devāir ā satsi barhīṣi. 1.12.12°

Note that the two repeated pādas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6^b (Medhatithi Kāṇva ; to Agni)
 agnīnāgnīḥ sām idhyate kavīr grhāpatir yūvā,
 havyaṇāḍ juhvāsyah.

7.15.2° (Vasiṣṭha Maitravaruṇi ; to Agni)
 yāḥ pāñca carṣaṇīr abhī, niṣasāda dāme-dame,
 kavīr grhāpatir yūvā. 5.86.2°

8.102.1° (Prayoga Bhārgava, or other fictitious authors ; to Agni)
 tvám agne bṛhād váyo dādhasi deva dāçuse,
 kavīr grhāpatir yūvā.

The pāda 1.12.6^b seems to be a parenthetic interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the pāda suit much better 7.15.2: here the wise young 'house-lord' (grhāpati) very properly sits down in every house (dāme-dame) of the five peoples. Here the expression may have been bred, unless, indeed, it be a formula inherited from olden times. In 8.102.1 the pāda appears also in loose connexion and sense.—A similar pāda, yūvānaḥ viçpātiḥ kavīm, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7^a, kavīm agnīm ūpa stuhi: 1.136.6^d, indram agnīm, &c.]

[1.12.7^b, satyādharmāṇam adhvaré: 5.51.2^b, sátyadharmāṇo adhvarām.]

1.12.9° (Medhatithi Kāṇva ; to Agni)
 yó agnīm devāvitaye haviṣmāñ avivāsati,
 tásmāi pāvaka mṛṣaya.

8.44.28° (Virūpa Āṅgīrasa ; to Agni)
 ayám agne tvé āpi, jaritā bhūtu santya,
 tásmāi pāvaka mṛṣaya. 2.5.8°

1.12.10^a (Medhatithi Kāṇva ; to Agni)
 sá naḥ pāvaka dīdivó agne devāñ ihā vaha,
 ūpa yajñāñ haviṣ ca naḥ. 1.12.3°

3.10.8^a (Viçvāmitra Gāthina ; to Agni)
 sá naḥ pāvaka dīdihi dyumád asmé suvīryam,
 bhāva stotṛbhyo antamaḥ svastāye.

For 3.10.8^b cf. 3.13.7°, dyumád agne suvīryam.

1.12.10^b: 1.12.3^a; 1.15.4^a, agne devāñ ihā vaha.

1.12.11^{a+c} (Medhātithi Kāṇva ; to Agni)

sá na stávāna á bhara gāyatrēṇa náviyasā,
rayīm vīrávatīm iṣam.

8.24.3^a (Viçvamanas Vāiṣṭva ; to Indra)

sá na stávāna á bhara rayīm citrāçravastamam,
nīrēké cid yó harivo vásur dadīh.

9.40.5^a (Brhanmati Āṅgīrasa ; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm stotrē suvīryam,
jaritūr vardhaya girāh.

9.61.6^{a+b} (Amahryu Āṅgīrasa ; to Soma Pavamāna)

sá naḥ punāná á bhara rayīm vīrávatīm iṣam,
īçānaḥ soma viçvātāh.

These stanzas are markedly imitative : two of them share two pādas ; all four share one pāda, and the word rayīm, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēṇa náviyasā is parenthetical. The question, point blank, is this : Is not the sequence á bhara rayīm in three of the four stanzas original ? Of course the word punāná had to be changed to stávāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods : this statement implies the belief that the Pavamāna stanzas preceded the others.—For nīrēké in 8.24.3 see Geldner, *Ved. Stud.* i. 155 ff. ; the same author's *Glossary to the Rig-Veda*, s.v. ; Ludwig, *Über Methode*, p. 29 ; Oldenberg, *RV. Noten*, I, p. 49.—Cf. the pādas, tán naḥ punāná á bhara, 9.19.1^c ; stutá stávāna á bhara, 5.10.7^b ; and ágne vīrávatīm iṣam, 8.43.15^c.

1.12.12^{a+c} (Medhātithi Kāṇva ; to Agni)

ágne çukrēṇa çociṣā viçvābhir deváhūtibhiḥ,
imām stómaṁ juṣasva naḥ.

8.44.14^b (Virūpa Āṅgīrasa ; to Agni)

sá no mitramahas tvām ágne çukrēṇa çociṣā,
devāir á satsi barhīsi.

1.12.4^c

10.21.8^a (Vimada Āindra ; to Agni)

ágne çukrēṇa çociṣorú prathayase bṛhát,
abhikrándan vṛṣāyase ví vo máde gárbham dadhāsi jāmīsu vívaksase.

8.43.16^c (Virūpa Āṅgīrasa ; to Agni)

ágne bhrātāḥ sáhaskrta rōhidaçva çúciivrata,
imām stómaṁ juṣasva me.

The stanza 1.12.12 is obvious patchwork ; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty : 'Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, geniesse dieses unser Lob.' Here 'mit jedem Ruf' really means 'at every call' which viçvābhir deváhūtibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anacluthic senselessness : 'Agni, mit heller flamme, vermöge aller götter anrufungen, finde gefallen an diesem unsern liede.' Oldenberg, *SBE.* xlv. 7 : 'Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.' This rendering takes some liberties with the position of viçvābhir deváhūtibhiḥ, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated pāda occurs in more or less proper connexions (8.44.14 is none too concinnate.)

For pādas similar to 1.12.12^a in sense and form, see, agnīm çukrēna çociṣā, 1.45.4; agnīḥ çukrēna çociṣā, 8.56(Vāl. 8).5; āgne tigmnēna çociṣā, 10.87.23; agnīs tigmnēna çociṣā, 6.16.28; vīṣā çukrēna çociṣā, 10.187.3; ūṣaḥ çukrēna çociṣā, 1.48.14: 4.52.7. Cf. also the bahuvrīhis çukrāçociḥ and tigmnāçociḥ.—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.13.2^a (Medhatithi Kāṇva; to Tanūnapāt [Āpra])
mādhumantāṁ tanūnapād yajñām devēṣu naḥ kave,
adyā kṛṇuhi vitāye.]

cf. 1.13.2^c

1.142.2^b (Dirghatamas Āucathya; to Tanūnapāt)
ghrtāvantam ūpa māsi mādhumantāṁ tanūnapāt,
yajñām viprasya māvataḥ, çaçamānāsya dāçuṣaḥ.

cf. 1.17.2^b

The two hymns share no less than six pādas; see the sequel.

[1.13.2^c, adyā kṛṇuhi vitāye: 6.53.10^c, nṛvāt kṛṇuhi vitāye.]

1.13.3^b, 7^b, asmīn yajñā ūpa hvaye.

[1.13.4^c, āsi hótā mánurhitah: 1.14.11^a; 6.16.9^a, tvām hótā mánurhitah;
8.34.8^a, á tvā hótā mánurhitah.]

1.13.5^a (Medhatithi Kāṇva; to Barhis [Āpra])
strñitā barhír ānuṣág ghrtāprstham manīṣaṇaḥ,
yātrāmftasya cākṣaṇam.

3.41.2^b (Viçvāmītra; to Indra)
sattó hótā na ṛtviyas tistiré barhír ānuṣák,
áyujran prátár ádrayah.
8.45.1^b (Praskaṇva Kāṇva; to Agni)
á ghā yé agnīm indhaté strñánti barhír ānuṣák,
yēsām indro yúvā sákha.]

refrain, 8.45.1^a–3^c

1.13.6^{a+b} (Medhatithi Kāṇva; to Devīr Dvārāḥ [Āpra])
vī çrayantām ṛtāvfdho dvāro devīr asaçotāḥ,
adyā nūnām ca yāṣṭave.

1.142.6^{a+d} (Dirghatamas Āucathya; to the same)
vī çrayantām ṛtāvfdhaḥ prayāi devébhyo mahīḥ,
pāvakāsah puruspṛho dvāro devīr asaçotāḥ.

As noted under the preceding item, the two āpri-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6; the distich 1.13.6^{a+b} seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type: Avestan āfri) as to preclude final judgement. The word asaçotāḥ would seem here to mean 'not sticking', i. e. 'freely moving'. But see Oldenberg, ZDMG. lxii. 473.

1.13.7^{a+c} (Medhātithi Kāṇva; to Uṣāsānakta [Āpra])
 náктоśāsā supéçasāmín yajñá úpa hvaye,
 idám no barhír āsāde.

1.142.7^b (Dirghatamas Āucathya; to the same)
 ā bhādamāne upāke náктоśāsā supéçasā,
 yāhvī ṛtasya mātārā sīdatām barhír ā sumāt.,
 8.65.6^c (Pragātha Kāṇva; to Indra)
 sutāvantas tvā vayām prāyasvanto havāmahe.,
 idám no barhír āsāde.

☞ 1.142.7^{od}

☞ 5.20.3^d

10.188.1^c (Çyena Āgneya; to Agni Jātavedas)
 prā nūnām jātāvedasam āçvam hinota vājīnam,
 idám no barhír āsāde.

1.13.8^{bc} (Medhātithi Kāṇva; to Daivyāu Hotārāu Pracetasāu [Āpra])
 tā sujihvā úpa hvaye hótārā dāivyā kaví,
 yajñám no yakṣatām imám.

1.142.8^{bc} (Dirghatamas Āucathya; to the same)
 mandrájihvā jugurvāṇi hótārā dāivyā kaví,
 yajñám no yakṣatām imám sidhrām adyā divispṛçam.,
 1.188.7^{bc} (Agastya; to the same)
 prathamā hí suvācasā hótārā dāivyā kaví,
 yajñám no yakṣatām imám.

☞ 1.142.8^d

Cf. the vaguely related pāda 2.41.20^c, yajñām devéṣu yachatām, preceded (cf. 1.142.8^d) by
 sidhrām adyā divispṛçam.

1.13.9 (Medhātithi Kāṇva; to Tisro Devyāḥ [Āpra])=

5.5.8 (Vasuçruta Ātreya; to the same)
 īlā sárasvatī mahí tisró devír mayobhúvaḥ,
 barhīḥ sīdantv asrídhaḥ.

1.13.10^c: 1.7.10^c, asmákam astu kévalaḥ.

1.14.1^b (Medhātithi Kāṇva; to Viçve Devāḥ, here Agni)
 āibhir agne dúvo gíro víçvebhiḥ sómapītaye,
 devébhir yāhi yáksi ca.

8.21.4^d (Sobhari Kāṇva; to Indra)
 vayām hí tvā bāndhumantam abandhávo víprāsa indra yemimá,
 yā te dhāmāni vṛṣabha tébhir ā gahi víçvebhiḥ sómapītaye.

It is tempting to see in ā . . . víçvebhiḥ sómapītaye devébhir yāhi, 1.14.1, the original
 of the repeated pāda; in 8.21.4 on the other hand víçvebhiḥ seems to mark the use of
 the repeated pāda as secondary. The word cannot but agree with dhāmāni, which is not
 clear in this connexion. Grassmann, 'mit allen deinen Scharen'; Ludwig, 596, certainly

better, 'was deine mächte sind, mit all disen'. The word dhāma frequently approaches the sense of nāma, indeed interchanges with it as a varia lectio, as, e.g., in the yajus-formula, yat te 'nādhṛṣṭam nāma yajñiyam (KS. nāmānādhṛṣyam; MS. dhāmānādhṛṣyam) tena tvādadhe (see my Vedic Concordance); or puruṣtutasya nāmabhiḥ in MS. 4.12.3; 184.5. to puruṣtutasya dhāmabhiḥ, RV. 3.37.4; see also, gandharvo dhāma, &c., and gandharvo nāma, &c., in the Concordance. In 8.21.4, yā te dhāmāni . . . tébhir ā yahi viçvebhiḥ, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8.21.4° is hypermetric (see Oldenberg, Prol. p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.3^a° (Medhatithi Kāṇva; to Viçve Devāḥ)
indravāyū bḥaspātīm mitrāgnīm pūśānam bhāgam,
ādityān mārutaṁ gaṇām.

10.141.4^a (Agni Tapasa; to Viçve Devāḥ)
indravāyū bḥaspātīm suhāvehā havāmahe,
yāthā naḥ sārva iḥ jānaḥ sāmgatyām sumānā āsat.
6.16.24^b (Bharadvāja; to Agni)
tā rājānā ōcivratādityān mārutaṁ gaṇām,
vāso yāksihā rōdasi.

On the frequent omission of the verb (1.14.3) see Pischel, Ved. Stud. i. 12; Oldenberg, RV. Noten, p. 427^a (Ergänzung von Weggelassenem). It does not require too much imagination to guess that the repeated pāda in 10.141.4 is secondary, especially as that Viçve Devāḥ hymn mentions Bṛhaspati thrice more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated pādas with 6.16, namely 1.14.6° with 6.16.44°, and 1.14.11° with 6.16.9°; see the sequel.

1.14.5° (Medhatithi Kāṇva; to Viçve Devāḥ, here Agni)
īlate tvām avasyāvah kāṇvāso vṛktābarhiṣaḥ,
haviṣmanto aramkṛtaḥ.

8.5.17^b (Brahmatithi Kāṇva; to Aṣvins)
jānāso vṛktābarhiṣo, haviṣmanto aramkṛtaḥ, ☞ 3.59.9^b
yuvām havante aṣvinā, ☞ 1.47.4^d

Inasmuch as the expression jānāso vṛktābarhiṣaḥ, and the like, occur a number of times (see under 3.59.9) as a standing formula, it would seem fair to surmise that the more precise kāṇvāso vṛktābarhiṣaḥ marks 1.14.5 as of later origin.

1.14.6° (Medhatithi Kāṇva; to Viçve Devāḥ, here Agni)
ghṛtāpṛsthā manoyūjo yé tvā váhanti váhnayaḥ,
ā devān sómapītaye.

6.16.44° (Bharadvāja; to Agni)
āchā no yāhy ā vahā, bhiḥ prāyānsi vitāye, ☞ 1.135.4^b
ā devān sómapītaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, (bring also) the gods to the soma drink!' For váhnayaḥ see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Pischel, Ved. Stud. i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11^{a+c} (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)
 tvām hótā mánurhitó 'gne yajñēsu sídasi,
 sémām no adhvarām yaja.

6.16.9^a (Bharadvāja ; to Agni)
 tvām hótā mánurhito váhnir āsá vidúṣṭarah,
 āgne yáksi divó víṇah.

1.26.1^c (Çunahṣepa Ājigarti, alias Devarāta ; to Agni)
 vásiṣṭvā hi miyedhya vástrāny ūrjām pate,
 sémām no adhvarām yaja.

Note the three correspondences between 1.14 and 6.16 ; see under 1.14.3. For pādas related to 1.14.11^a, see under 1.13.4^c.

1.14.12^a (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Agni)
 yuḥṣvā hy āruṣī ráthe harito deva rohitaḥ,
 tábhir deván ihá vaha.]

cf. 1.12.3^a

5.56.6^a (Çyāvaçva Ātreya ; to Maruts)
 yuṅgdhvām hy āruṣī ráthe yuṅgdhvām rátheṣu rohitaḥ,
 yuṅgdhvām hári ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.]

cf. 1.134.3^{bo}

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot : the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hári are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and therefore yoke his hári. That, indeed, is the sense of the distich, if it be not mere thoughtless alliterative jingle ; at the best, however, the thought is thoroughly secondary. For we are struck, further, by the atyaṣṭi rhyme of the same distich in a stanza that is bṛhātī ;¹ no other such rhyme occurs in the hymn ; no atyaṣṭi occurs in the hymn. And now, furthermore, this atyaṣṭi distich is obviously done over from the again unexceptionable stanza in atyaṣṭi metre, 1.134.3 :

vāyúr yuñkte rōhitā vāyúr aruṇā vāyú ráthe ajirá dhurí vólhave váhiṣṭhā dhurí vólhave, &c.

The case is exceptionally clear ; three criteria combine to stamp 5.56.6 as an epigonal stanza : its three repeated pādas, its strained contents, and the anomalous metrical form of its second distich.

1.15.1^b (Medhātithi Kāṇva ; to Indra)
 indra sómam píba ṛtúnā tvā viqantv índavaḥ,
 matsarāśas tádokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
 ā tvā viqantv índavaḥ samudrām iva síndhavaḥ,]
 ná tvām indráti ricyate.

cf. 8.6.35^b

For 1.15.1 (accent of píba, &c.) see Oldenberg, RV. Noten, p. 14.

¹ Cf. RV. 10.150, and 10.93.11.

1.15.2^c (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Maruts)
 mārutaḥ pībata ṛtūnā potrād yajñām punitana,
 yūyām hī ṣṭhā sudānavaḥ.

6.51.15^a (Rjicvan Bhāradvāja ; to Viṣve Devāḥ, here Maruts)
 yūyām hī ṣṭhā sudānava ṇdrajyeṣṭhā abhidyavaḥ, 6.51.15^b
 kārtā no ādhvann ā sugām gopā amā.

8.7.12^a (Punarvatsa Kāṇva ; to Maruts)
 yūyām hī ṣṭhā sudānavo rūdrā ṛbhukṣaṇo dāme,
 utā prācetaso mādē.

8.83.9^a (Kusdin Kāṇva ; to Viṣve Devāḥ, here Maruts)
 yūyām hī ṣṭhā sudānava ṇdrajyeṣṭhā abhidyavaḥ, 6.51.15^b
 ādhā cid va utā bruve.

The hymn 1.15 is devoted to the divinities of the ṛtuyāja ; see Hillebrandt, *Vedische Mythologie*, i. 260 ff. ; Oldenberg, *Religion des Veda*, pp. 383, 455 ; Caland and Henry, *L'Agniṣṭoma*, pp. 224 ff. ; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pādas with other hymns ; whatever may be the antiquity of the ṛtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third pāda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavaḥ, if original here, would have to be taken as predicate to yūyām. Delbrück, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthetic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also *AV.* 11.9.2^a, 26^c. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions : they seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the pāda, I think that we do not go astray if we regard the expression yūyām hī ṣṭhā sudānavaḥ as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.3^c (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Tvaṣṭar)
 abhī yajñām gr̥ṇīhi no gnāvo nēṣṭaḥ pība ṛtūnā,
 tvām hī ratnadhā āsi.

7.16.6^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 kṛdhī rātnam yājamānāya sukrato tvām hī ratnadhā āsi,
 ā na ṛtē cīṣṭhi viṣvam ṛtvījam suṣāṇso yāc ca dākṣate.

1.15.4^a : 1.12.3^a, 10^b, āgne devān ihā vaha.

1.15.7^{a+c} (Medhātithi Kāṇva ; to Viṣve Devāḥ, here Draviṇodāḥ)
 draviṇodā draviṇaso grāvahastāso adhvaré,
 yajñēṣu devām ilāte.

1.96.8^a (Kutsa Āṅgīrasa ; to Agni, or Agni Draviṇodāḥ)
 draviṇodā draviṇasas turāsya draviṇodāḥ sánarasya prā yaṇsat,
 draviṇodā virāvatim iṣam no draviṇodā rāsate dirghām āyuh.

5.21.3^d (Sasa Atreya; to Agni)

tvām víḡve sajóṣaso ḡdeváso dūtám akrata,
saparyántas tvā kave yajñéṣu devám ḡlate.

cf. 5.21.3^b

6.16.7^c (Bharadvāja to Agni)

ḡtvām agne svādhyò, mártāso devávitaye,
yajñéṣu devám ḡlate.

cf. 6.16.7^a

The páda, yajñéṣu devám ḡlate, in 1.15.7, requires a second accusative, as in 5.21.3; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in páda a draviṇodā to draviṇodām. So also Weber, Ind. Stud. xiii. 58; cf. Oldenberg, RV. Noten, p. 14. Sāyaṇa takes draviṇodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yāska, Nirukta 8.1). Ludwig, 789, in the commentary, refuses to emend to draviṇodām, but his rendering does not land him very far from such emendation: 'als [den?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anflehen.' Aufrecht, Bezz. Beitr. xiv. 30, retains draviṇodā, and translates: 'Der habeverleiher reiche uns gabe', supplying dadātu from the next stanza. Similarly Caland and Henry, L'Agniṣṭoma, p. 227: 'Draviṇodās [est donneur] de richesse.' We must note, however, that the cadence of the páda is irregular (— — — —), and that the páda in its fuller form in 1.96.8^a is metrically perfect. It is, of course, possible that draviṇodām once stood in 1.15.7^a, where now stands draviṇodā, and that it was simply infected by the nominative draviṇodāḥ in stanzas 8 and 9, but it seems to me more likely that a later versifier borrowed such words of the longer páda, 1.96.8^a, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to draviṇodām. The case is very analogous to that of 1.15.2. That 1.15.7^a is later than, and dependent upon, 1.96.8^a seems to me, at any rate, a natural conclusion.

1.15.9^b (Medhātithi Kāṇva; to Draviṇodāḥ)

draviṇodāḥ pipṣati juhóta prá ca tiṣṭhata,
neṣṭrád ṛtúbhir isyata.

10.14.14^b (Yama Vāivasvata; to Yama)

yamáya ghr̥tāvad dhavír juhóta prá ca tiṣṭhata,
sá no devéṣv á yamad ḡdirghám áyuh prá jiváse,

cf. 10.14.14^d

The repeated páda in 1.15.9 is abrupt, perhaps parenthetic. Ludwig, 789: 'der besitzthum schenkt, verlangt zu trinken, bringet dar, macht euch ans werk, aus dem neṣṭram mit den Ṛtu's; beeilet euch.' On the other hand the good old Yama hymn, 10.14.14, shows the repeated páda in a connexion whose patness and originality are very evident.

1.16.3^{b+c} (Medhātithi Kāṇva; to Indra)

índraṁ prātár havāmaha índraṁ prayaty ádhvaré,
índraṁ sómasya pítáye.

8.3.5^b (Medhātithi Kāṇva; to Indra)

índram íd devátātaya índraṁ prayaty ádhvaré,
índraṁ samiké vaníno havāmaha índraṁ dhánasya sātáye.

3.42.4^a (Viṣvāmitra; to Indra)

índraṁ sómasya pítáye stómair ihá havāmahe,
ukthébhiḥ kuvíd agámat.

7 [M.O.S. 20]

8.17.15^d (Irimbīthi Kaṇva ; to Indra)

pṛḍakusānur yajató gavésana ékaḥ sánn abhí bhūyasah,
bhūrṇim aṣvaṁ nayat tujá puró gṛbhéndraṁ sómasya pītāye.

8.92.5^b (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

ṭám v abhí prārcat, éndraṁ sómasya pītāye, cf 8.15.1^a

tád id dhy āsya vārdhanam.

8.97.11^b (Rebha Kaṇyapa ; to Indra)

sám im rebhāso asvarann indraṁ sómasya pītāye,
svārpatiṁ yád im vṛdhé dhṛtāvrató hy ójasā sám utībhiḥ.

9.12.2^c (Asita Kaṇyapa, or Devala Kaṇyapa ; to Soma Pavamāna)

abhí víprā anūṣata gāvo vatsām ná mātārah,

indraṁ sómasya pītāye.

Cf. agnīm prayaty ādhvare and the like under 5.28.6^b, indraḥ sómasya pītāye under 1.55.2^c; indra sómasya pītāye, 8.65.3^c; and asyá sómasya pītāye under 1.22.1^c.—Hymn 1.16 shares two pādas with 3.42; see next item.

1.16.4^a (Medhatithi Kaṇva ; to Indra)

úpa naḥ sutám á gahi háribhir indra keṣibhiḥ,

suté hí tva hávamāhe.

3.42.1^a (Viçvāmītra ; to Indra)

úpa naḥ sutám á gahi sómam indra gávāçiram,
háribhyāṁ yás te asmayúh.

5.71.3^a (Bāhuvṛkta Atreya ; to Mitra and Varuṇa)

úpa naḥ sutám á gataṁ ṭáruṇa mītra dāçūsaḥ, cf 5.71.3^b

ṭasyá sómasya pītāye. cf 1.22.1^c

For 3.42.1 see Oldenberg, RV. Noten, p. 250.—1.16 shares two pādas with 3.42; see preceding item.

[1.16.5^a, sémām na stómam á gahi : 8.66.8^c, sémām na stómam jujusānā á gahi.]

1.16.5^b (Medhatithi Kaṇva ; to Indra)

ṭsémām na stómam á gahy, úpedám sávanam sutám, cf 1.16.5^a

gāuró ná tṛṣitáh piba.

1.21.4^b (Medhatithi Kaṇva ; to Indra and Agni)

ugrá sánta havāmaha úpedám sávanam sutám,
indrāgní éhá gachatām.

6.60.9^b (Bharadvāja ; to Indra and Agni)

tábhir á gachataṁ narópedám sávanam sutám,

ṭindrāgní sómapṛtaye. cf 6.60.9^c

In 1.21 pāda 3^b also = 6.60.14^d, in addition to the present correspondence with 6.60.9.—For the repeated pāda cf. 1.16.8^a.

[1.16.6^a, imé sómāsa indavaḥ : 9.46.3^a, eté sómāsa indavaḥ.]

1.16.8° (Medhātithi Kāṇva ; to Indra)

vīçvam it sávanam sutám índro mādāya gachati,
vṛtrahá sómapītaye.

8.93.20° (Sukakṣa Āṅgīrasa ; to Indra)

kāśya vṛṣa suté sácā niyútvan vṛṣabhó ranat,
vṛtrahá sómapītaye.

[1.16.9°, sémām naḥ kāmam á pṛṇa : 8.64.6°, asmákam kāmam á pṛṇa.]

1.17.1° (Medhātithi Kāṇva ; to Indra and Varuṇa)

índrāvaruṇayor ahám samrájor áva á vṛṇe,
tá no mṛlāta idṛçe.

4.57.1^d (Vamadeva ; to Kṣetrapati)

kṣétrasya pátinā vayám hiténeva jayāmasi,
gām áçvam poṣayitnv á sá no mṛlātīdṛçe.

6.60.5° (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdha [indrāgní havāmahe,]
tá no mṛlāta idṛçe.

cf. 5.86.4^b

Read, perhaps, in 4.57.1°, poṣayitnūā (poṣayitnvā), agreeing with kṣétrasya pátinā, and governing gām áçvam.

[1.17.2^b, hávam víprasya mávataḥ : 1.142.2°, yajñám víprasya, &c.]

1.17.2° (Medhātithi Kāṇva ; to Indra and Agni)

gántarā hí sthó 'vase [hávam víprasya mávataḥ,]
dhartārā carṣaṇínám.

cf. 1.17.2^b

5.67.2° (Yajata Ātreya ; to Mitra and Varuṇa)

[á yád yónim hiranyáyaṁ, varuṇa mītra sádathah,
dhartārā carṣaṇínám yantám sumnám riçādasā.

cf. 5.67.2^a

1.18.2 (Medhātithi Kāṇva ; to Brahmanaspati)

yó reván yó amīvahá vasuvít puṣṭivárdhanaḥ,
sá naḥ sisaktu yás turáh.

1.91.12^b (Gotama Rāhugana ; to Soma)

gayasphāno amīvahá vasuvít puṣṭivárdhanaḥ,
sumitrāḥ soma no bhava.

1.18.3^b (Medhātithi Kāṇva ; to Brahmanaspati)

má naḥ çánso áraruṣo dhūrtīḥ prāṇaṁ mártyasya,
ráksā ño brahmanas pate.

7.94.8^b (Vasiṣṭha ; to Indra and Agni)
 mā́ káya no áraruṣo dhūrtīḥ pránañ mártyaśya,
 〔indrāgni śárma yachatam.〕

☞ 1.21.6^c

[1.18.5^b, sóma indraç ca mártyam : 4.37.6^b, ynyám indraç, &c.]

1.18.6^b (Medhatithi Kaṇva ; to Sadasaspati)
 sádasas pátim ádbhutañ priyám indrasya kámyam,
 sanīm medhám ayāśiṣam.

9.98.6 (Ambarīṣa Vāreṣgira, and Ṛjicvan Bhāradvāja ; to Pavamāna Soma)
 dvīr yām páñca sváyaçasañ svāsāro ádrisamhatam,
 priyám indrasya kámyaṁ prasnāpáyanty ūrmīṇam.
 9.100.1^b (Rebhasūnū Kaçyapāu ; to Pavamāna Soma)
 abhí navante adrúhaḥ priyám indrasya kámyam,
 vatsām ná pūrva áyuni jatām rihanti mātáraḥ.

In RV. 1.21.5 Indrāgni are called sádasapāti ; in RVKh. 10.151.8 = VS. 32.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, táyā mām adyá medháyāgne medháyinañ kuru. Sāyana suggests Soma (cf. also Bergaigne, i. 305, note ; ii. 296), perhaps on the basis of the repeated pádas, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.1^a–9^c, marúdbhir agna á gahi.

1.19.3^b (Medhatithi Kaṇva ; to Agni and Maruts)
 yé mahó rájaso vidūr víçve devāso adrúhaḥ,
 〔marúdbhir agna á gahi.〕

☞ refrain, 1.19.1^a–9^c

9.102.5 (Trita Āptya ; to Pavamāna Soma)
 asyá vraté sajóśaso víçve devāso adrúhaḥ,
 spārḥá bhavanti rántayo juśánta yát.

For páda b cf. 2.1.14 ; see under 1.94.3^b.

1.19.9^a (Medhatithi Kaṇva ; to Agni and Maruts)
 abhí tvā pūrvápītaye srjámi somyám mádhu,
 〔marúdbhir agna á gahi.〕

☞ refrain, 1.19.1^a–9^c

8.3.7^a (Medhatithi Kaṇva ; to Indra)
 abhí tvā pūrvápītaya índra stómebhir ayávaḥ,
 〔samīcīnāsa ṛbhávaḥ sám asvaran,〕 rudrā gr̥ṇanta pūrvyam.

☞ 8.3.7^c

1.20.5^a (Medhatithi Kaṇva ; to Ṛbhus)
 sām vo mādāso agmaténdreṇa ca marútavata,
 adityébhiç ca rájabhiḥ.

4.34.2^c (Vāmadeva ; to Rbhus)

vidanāso jānmano vājaratnā utā ṛtūbhir ṛbhavo mādayadhvam,

sām vo mādā āgmata sām pūramdhiḥ suvīram asmé rayīm érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296; for the metre of the repeated pādas see Part 2, chapter 2, class B 8.

1.21.3^{b+c} (Medhātithi Kāṇva ; to Indra and Agni)

tā mitrāsya prācātaya indrāgnī tā havāmahe,

somapā sōmapītaye.

5.86.2^d (Atri Bhāuma ; to Indra and Agni)

yā pītanāsu duṣṭārā yā vājeṣu ṣravāyā,

ṽyā pāñca carṣaṇīr abh, indrāgnī tā havāmahe.

cf. 7.15.2^a

6.60.14^d (Bharadvāja ; to Indra and Agni)

ā no gāvyebhir āṣvyāir vasavyāir ūpa gachatam,

cf. 6.60.14^{ab}

sākhāyāu devāu sakhyāya cāmbhūvendrāgnī tā havāmahe.

4.49.3^c (Vāmadeva ; to Indra and Bṛhaspati)

ā na indrābṛhaspati ṽgrhām indraṣ ca gachatam,

cf. 1.135.7^c

somapā sōmapītaye.

In hymn 1.21 pāda 3^b = 6.60.14^d; pāda 4^b = 6.60.9^b.—Cf. the pādas, indrāgnī havāmahe, under 5.86.4^b, and āṣvinā tā havāmahe, 1.22.2^c.

1.21.4^b: 1.16.5^b; 6.60.9^b, ūpedām sāvanam sutām.

[1.21.5^b, indrāgnī rākṣa ubjātam: 7.104.1^a, indrasomā tāpatam rākṣa ubjātam.]

1.21.6^c (Medhātithi Kāṇva ; to Indra and Agni)

tēna satyēna jāgr̥tam ādhi pracetūne padé,

indrāgnī ṣārma yachatam.

7.94.8^c (Vasiṣṭha ; to Indra and Agni)

mā kāsya no āraruṣo ṽdhūrtīḥ prāṇāṇ mārtyasya,

cf. 1.18.3^b

indrāgnī ṣārma yachatam.

1.22.1^{b+c} (Medhātithi Kāṇva ; to Aṣvins)

prātaryūjā vī bodhayāṣvināv éhā gachatām,

asyā sōmasya pītāye.

5.75.7^a (Avasyu Ātreya ; to Aṣvins)

āṣvināv éhā gachatām ṽnāsatyā mā vī venatam,

cf. 5.75.7^b

tirāṣ cid aryayā pāri vartīr yātam adābhya ṽmādhvī māma ṣrutām hāvam,

cf. refrain, 5.75.1^c—9^c

5.78.1^a (Saptavadhri Ātreya ; to Aṣvins)

āṣvināv éhā gachatām ṽnāsatyā mā vī venatam,

cf. 5.75.7^b

ṽhaṇsāv iva patatam ā sutān ūpa,

cf. refrain, 5.78.1^c—3^c

1.23.2^c (Medhatithi Kāṇva; to Indra and Vāyu)

ubhā devā divispṛṣṇā, indravāyū havāmahe,
asyā sōmasya pitāye.

☞ 1.22.2^b

4.49.5^a (Vāmadeva; to Indra and Bṛhaspati):

indrābṛhaspāti vayām suté gṛbhīr havāmahe,
asyā sōmasya pitāye.

5.71.3^a (Bāhuvṛkta Ātreya; to Mitra and Varuṇa)

upa naḥ sutām ā gataṁ, vāruṇa mitra dācūsaḥ, ☞ a: 1.16.4^a; b: 5.71.3^b
asyā sōmasya pitāye.

6.59.10^d (Bharadvāja; to Indra and Agni)

indrāgni ukthavāhasā stōmebhir havanaçrutaḥ,
viçvābhir gṛbhīr ā gataṁ asyā sōmasya pitāye.

☞ 6.59.10^b

8.76.6^c (Kurusuti Kāṇva; to Indra)

indram pratnéna mánmanaḥ marūtantaṁ havāmahe,
asyā sōmasya pitāye.

☞ 1.23.7^a

The pāda, asyā sōmasya pitāye, as refrain in 8.94.10^c–12^c. Cf. mādhvah sōmasya pitāye, 8.85.5^c; and indram sōmasya pitāye under 1.16.3^c.—Note that 1.22 shares another pāda with 1.23; see the next item.

1.22.2^b (Medhatithi Kāṇva; to Açvins)

yā surātha rathītamobhā devā divispṛṣṇā,
açvīnā tā havāmahe.

1.23.2^a (Medhatithi Kāṇva; to Indra and Vāyu)

ubhā devā divispṛṣṇā indravāyū havāmahe,
asyā sōmasya pitāye,

☞ 1.22.1^c

Note that 1.22 shares another pāda with 1.23; see preceding item. Cf. with 1.22.2^b the pāda indrāgni tā havāmahe under 1.21.3^b.

[1.22.3^c, tāya yajñām mimikṣatam: 1.47.4^b, mādhvā yajñām, &c.]

1.22.8^a (Medhatithi Kāṇva; to Savitar)

sākhāya ā ní ṣīdata savitā stōmyo nú naḥ,
dātā rādhañsi çumbhati.

9.104.1^a (Parvata Kāṇva, or others; to Pavamāna Soma)

sākhāya ā ní ṣīdata punānāya prā gayata,
çicum ná yajñāḥ pāri bhūṣata çriyé.

1.22.18^a (Medhatithi Kāṇva; to Viṣṇu)

trīṇi padā ví cakrame viṣṇur gopā ādābhyah,
āto dhārmāṇi dhārāyan.

8.12.27^b (Parvata Kāṇva : to Indra)
 yadā te viṣṇur ōjasā trīṇi padā vicakramé,
 1ād it te haryatā hārī vavakṣatuḥ.]

☞ refrain, 8.12.25^c–27^c

Cf. 8.52 (Val. 4).3°, yasmāi viṣṇus trīṇi padā vi cakramé.

1.22.21^{ab} (Medhātithi Kāṇva ; to Viṣṇu)
 tād viprāso vipanyāvo jāgrvānsaḥ sām indhate,
 viṣṇor yāt paramām padām.

3.10.9^{ab} (Viṣvāmitra Gāthina ; to Agni)
 tān tvā viprā vipanyāvo jāgrvānsaḥ sām indhate,
 1havyavāham āmartyam sahovādam.]

☞ 3.9.10^c

The repeated distich is primary in 3.10.9 : 'The bards, skilled in song, on waking, have kindled thee (Agni, fire).' The application of the same idea in 1.22.21 is mystic : the bards kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20 ; 1.154.5 ; 10.1.3, &c., and Hillebrandt, *Ved. Myth.* i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, *RV. Noten*, p. 17.

1.23.1^a (Medhātithi Kāṇva ; to Vāyu)
 tīvrāḥ sómāsa ā gahy aṣīrvantaḥ sutā ime,
 vāyo tān prāsthitaṇ piba.

8.82.2^a (Kusidin Kāṇva ; to Indra)
 tīvrāḥ sómāsa ā gahi sutāso mādayiṣṇāvah,
 pibā dadhīg yāthocisā.

1.23.2^a : 1.22.2^b, ubhā devā divispṛcā.

1.23.2^c : 1.22.1^c ; 4.49.5^c ; 5.71.3^c ; 6.59.10^d : 8.76.6^c ; 8.94.10^c, 11^c, 12^c ; asyā sōmasya pītāye.

[1.23.6^c, kārataṁ naḥ surādhasaḥ : 3.53.13^c, kārād in naḥ surādhasaḥ.]

1.23.7^a (Medhātithi Kāṇva ; to Indra Marutvant)
 marūtantaṁ havāmaha indram ā sōmapītāye,
 sajūr gaṇēna tṛmpatu.

8.76.6^b (Kurusuti Kāṇva ; to Indra)
 indram pratnēna mánmanā marūtantaṁ havāmahe,
 1asyā sōmasya pītāye.]

☞ 1.22.1^c

1.23.8 (Medhatithi Kāṇva ; to Indra Marutvant, better Viçve Devāḥ)=

2.41.15 (Gr̥tsamada ; to Viçve Devāḥ)

īndrajyeṣṭhā mārudgaṇā dévāsaḥ pūṣarātayaḥ,

viçve māma ḡrutā hāvam.

See Bergaigne, ii. 371, 383, 390, 428 ; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1 ; our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to ḡṣarātayaḥ is intrinsically unnecessary.

1.23.9^a (Medhatithi Kāṇva ; to Indra Marutvant)

hatā vṛtrām sudānava indreṇa sāhasā yujā,

mā no duḥḡāṇsa iḡata.

2.23.10^c (Gr̥tsamada ; to Br̥haspati)

tvāyā vayām uttamām dhimahe váyo bṛhaspate pápriṇa sāsniṇa yujā,

mā no duḥḡāṇso abhidipsúr iḡata prā suḡāṇsā matibhis tāriṣimahi.

7.94.7^c (Vasiṣṭha ; to Indra and Agni)

īndrāgni ávasā gatam ḡasmābhyam carṣaṇisahā,

5.35.1^c

mā no duḥḡāṇsa iḡata.

10.25.7^d (Vimada Aindra, or others ; to Soma)

ḡtvām naḥ soma viçvāto ḡopā ádābhyo bhava,

1.91.8^a

sédha rájann ápa sr̥idho ví vo máde mā no duḥḡāṇsa iḡatā vívakṣase.

Cf. rákṣa mákir no aḡhāḡāṇsa iḡata, under 6.71.3, and mā na (and, va) stenā iḡata máḡhāḡāṇsaḥ, under 2.42.3.—The páda 10.25.7^d with its tetrasyllabic refrain (vívakṣase) is certainly secondary ; and abhidipsúr in 2.23.10 looks very much like a gloss.

1.23.10^b (Medhatithi Kāṇva ; to Viçve Devāḥ)

viçvān devān havāmahe marútaḥ sómapítaye,

ugrá hí pṛçnimātaraḥ.

8.94.3^c (Bindu Āṅgīrasa, or Putadakṣa Āṅgīrasa ; to Maruts)

ḡtāt sú no viçve aryā á sādā ḡṛṇanti kārāvah,

6.45.33^{ab}

marútaḥ sómapítaye.

8.94.9^c (The same)

á yé viçvā pāṛthivāni papráthan rocanā divāḥ,

marútaḥ sómapítaye.

[1.23.15^c, ḡóbhir yávam ná car̥kr̥ṣat : 1.176.2^d, yávam na car̥kr̥ṣad vṛṣā.]

1.23.20^{abc} (Medhatithi Kāṇva ; to Waters)

apsú me sómo abravíd antár viçvāni bheṣajā,

agnīm ca viçvāḡambhuvam ápaç ca viçvābheṣajih.

10.9.6^{abc} (Triçiras Tvāṣṭra, or Sindhudvīpa Āmbarīṣa ; to Waters)

apsú me sómo abravíd antár viçvāni bheṣajā,

agnīm ca viçvāḡambhuvam.

The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, ii, p. 504. The entire passage 1.23.20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six *tr̥cas*, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-knit hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (*Anukramanī*, *puraūṣaṇī*) stanza 19, and followed by the *Agni*-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf. Oldenberg, *Prolegomena*, pp. 225, 234, and for further reference, his *RV. Noten*, p. 17.

1.23.21^c (The same) =

10.9.7^c (The same)

āpaḥ pṛṇitā bheṣajām vārūtham tanvè māma,
jyók ca sūryam dṛçé.

10.57.4^e (Bandhu Gopāyana, &c. ; to Viçve Devāḥ)

ā ta etu mānaḥ pūnaḥ krátve dáksāya jīvāse,
jyók ca sūryam dṛçé.

For pāda c cf. 4.25.4 ; 9.4.6 ; 91.6 ; 10.37.7 ; 59.1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)

idām āpaḥ prā vahata yāt kīm ca duritām máyi,
yád vāhām abhidudróha yád vā çepá utánṛtam.
āpo adyānv acāriṣam rāsena sám agasmahi,
pāyasvān agna ā gahi tām mā sám sṛja vārcasā.

Group 3. Hymns 24-30, ascribed to Çunaḥçepa Ājigarti

1.24.3^b: 1.5.2^b, içānam váryāṇām ; 10.9.5^a, içānā váryāṇām ; 8.71.13^b, içe yó váryāṇām.

[1.24.8^b, sūryaya pántham ānvetaṁ u : 7.44.5^b, ṛtasya pántham, &c.]

1.24.9^c (Çunaḥçepa Ājigarti, alias Devarāta ; to Varuṇa)

çatām te rājan bhiṣajāḥ sahásram urvī gabhíra sumatīṣ te astu,
bādhasva dūrē nīrṛtiṁ parācāiḥ kṛtām cid énaḥ prā mumugdhya asmát.

6.74.2^c (Bharadvāja ; to Soma and Rudra)

sómārudrā ví vrhataṁ víṣṭctm āmivā yā no gāyam āvivéça,
āré bādhetām nīrṛtiṁ parācāir asmé bhadrá sāuçravasāni santu.

Of. bādhetām dūrām nīrṛtiṁ parācāiḥ, *AV.* 6.97.2^c ; 7.42.1^c ; āré bādhasva nīrṛtiṁ parācāiḥ, *MS.* 1.3.39^c ; 45.6 ; *KS.* 4.13^c ; and also, āré chātṛum āpa bādhasva dūrām, *RV.* 10.42.7^a.

1.24.10^c (Çunahçepa Ājigarti, &c. ; to Varuṇa. Cf. AB. 7.16)

amī ya fksā nihitāsa uccā nāktam dādṛṇe kūha cid dīveyuḥ,
ādadbdhāni vāruṇasya vratāni vicākaçac candramā nāktam eti.

3.54.18^b (Prajāpati Vaiçvāmītra, or Prājāpatya Vācya ; to Viçve Devāḥ,
here Adityas)

aryamā no āditir yajñīyasó 'dabdhāni vāruṇasya vratāni,
yuyóta no anapatyāni gāntoḥ prajāvān naḥ paçumān astu gātūḥ.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable : 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day !' Aye, continues the poet, 'Varuṇa's laws are inviolable : the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and anacoluthic construction, the repeated pāda is certainly parenthetical and secondary : 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course ; rich in offspring, rich in cattle be our career !'¹ This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

1.25.7^b (Çunahçepa Ājigarti, &c. ; to Varuṇa)

véda yó vīnām padām antárikṣeṇa pátatām,
véda nāvāḥ samudriyāḥ.

8.7.35^b (Punarvatsa Kāṇva ; to Maruts)
ākṣpayāvāno vahanty antarīkṣeṇa pátataḥ,
dhātāra stuvaté váyāḥ.

10.136.4^a (Vṛṣṇaka ; to the Keçinaḥ = Agni, Surya, Vāyu)
antárikṣeṇa patati víçvā rūpāvacākaçat,
múnir devāsya-devasya sāukṛtyāya sākḥā hitāḥ.

For samudriyāḥ, 1.25.7^c, see Oldenberg, RV. Noten, p. 27 ; for 10.136.4 see the author, JAOS. xv. 168.—Observe that the cadence of the repeated pāda in each of its three versions is
○○○Σ.

1.25.10^c (Çunahçepa Ājigarti, &c. ; to Varuṇa)

nī ṣasāda dhṛtāvratō vāruṇaḥ pastyāsv ā,
sāmṛājyāya sukrātūḥ.

8.25.8^b (Viçvamanas Vaiyaçva ; to Mitra and Varuṇa)
ṛtāvānā nī ṣedatuḥ sāmṛājyāya sukrātū,
dhṛtāvratā kṣatriyā kṣatram āçatuḥ.

Pischel, Ved. Stud. ii. 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastyā, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the nivid stanza in the form of an unanswered riddle, 8.29.9, sādo dvā cakrāte upamā divī samṛāja sarpirāsutī, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water ; cf. Mahīdhara to VS. 10.7 (TS. 1.8.12.1 ; MS. 2.6.8 ; KS. 15.6). A poet may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile' ; then next a Hindu commentator may remain well within the bounds of his

¹ Ludwig, 200, tries, ineffectively, to smooth out the roughness : 'Aryaman [Mitra und Varuṇa], die opferwürdigen, sind uns Aditi,' &c.

reprehensible habits, and translate *pastyā* by 'river'. For the present it would seem to me that *pastyāsu* (plurale tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) Varuṇa is described as surveying from there (*ātaḥ*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely Varuṇa in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the Rig-Veda, vol. ii, p. xxvi.

1.25.11^b (Çunaḥçepa Ājigarti, &c. ; to Varuṇa)

āto viçvāny ādbhuta cikitvān abhī paçyati,

[kṛtāni yā ca kārtvā.]

cf. 1.25.11^c

8.6.29^b (Vatsa Kaṇva ; to Indra)

ātaḥ samudrām udvātaç cikitvān āva paçyati,

yāto vipānā ējati.

For 8.6.29 see Geldner, Ved. Stud. iii. 56.

[1.25.11^c, kṛtāni yā ca kārtvā : 8.63.6^b, kṛtāni kārtvāni ca.]

1.25.15^b (Çunaḥçepa Ājigarti, &c. ; to Varuṇa)

utā yō mānuṣeṣv ā yāçaç cakré āsāmy ā,

asmākam udāreṣv ā.

10.22.2^d (Vimada Āindra, or somebody else ; to Indra)

iḥā çrutā indro asme adyā stāve vajry çisamah,

mitrō nā yō jāneṣv ā yāçaç cakré āsāmy ā.

The banality of 1.25.15 leads Grassmann to misrender the stanza : 'Und der den Menschen Herrlichkeit verleiht, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yāçaç cakré* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 82, but he, in his turn, resorts to emending *udāreṣv* to *dūryeṣv* : 'Der sich unter den menschen vollkommne herlichkeit geschaffen, in unsern eignen häusern.' The rough and insipid *pāda* 1.25.15^c shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that Varuṇa is unassailable and so on, the present stanza says : 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the dropsy.—Cf. Geldner, Rigveda-Kommentar, p. 5.

1.25.20^b (Çunaḥçepa Ājigarti, &c. ; to Varuṇa)

tvām viçvasya medhira divāç ca gmāç ca rājasi,

sā yāmani prāti çrudhi.

5.38.3^d (Atri Bhauma ; to Indra)

çūsmāso yē te adrivo mehānā ketasāpaḥ,

ubhā devāv abhiṣṭaye divāç ca gmāç ca rājathaḥ.

Grassmann, to 5.38.3 (following Sāyana): 'Die Helden, die, O Schleuderer, dir reichlich zu Gebote stehn, ihr Götter beid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to Sāyana, are the Maruts, a very sensible suggestion as far as the second distich is concerned, though *çūsmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *çūsmāso* and Indra. In ZDMG. xlviii. 571, I took *çūsmāso* in the sense of lightnings, and referred the two gods to the lightnings and Indra, or to the press-stones (*adrivah*) and the lightning. I now consider this no more probable than does Oldenberg, RV. Noten, p. 333, who remarks : 'Welcher zweite Gott neben Indra gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess Varuṇa, if it were not for the very vague and commonplace quality of the formula *divāç ca, &c.* Therefore, perhaps better, Indra and Soma ; cf. 9.95.5, *indraç ca yāt kṣāyathaḥ sāubhagāya*.

1.26.1^c: 1.14.11^c, sémām no adhvarām yaja.

1.26.4^{b+c} (Çunahçepa Ājigarti, &c.; to Agni)
 ā no barhī riçādaso vāruṇo mitró aryamā,
 sīdantu mānuṣo yathā.

1.41.1^b (Kāṇva Ghāura; to Varuṇa, Mitra Aryaman)
 yām ráksanti prācetaso vāruṇo mitró aryamā,
 nū cit sá dabhyate jánah.

4.55.10^b (Vamadeva; to Viçve Devāḥ)

ṭ tát sú nah savitā bhāgo, vāruṇo mitró aryamā,
 indro no rádhāsā gamat.

4.55.10^a

5.67.3^b (Yajata Atreya; to Mitra and Varuṇa)

viçve hí viçvāvedaso vāruṇo mitró aryamā,
 vrātā padéva saçcire pānti mārtyam riṣāḥ.

1.41.2^b

8.18.3^b (Irimbiṭhi Kāṇva; to Ādityāḥ)

ṭ tát sú nah savitā bhāgo, vāruṇo mitró aryamā,
 çárma yachantu saprátho yád imahe.

4.55.10^a

8.18.3^c

8.28.2^a (Manu Vāivasvata; to Viçve Devāḥ)

vāruṇo mitró aryamā smádrātisāco agnāyah,
 pátnivanto vāsāṭkṛtāḥ.

8.83.2^b (Kusidin Kāṇva; to Viçve Devāḥ)

té nah santu yūjah sádā vāruṇo mitró aryamā,
 vṛdhāsaç ca prācetasah.

9.64.29^a (Kaçyapa Mārta; to Pavamāna Soma)

hinvāno hetf̥bhir yatā ā vājam vājy ākramit,
 sīdanto vanuṣo yathā.

Ludwig, 251, and Grassmann render 1.26.4: 'May Varuṇa, &c., sit upon our barhis like men'; Bergaigne, *La Religion Védique*, i. 67; *Mélanges Renier*, p. 78; and Oldenberg, *SBE*, xlv. 13: 'May Varuṇa, &c., sit down on our barhis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory; it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur krafttat das kraftross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the *Pet. Lex.* under 1. vanús, 'die beim soma sitzen wie Kampfbereite'. All three renderings of the repeated pāda are more or less whitewashed: as regards Ludwig, sīdanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks; as regards Grassmann, vanuṣo does not mean 'nach dem streit', though it may mean 'striving'; as regards *Pet. Lex.*, 'Kampfbereite' is open to similar criticism. I believe that vanuṣo means 'desiring': the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, prá te (so. indrasya) vanve vanuṣo haryatām mādām, 'I desire the golden drink of thee who (also) desirest it.'

Considering, now, the facile interchange between m and v (cf. *JAOS.* xxix. 290 ff.), one of the two pādas 1.26.4^c and 9.64.29^c is pretty certainly patterned after the other. I incline to think that 1.26.4^c is the model, 9.64.29^c the imitation. Be this as it may, the construction of mānuṣo in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain *prima facie* insipidity: the gods Varuṇa, &c., are compared with sacrificing men. Both sit upon the barhis, equally interested in the progress of the sacrifice; soma and dakṣiṇā are doubtless in the mind of the poet. Rather curiously, we have much the same variant as between RV. 1.44.11° and TB. 2.7.12.6°, manuṣvād (TB. vanuṣvād) deva dhīmahi prācetasam. Here the commentary to TB., vanuṣvat paricaranaṇavat, has in mind the same idea as ours in reference to vanuṣaḥ in RV. 9.64.29°. —The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3^b-7^b; cf. vāruṇa mitrāryaman, under 5.67.1°; and see p. 11.

1.26.5° (Çunahçepa Ājigarti, &c. ; to Agni)
pūrvya hotar asyā no māndasva sakhyāsya ca,
imā u ţu ṛudhī girāḥ.

1.45.5^b (Praskaṇva Kāṇva ; to Agni)
ghṛtāhavana santyemā u ţu ṛudhī girāḥ,
yābhiḥ kāṇvasya sūnāvo hāvante 'vase tvā.

2.6.1° (Somāhuti Bhārgava ; to Agni)
imām me agne samidham imām upasādam vaneḥ,
imā u ţu ṛudhī girāḥ.

1.26.10^b (Çunahçepa Ājigarti, &c. ; to Agni)
vīçvebhir agne agnībhir imām yajñām idām vācaḥ,
cāno dhāḥ sahaso yaho.

1.91.10° (Gotama Rahūgaṇa ; to Soma)
imām yajñām idām vāco [jujuṣāṇā upāgahi,] ☞ 1.91.10^b
sōma tvām no vṛdhé bhava.
10.150.2° (Mr̥ṣika Vasiṣṭha ; to Agni)
imām yajñām idām vāco [jujuṣāṇā upāgahi,] ☞ 1.91.10^b
mārtāsas tvā samidhāna havāmahe mr̥ṣikāya havāmahe.

Antecedently it is probable that 1.26.10^b is borrowed from the compact distich of the two others.

1.27.1°, samrājantam adhvarāṇām: 1.1.8°; 45.4°, rājantam, &c. ; 8.8.18°, rājantāv, &c.

1.28.1^{cd}-4^{cd}, ulūkhalasutānām āvéd v indra jalgulāḥ.

1.28.9^b (Çunahçepa Ājigarti, &c. ; to Prajāpati Hariçcandra, or [Adhiṣavaṇa-]
carmapraçaṇsā)

úc chiṣṭām camvōr bhara sōmaṁ pavitra ā sṛja,
nī dhehi gōr ādhi tvaci.

9.16.3^b (Asita Kaçyapa, or Devala Kaçyapa ; to Soma Pavamāna)
ānaptam apsū duṣṭāraṁ sōmaṁ pavitra ā sṛja,
[punihīndrāya pātave.] ☞ 9.16.3°

9.51.1^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ādhvāryo ādribhiḥ sūtām sōmāṁ pavitra ā sṛja,
 punihindraya pātave.]

9.16.3^o

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784.—The cadence, gōr ādhi tvaci, also at 9.65.25; 79.4; 101.11.

1.29.1^b (Çunaḥçepa Ajigarti, &c. ; to Indra)
 yāc cid hi satya somapā anāçastā iva smāsi,
 ā tū na indra çaṁsaya gōṣv āçveṣu çubhriṣu sahasreṣu tuvimagha.

2.41.16^c (Gṛtsamada ; to Sarasvatī)
 āmbitame nāḍitame dēvitame sārāsvati,
 apraçaṣtā iva smāsi prāçaṣtim amba nas kṛdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form :

1.29.1, anāçastāḥ : ā çaṁsaya =

2.41.16, apraçaṣtāḥ : prāçaṣtim kṛdhi.

[1.29.2^a, çiprin vājānām pate : 6.45.10^b, indra vājānām pate.]

1.30.7^c (Çunaḥçepa Ajigarti, &c. ; to Indra)
 yōge-yoge tavāstaram vāje-vāje havāmahe,
 sākḥāya indram ūtāye.

8.21.9^c (Sobhari Kaṇva ; to Indra)
 yó na idām-idaṁ purā prā vāsya ānināya tām u va stuṣe,
 sākḥāya indram ūtāye.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8^b (Çunaḥçepa Ājigarti, &c. ; to Indra)
 ā gha gamad yādi çrāvat sahasrīṇibhir ūtībhiḥ,
 vājebhir ūpa no hāvam.

10.134.4^d (Mandhātṛ Yāuvanaçva ; to Indra)
 āva yāt tvām çatakrataḥ indra viçvāni dhūnuṣé,
 rayīm ná sunvaté sácā sahasrīṇibhir ūtībhir , devī jānitry ajjjanad
 bhadrá jānitry ajjjanat, 9. refrain, 10.134.1^{ref}-6^{ef}

1.30.9^a (Çunaḥçepa Ājigarti, &c. ; to Indra)
 ānu pratnāsyaūkaso huvé tuvipratīm nāram,
 yām te pūrvām pitā huvé.

8.69.18^a (Priyamedha Āṅgīrasa ; to Indra)
 ānu pratnāsyaūkasah priyāmedhāsa eṣam,
 pūrvām ānu prāyatīm vṛktābarhiṣo hitāprayasa açata.

1.30.10^c (Çunaḥçepa Ājigarti, &c. ; to Indra)
 tām tvā vayām viçvavarā çasmahe puruhūta,
 sākhe vaso jaritṛbhyah.

3.51.6^d (Viçvāmītra ; to Indra)

túbhyaṁ bráhmāṇi gīra indra túbhyaṁ satrá dadhire harivo juśásva,
bodhy āpīr ávaso nūtanasya sákhe vaso jartf̥bhyo váyo dhāh.

8.71.9^c (Suditi Āṅgīrasa and Purumīḷha Āṅgīrasa ; to Agni)

sá no vásva úpa māsy ūrjo napān máhinasya,
sákhe vaso jaritf̥bhyaḥ.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritf̥bhyo váyo dhāh is the mother páda. See Part 2, chapter 2, class B 8.

1.30.18^b (Çunahçepa Ājigarti, &c. ; to Açvins)

samānáyojano hí vām rátho dasrāv ámartyaḥ,
samudré açvinéyate.

5.75.9^d (Avasyu Ātreya ; to Açvins)

ábhūd usá rūcatpaçur ágnīr adhāyy ṛtvíyaḥ,
áyoji vām vṛṣanvasu rátho dasrāv ámartyo

ḥmádhvi máma çrutam hávam.]

☞ refrain, 5.75.1^a—9^c

1.30.19^b (Çunahçepa Ājigarti, &c. ; to Açvins)

ny āghnyásya mūrdhāni cakráṁ ráthasya yemathuḥ,
pári dyām anyád iyata.

5.73.3^b (Pāura Ātreya ; to Açvins)

irmānyád vápuṣe vápuç cakráṁ ráthasya yemathuḥ,
páry anyá náhuṣa yugá mahná rájānsi dīyathah.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Pischel, *Ved. Stud.* i. 212 ff.; Ludwig, *Ueber Methode*, p. 30; Hillebrandt, *Ved. Myth.* iii. 384, note; Oldenberg, *RV. Noten*, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3^c are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21^c (Çunahçepa Ājigarti, &c. ; to Uṣas)

vayám hí te ámanmahy ántād á parákát,
áçve ná citre aruṣi.

4.52.2^a (Vāmadeva ; to Uṣas)

áçveva citráruṣi mātá gávām ṛtávāri,
sákhābhūd açvīnor usāḥ.

Bergaigne, *La Syntaxe des comparaisons védiques* (Mélanges Renier, p. 75 ff., especially pp. 77, note 1, 88); Pischel, *Ved. Stud.* i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Pischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very páda 1.30.21^c. But he has failed to note the parallel, 4.52.2^a, which stamps 1.30.21^c as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, l. c., p. 80, and Delbrück, *Altindische Syntax*, p. 106, cite one

more case from the first book, 1.57.3. But of the two repeated pādas above one must be the model, and that is 4.52.2^a, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, ácve ná in 1.30.21 imitates ácveva in 4.52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (◡ ◡ ◡ ◡), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

1.30.22^c (Çunaḥṣepa Ājigarti, &c. ; to Uṣas)
tvām tyébhir á gahi vājebhir duhitar divaḥ,
asmé rayīm ní dhārāya.

10.24.1^c (Vimada Āindra, or others ; to Indra)

īndra sómam imám piba, mádhumantaṁ camú sūtám, cf. 8.17.1^b
asmé rayīm ní dhārāya ví vo máde sahasrínām purūvaso vívaksase.

Cf. the pāda, guddhó rayīm ní dhārāya, 8.95.8^c, also octosyllabic, which helps to show that 10.24.1^c with refrain is secondary.

Group 4. Hymns 31–35, ascribed to Hiranyastūpa Āṅgīrasa

1.31.8^d (Hiranyastūpa Āṅgīrasa ; to Agni)

tvām no agne sanāye dhānānām yaçasām kārūm kṛṇuhi stāvānaḥ,
rḍhyāma kármāpāsā návena devāir dyāvāpṛthivī prāvataṁ naḥ.

9.69.10^d (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)

īdāv īndrāya bṛhaté pavasva sumṛṇíkó anavadyó riçādh,
bhārā candrāṇi gr̥ṇaté vásūni devāir dyāvāpṛthivī prāvataṁ naḥ.

10.67.12^d (Ayāsyā Āṅgīrasa ; to Bṛhaspati)

īndro mahná maható arṇavāsya, ví mūrdhānam abhinad arbudāsya,

cf. 10.67.12^a

āhann āhim āriṇāt saptá sīndhūn, devāir dyāvāpṛthivī prāvataṁ naḥ.

cf. 4.28.1^c

[1.32.1^a, índrasya nú vīryāṇi prá vocam : 2.21.3^d, índrasya vocam prá kṛtāni vīryā.]

1.32.3^b (Hiranyastūpa Āṅgīrasa ; to Indra)

vṛṣāyámāṇo 'vṛṇita sómam trikadrúkeṣv apibat sūtāsya,
á sáyakam maghāvādatta vājram āhann enam prathamajām āhīnām.

2.15.1^c (Gṛtsamada ; to Indra)

prá ghā nv āsya maható mahāni satyá satyāsya kárapāni vocam,
trikadrúkeṣv apibat sūtāsyaśyá máde āhim índro jaghāna.

[1.32.4^c, āt sūryam janāyan dyām uśāsam : 6.30.5^d, sākām sūryam, &c.]

[1.32.5^d, āhiḥ çayata upapfk pṛthivyāḥ : 10.89.14^d, pṛthivyā āpf amuyā çayante.]

1.32.12^d (Hiranyastūpa Āṅgīrasa : to Indra)

āçvyo vāro abhavas tād indra srké yāt tvā pratyāhan devā ékaḥ,
ājayo gā ājayaḥ çūra sómam ávāsṛjaḥ sártave saptá síndhūn.

2.12.12^b (Gr̥tsamada ; to Indra)

ṽyāḥ saptāraçmīr vṛṣabhás tūviṣmān, avāsṛjat sártave saptá síndhūn,

cf. 2.12.12^a

yó rāuhiṇām áspḥurad vājrabāhur dyām āróhantaṁ sá janāsa índrah.

Cf. Pischel, Ved. Stud. ii, 91 (improbable suggestion) ; Geldner, ibid. 183.—For echoes of 1.32.12 see perhaps AV. 2.29.7 ; TS. 6.5.5.2 ; TB. 1.1.8.3.

[1.32.15^d, arān ná nemīḥ pári tá babhūva : 1.141.9^d, arān ná nemīḥ paribhūr
ajāyathāḥ.]

Cf. 5.13.6.

[1.33.5^c, prá yád divó hariva sthātar ugra : 6.41.3^c, etām piba hariva, &c.]

1.33.12^c (Hiranyastūpa Āṅgīrasa ; to Indra)

ny āvidhyad ilibīçasya dṛlḥá ví çṛṅgīṇam abhinac chuṣṇam índrah,
yāvat táro maghavan yāvad ójo vājreṇa çátrum avadhīḥ pṛtanyúm.

7.91.4^a (Vasiṣṭha ; to Indra and Vāyu)

yāvat táras tanvó yāvad ójo yāvan náraç cáksasā dīdhyanāḥ,
çúcim sómam çucipā pātam asmé índravāyū sádatan barhīr édám.

Both Ludwig and Grassmann translate the second distich of 1.33.12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan, wie gross seine gewalt, mit dem keile tötetest du den kampfeslustigen feind.' But the vocative Maghavan shows clearly that it is not a question of the enemy's, but of Indra's swiftness and strength. In that regard Grassmann is quite correct : 'Nach deiner Kraft und Schnelle, mächt'ger Indra, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic insipidity. What the distich really says, damning Indra with faint praise, is this : 'As far as held out thy alertness, O Maghavan, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715 : 'Sovil die eigene rüri-keit, die [eigene] stärke so vil männer mit einsicht schauend [vermögen] ; trinkt den reinen soma bei uns, o trinker von reinem, Indra und Vāyu, sitzt nider auf unserm barhis.'

Grassmann : 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, Indra-Vayu.' The stanza has its own difficulties, because it states in turgid style what might have been stated in plain language : the poet invites Indra and Vāyu to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated pāda is primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.33.14^{a+b} (Hiranyastūpa Āṅgīrasa ; to Indra)

āvaḥ kútsam indra yásmiñ cākān právo yúdhyañtām vṛṣabhām dáḍadyum,
caphácycuto reṇúr nakṣata dyām úc chvāitreyó nṛṣāhyāya tasthāu.

1.174.5^a (Agastya ; to Indra)

vāha kútsam indra yásmiñ cākān syumanyú rjrá vátasyācva,
[prá súraç cakráñ vṛhatañ abhíke] 'bhí spádho yāsisañ vájrabāhuḥ.

cf. 1.174.5^c

6.26.4^b (Bharadvāja ; to Indra)

tvām rátham prá bharo yodhām ṛṣvām ávo yúdhyañtām vṛṣabhām
dáḍadyum,

tvām tūgrām vetasāve sácāhan tvām tūjim grñāntam indra tūtoḥ.

See Geldner, *Ved. Stud.* ii. 171 ; *Rigveda-Kommentar*, p. 7 ; and cf. under 1.174.5^c.

1.34.10^b (Hiranyastūpa Āṅgīrasa ; to Aṇvins)

á nāsatyā gáchatañ huýate havír mádhvaḥ pibatañ madhupébhir āsábhiḥ,
yuvór hí púrvañ savitósáso rátham ṛtāya citráñ ghrtávantañ ísyati.

4.45.3^a (Vāmadeva ; to Aṇvins)

mádhvaḥ pibatañ madhupébhir āsábhir utá priyām mádhune yuñjá-
thāñ rátham,

á vartaním mádhuna jinvathas pathó dftim vahethe mádhumantañ aṇvinā.

One may imagine the repeated páda in 1.34.10 to have been borrowed from a madhu-
stanza and a madhu-hymn like 4.45, and equally well one may imagine the same páda
expanded gloatingly into the theme of the four pádas of 4.45.3. For the connexion between
Aṇvins and madhu see Hillebrandt, *Ved. Myth.* i. 239 ff.

[1.34.11^a, á nāsatyā tribhír ekādaçāir ihá : 8.35.3^a, viçvāir devāis tribhír, &c.]

1.34.11^{cd} (Hiranyastūpa Āṅgīrasa ; to Aṇvins)

[á nāsatyā tribhír ekādaçāir ihá] devébhir yātañ madhupéyam aṇvinā,

cf. 1.34.11^a

prāyus táriṣṭañ ní rápāñsi mṛkṣatañ sédhatañ dvéṣo bhávatañ sacābhuvā.

1.157.4^{cd} (Dirghatamas Āucathya ; to Aṇvins)

[á na úrjam vahatañ aṇvinā yuvām] mádhumatyā naḥ káçayā mimik-
satam,

cf. 1.92.17^c

prāyus táriṣṭañ ní rápāñsi mṛkṣatañ sédhatañ dvéṣo bhávatañ
sacābhuvā.

1.34.12^d (Hiranyastūpa Āṅgīrasa ; to Aṇvins)

á no aṇvinā trivṛtā ráthenārvāñcam rayím vahatañ suvīram,
çṛṇvántā vām ávase johavīmi vṛdhé ca no bhavatañ vájasātāu.

1.112.24^d (Kutsa ; to Aṇvins)

ápnasvatim aṇvinā vācam asmé kṛtām no dasrā vṛṣaṇā manísām,
adyutyé 'vase ní hvaye vām vṛdhé ca no bhavatañ vájasātāu.

The word adyutyá in 1.112.24^d seems to me to mean 'darkness', or 'trouble', rather than
'unlucky gambling', as the *Pet. Lexicons* and the translators assume.

[1.35.2^c, hiranyāyena savitā rāthena: 4.44.5^b, hiranyāyena suvṛtā rāthena; 8.5.35^a, hiranyāyena rāthena.]

[1.35.8^c, hiranyākṣāḥ savitā devā āgāt: 2.38.4^d, arāmatih savitā, &c.]

[1.35.8^d, dādhad rātā dāṇṣe vāryāni: see under 1.47.1^b.]

[1.35.9^b, ubhé dyāvāprthivī antār iyate: 1.160.1^c, sujānmanī dhiṣṇe antār iyate.]

See the context of each stanza.

1.35.10^b (Hiranyastūpa Āṅgīrasa; to Savitar)

hīranyahasto āsuraḥ sunithāḥ sumṛṇīkāḥ svāvān yātv arvān,

apasédhan rakṣāso yātudhānān āsthad devāḥ pratidoṣām grṇnāḥ.

1.118.1^b (Kakṣīvat Dairghatamasa, son of Uṣig; to Aṇvins)

ā vām rātho aṇvinaḥ cyeṇāpatvā sumṛṇīkāḥ svāvān yātv arvān,

yó mārtyasya mánaso jāvyān trivandhuró vṛṣṇā vātaranhāḥ.]

1.118.1^d

The epithet 'tenderly merciful' (sumṛṇīkā) is applied to Savitar in 1.35.10, to the Aṇvins' chariot in 1.118.1. There can be no doubt that the repeated pāda is primary in the former. Cf. the relation of 1.108.1 to 7.61.1 (under 1.108.1). On the other hand the fourth pāda of 1.118.1 has a parallel in 1.183.1, to wit:

tām yuñjāthām mánaso yó jāvyān trivandhuró vṛṣṇā yás tricakráḥ,
yénopayāthāḥ suktó duronām tridhātunā patatho vír ná parṇāih.

From the point of style, or expression, 1.183.1, especially its first distich, seems, in turn, decidedly inferior and afterborn in relation to 1.118.1; the three stanzas therefore may involve a case of double relative age: 1.35.10; 1.118.1; 1.183.1.—For pratidoṣām in 1.35.10 see Ludwig, 131 (who suggests prāti dōṣam); Bartholomae, Bezz. Beitr. xv. 198, note.

[1.35.11^d, rákṣa ca no ádhi ca brūhi deva: 1.114.10^c, mṛṇā ca, &c.]

Group 5. Hymns 36–43, ascribed to Kaṇva Ghāura

[1.36.3^a, prá tvā dutām vṛṇīmahe: 1.12.1^a, agnīm dutām vṛṇīmahe; 1.44.3^a, adyā dutām vṛṇī mahe.]

Cf. 8.102.18^b.

1.36.3^b: 1.12.1^b; 1.44.7^a, hótāraṁ viçvāvedasam.

[1.36.4^a, devāsas tvā váruṇo mitró aryamā: 1.40.5^c, yásminn índro váruṇo, &c.; 7.66.12^c, yád óhate váruṇo, &c.; 7.82.10^a; 8.3.10^a, asmé índro váruṇo, &c.; 8.19.16^a, yéna caṣṭe váruṇo, &c.; 8.26.11^c, sajósasā váruṇo, &c.; 10.36.1^b, dyāvāksāmā váruṇo, &c.; 10.65.1^a, agnir índro váruṇo, &c.; 10.65.9^b, indravāyú váruṇo, &c.; 10.92.6^c, tébhiç caṣṭe váruṇo, &c.]

1.36.5^b (Kaṇva Ghāura; to Agni)

mandró hótā grhāpatir ágne dūtó viçám asi,

tvé viçvā sámgatāni vratā dhruvā yāni devā ákrṇvata.

1.44.9^b (Praskaṇva Kāṇva; to Agni)

pátir hy ādhvarāṇām āgne dūtó viçám ási,
usarbúdha á vaha sómapítaye deván adyá swardíçah.

For 1.44.9^a cf. the pádas, rájantam adhvarāṇām, &c., under 1.1.8.

1.36.7^{ab} (Kāṇva Ghāura; to Agni)

tám ghem itthá namasvína úpa svarájam āsate,
hótrābhir agním mánusaḥ sám indhate titirvāṇso áti srídhaḥ.

8.69.17^{ab} (Priyamedha Āṅgīrasa; to Indra)

tám ghem itthá namasvína úpa svarájam āsate,
ártham cid asya súdhitam yád étava āvartáyanti dāvāne.

For 1.36.7^a cf. 2.2.8^c; 10.11.5^b, hótrābhir agne mánusaḥ svadhvarāḥ.

1.36.8^b (Kāṇva Ghāura; to Agni)

ghnānto vṛtrám ataran ródasi apá urú kṣáyāya cakrire,
bhúvat káṇve vṛṣa dyumny āhutaḥ krándad āçvo gáviṣṭiṣu.

7.60.11^d (Vasiṣṭha; to Mitra and Varuṇa)

yó bráhmaṇe sumatím ayájate [vájasya sātáu paramásya rāyāḥ,

cf. 4.12.3^b

síksanta manyúm maghávāno aryá urú kṣáyāya cakrire sudhātu.

Cf. 6.50.3; 8.68.12.

1.36.10^b (Kāṇva Ghāura; to Agni)

yám tva devāso mánave dadhúr ihá yájiṣṭham havyavāhana,
yám káṇvo médhyaṭitthir dhanaspṛtam yám vṛṣa yám upastutāḥ.

1.44.5^d (Praskaṇva Kāṇva; to Agni)

staviṣyāmi tvám ahám viçvasyāmṛta bhojana,
āgne trātāram amftam miyedhya yájiṣṭham havyavāhana.

7.15.6^c (Vasiṣṭha Maitrāvaruṇi; to Agni)

sémām vetu vāsaṭkṛtim agnir juṣata no girāḥ,
yájiṣṭho havyavāhanaḥ.

8.19.21^c (Sobhari Kāṇva; to Agni)

īḷe girá mánurhitam yám devā dūtām aratím nyeriré,
yájiṣṭham havyavāhanam.

[1.36.12^d, sá no mṛṣa mahán asi: 4.9.1^a, āgne mṛṣa mahán asi.]

1.36.14^c (Kāṇva Ghāura; to Agni)

úrdhvó naḥ pāhy áñhaso ní ketúnā viçvam sám atrīṇam dāha,
kṛdhí na úrdhvāí carásthāya jīvāse vidá devēsu no dúvah.

1.172.3^c (Agastya; to Maruts)

trīṇaakandásya nú viçah pári vṛṇkta sudānavah,
úrdhván naḥ karta jivāse.

1.36.15^{ab} (Kaṇva Ghāura ; to Agni)

pāhī no agne rakṣāsaḥ pāhī dhūrtér ārávṇaḥ,
pāhī rīṣata utá vā jīghānsato bhādbhāno yáviṣṭhya.

7.1.13^{ab} (Vasiṣṭha Maitravaruṇi ; to Agni)

pāhī no agne rakṣāso ájuṣṭāt pāhī dhūrtér áraruṣo aghāyóḥ,
tvá yujá pṛtanāyúñr abhī syām.

It seems pretty clear that the fuller form of the distich, 7.1.13^{ab}, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15^a (— ∪ ∪) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13^a is unexceptionable. In 1.36.15^b ārávṇaḥ (catalectic dipody) cleverly takes the place of áraruṣo (∪ ∪ ∪ —). In 8.60.10^a, pāhī víḡvasmād rakṣāso ārávṇaḥ, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15^{ab}.

1.37.4^c (Kaṇva Ghāura ; to Maruts)

prá vaḥ cārdhāya ghṛṣvaye tveṣādyumnāya ṣuṣmīṇe,
devāttam bráhma gāyata.

8.32.27^c (Medhatithi Kaṇva ; to Indra)

prá va ugrāya niṣṭúré 'śālhāya prasakṣiṇe,
devāttam bráhma gāyata.

We render 1.37.4^c 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty !' The word vaḥ in the second place is that immensely common vaḥ in just that position (the second word of the stanza, e.g. 5.52.4 ; 6.10.1 ; 16.22 ; 8.19.7 ; 62.16 ; 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr. xxvii. 268). None of the translations do justice to this subtle idiom : see Grassmann, ii. 40 ; Ludwig, 673 ; Max Müller, SBE. xxxii. 63 (where older renderings are quoted). Ludwig is enticed by this use of vaḥ to take gāyata as passive : 'Eurer kúnen schar, von blendender herlichkeit, der kraftvollen, soll ein von den gótttern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators.

The other stanza involves a remarkable type of repetition : 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra) !' Ludwig, 598, not having in mind his rendering of the repeated pāda in 673, translated gāyata as active, 'singt das den gótttern entnommene brahma eurem gewaltigen', &c. Grassmann : 'Auf eurem starken . . . singt das gottverliebene Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the pāda, and remarks : 'Das gottgegebene brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vaḥ in 1.37.4 as referring to the Maruts ; then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vaḥ the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another.

1.37.1^a, 5^b, kṛlám vaḥ cārdho (5^b, kṛlám yác chārdho) mārutam.

[1.37.8^c, bhiyá yāmeṣu réjate (sc. pṛthiví) : 8.20.5^c, bhúmir yāmeṣu rejata.]

1.37.11^c (Kaṇva Ghāura ; to Maruts)

tyám cid ghā dīrghám pṛthúm mihó nápatam ámrđhram,
prá cyāvayanti yāmabhiḥ.

5.56.4^d (Çyāvaçva Atreya; to Maruts)
 ní yé riṇānty ōjaś vṛthā gāvo ná durdhūrah,
 āçmānaṁ cit svaryāṁ pārvataṁ girim̐ prā cyāvayanti yāmabhiḥ.

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense: Ludwig, 673; Grassmann, i. 41; Max Müller, SBE. xxxii. 64. For mihó nápāt cp. Bergaigne, ii. 18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. i. 117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11: āçmānaṁ cit svaryāṁ (also 5.30.8^e), 'the heavenly stone' may be lightning; pārvataṁ girim̐, 'cloud-mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for pārvataṁ girim̐ cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690: 'sogar den himmlischen keil, den fels, den berg, auf ihren zügen stürzen sie.' Grassmann, i. 208: 'Des Himmels Felsen auch und den gewalt'gen Berg erschüttern sie durch ihren Gang.' Max Müller, *ibid.* p. 337: 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, vāpanti marūto mihaṁ prā vepayanti pārvatān, yád yāmaṁ yānti vāyubhiḥ.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; e.g. 1.37.12; 1.39.5; 1.85.4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12^a (Kaṇva Ghāura; to Maruts)
 marūto yád dha vo bálaṁ jānān acucyavītana,
 girīn̐ acucyavītana.

8.7.11^a (Punarvatsa Kāṇva; to Maruts)
 marūto yád dha vo divāḥ sumnāyānto hāvāmahe,
 ā tū na ūpa gantana.

The anacoluthic quality of 1.37.12^a suggests the question whether its similarity to 8.7.11^a is accidental, especially as several stanzas of 1.37; 1.38; and 1.39 have pādas repeated in 8.7 (1.38.1^a: 8.7.31^a; 1.39.5^a: 8.7.4^b; 1.39.6^b: 8.7.28^b). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlv. 172: 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii. 79. Oldenberg illustrates the anacoluthon by comparing 1.147.3. If the correspondence between 1.37.12^a and 8.7.11^a is not, after all, fortuitous, the former, of course, is the epigonal pāda. Note the enclisis of acucyavītana after the relative pronoun yád, which heightens the anacoluthic effect.

1.38.1^a (Kaṇva Ghāura; to Maruts)
 kád dha nūnám kadhapriyaḥ pitá putráṁ ná hástayoḥ,
 dadhīdhvé vṛktábarhiṣaḥ.

8.7.31^a (Punarvatsa Kāṇva; to Maruts)
 kád dha nūnám kadhapriyo yád índram ājahātana,
 kó vaḥ sakhitvá ohate.

Recent discussions of kadhapri, and the like, by Pischel, ZDMG. xxxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the Açvins' epithet adhapriyā (dual) seems to mean 'then-friends', something like 'reliable friends'; therefore kadhapriyaḥ means 'when-friends', i.e. 'uncertain, fickle, or capricious friends'; in 1.30.20 kadhapriye

(enclitic) seems to be vocative feminine singular of a transition form *kadhapiyā*, derived from *kadhapi*. In the stanzas above the repeated *pada* fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now, ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye (gods) for whom the barhis is prepared.' For the middle of root *dhā* in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If, however, *dadhidhvé* is to be taken as active we may render: 'What now, ye fickle friends, did you, like a father his son in his arms, place (us)? &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

1.39.5^{a+d} (Kaṇva Ghāura ; to Maruts)

**prá vepayanti párvatān ví vīncanti vānaspátīn,
pró ārata maruto durmádā iva dévāsaḥ sárvayā viṣā.**

5.26.9^o (Vasūyava Atreyāḥ ; to Viṣve Devāḥ)
édām marúto aṣvínā mitráḥ sídantu várūṇaḥ,
devāsaḥ sárvayā viṣā.

8.7.4^b (Punarvatsa Kaṇva ; to Maruts)
vápanti marúto mīhaṁ prá vepayanti párvatān,
yád yāmaṁ yānti vāyúbhiḥ.

Note that 1.39 and 8.7 share another *pāda*; see under 1.39.6^b. For 8.7.4 see under 1.37.11^c.

[1.39.6^a, úpo rátheṣu pṛṣatīr ayugdhvam: 1.85.5^a, prá yád rátheṣu pṛṣatīr áyugdhvam.]

1.39.6^b (Kaṇva Ghāura ; to Maruts)

úpo rátheṣu pṛṣatīr ayugdhvam, práṣtīr váhati róhitāḥ, cf. 1.39.6^a
á vo yāmāya pṛthiví cid aṣrod ábībhayanta mánusaḥ.

8.7.28 (Punarvatsa Kaṇva ; to Maruts)
yád eṣām pṛṣatī ráthe práṣtīr váhati róhitāḥ,
yānti ubhrá riṇānn apāḥ.

We render 1.39.6, 'And ye have hitched the spotted mares to your chariot; a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened'. Cf. Ludwig, 675; Grassmann, ii. 43; Max Müller, SBE. xxxii. 97. The word *pṛṣatīr* which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet *pṛṣadaṣva*. See Bergaigne, ii. 378, and, very explicitly, Naighaṇṭuka 1.15; Bṛhad-devatā 4.144 (catalogue of the spans of the gods), where we have the express statement, *pṛṣatyo 'ṣvās tu marutām*. The word *prāṣti* (*pra* + *sti*, like *abhiṣti*, *ūpasti*, and *pāriṣti*) means literally 'being in front', 'leading horse'. It is the analogue of *purogavá*, and *πρωστis*, 'leading steer'. Both refer to what is known as a 'spike-team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in *American Journal of Philology*, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the waters

flow'. Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6. The entire characteristic and imaginative description of the span of the Maruts in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone váhati in 8.7.28; enclitic vahati in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6^a, applies to the partial relation of 1.39.6^a to 1.85.5^a (in neither of which pādas, by the way, we should read ayugdhuam with Oldenberg, RV. Noten, pp. 41, 85). The original description was categorical, and not subordinate; cf. also 5.57.3^d. For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another pāda with 8.7; see under 1.39.5.

[1.39.7^b, rūdrā ávo vṛṇīmahe : 1.42.5^b, pūṣann ávo, &c.]

1.40.2^b (Kaṇva Ghāura ; to Brahmanaspati)
tvām id dhī sahasas putra mārtya upabrūté dhané hité,
suvīryam maruta á svācvyam dádhiṭa yó va acaké.

6.61.5^b (Bharadvāja ; to Sarasvatī)
yás tvā devi sarasvaty upabrūté dhané hité,
indram ná vṛtrátūrye.

1.40.4^{a+b+d} (Kaṇva Ghāura ; to Brahmanaspati)
yó vāgháte dádāti sūnáram vásu sá dhatte ákṣiti grávaḥ,
tásmāi ilām suvīram á yajāmahe suprártūrtim anehāsam.

5.34.7^b (Samvarana Prajāpatya ; to Indra)
sām m paṇér ajati bhójanam muṣé ví dācūṣe bhajati sūnáram vásu,
durgé canā dhriyate vícva á purú jáno yó asya táviṣim ácukrudhat.

8.103.5^b (Sobhari Kaṇva ; to Agni)
sá dr̥dhé cid abhi tr̥ṇatti vājam árvata sá dhatte ákṣiti grávaḥ,
tvé devatrā sádā puruvaso vícva vāmāni dhīmahe. 5.82.6^a

9.66.7^c (Çatañ Vaikhānasāḥ ; to Pavamāna Soma)
prā soma yāhi dhārayā sutā indraya matsarāḥ,
dádhiṇo ákṣiti grávaḥ.

3.9.1^d (Viçvāmitra Gāthina ; to Agni)
sākhāyas tvā vavṛmahe devām mātāsa utāye, 1.144.5^b
apām nāpātañ subhāgañ sudīditim, suprártūrtim anehāsam. 3.9.1^c

Ludwig, 723, ad 1.40.4^d, translates, 'die (sc. Ilā) leicht alles durchsetzt, unvergleichliche'; the same scholar, 309, ad 3.9.1^d, 'den leicht überwindenden, der ohne nebenbuhler'. We render 1.40.4: 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' Pāda d is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet suprártūrti should have been coined originally for Ilā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Ilā; cf. 8.23.29, tvām (sc. āgne) hī supratūr āsi. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.

[1.40.5^c, yāsminn indro vāruṇo mitrō aryamā : see under 1.36.4^a.]

1.40.8^c (Kaṇva Ghāura ; to Brahmanaspati)

upa kṣatram pñictā hānti rājabhir bhayé cit suksitīm dadhe,
nāsyā vartā ná tarutā mahādhané nārbhe asti vajrinah.

6.66.8^a (Bharadvāja ; to Maruts)

nāsyā vartā ná tarutā nv āsti māruto yām āvatha vājasātāu,

cf. 6.66.8^b

toké va gōsu tanyā yām apsu, sá vrajām dārtā pārye ādha dyóh.

6.25.4^c

Cf. Oldenberg, RV. Noten, p. 42, who thinks the pious sacrificer the theme of 1.40.8. I cannot believe that rājabhiḥ is here kenning for Ādityas. The stanza is addressed to Brahmanaspati, who secures kṣatram, slays in his capacity of Purohita in the company of, or through the agency of kings (rājabhiḥ), furnishes security in times of danger (bhayé), and is armed with the vāja, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmanaspati : Indra = Purohita : Rājan (Maghavan). It does not seem possible to determine the chronology of the repeated pādas.

1.41.1^b : 1.26.4^b ; 4.55.10^b ; 5.67.3^b ; 8.18.3^b ; 28.2^a ; 83.2^b ; 10.126.3^{b-7b}, vāruṇo mitrō aryamā.

1.41.2^{b+c} (Kaṇva Ghāura ; to Varuṇa, Mitra, Aryaman)

yām bahūteva pīprati pānti mārtyam riśāh,
āriṣṭaḥ sārva edhate.

5.52.4^d (Çyāvāçva Ātreya ; to Maruts)

marūtsu vo dadhmahi stōmam yajñām ca dhṛṇuyā,

5.52.4^b

viçve yé mānuṣa yugā pānti mārtyam riśāh.

5.67.3^d (Yajata Ātreya ; to Mitra and Varuṇa)

viçve hī viçvavedaso vāruṇo mitrō aryamā,

1.26.4^b

vratā padéva saçcīre pānti mārtyam riśāh.

8.27.16^d (Manu Vāivasvata ; to Viçve Devāḥ)

prā sá ksāyam tirate ví mahír īṣo yó vo várāya dāçati,

7.59.2^{od}

prā prajābhir jāyate dhármanas páry, āriṣṭaḥ sārva edhate.

6.70.3^c

10.63.13^a (Gaya Plāta ; to Viçve Devāḥ, here Ādityas)

āriṣṭaḥ sá mārto viçva edhate prā prajābhir jāyate dhármanas pári,

6.70.3^c

yām ādityāso nāyathā sunthibhir āti viçvāni duritā svastāye.

In 10.63.13^a, āriṣṭaḥ sá mārto viçva edhate, we have an imperfect pāda, because the caesura is after āriṣṭaḥ, the third syllable, and because the pāda is one syllable short. Arnold's suggestion, VM. 321, to change mārto to mártio, does not really cure the line. Moreover āriṣṭaḥ sá [mārto viçva] edhate is obviously a mechanical extension of āriṣṭaḥ sārva edhate ; see Part 2, chapter 2, class B11. We may be certain that the distich 10.63.13^{ab} is a later imitation of 8.27.16^d.—For the meaning of sārva and viçva in these passages see Zubatý, IF. xxv. 202.

[1.41.6^b, viçvam tokām utā tmānā : 8.84.3^c, rákṣa tokām, &c.]

10 [M.O.S. 20]

1.43.3^a (Kaṇva Ghaura ; to Rudra, Mitra, and Varuṇa)

yáthā no mitró váruṇo yáthā rudráç ciketati,
yáthā viçve sajósasah.

3.4.6^c (Viçvāmitra Gāthina ; Apri, to Uṣāsā-Naktā)

á bhādamāne uṣāsā upāke utá smayete tanvā virūpe,
yáthā no mitró váruṇo jújoṣad índro marútvān utá vā máhobhih.

From the point of view of metre the repeated pāda is better in 3.4.6 than in 1.43.3.
See Part 2, chapter 2, class B 8.

Group 6. Hymns 44–50, ascribed to Praskaṇva Kāṇva

1.44.2^b (Praskaṇva Kāṇva ; to Agni)

jústo hí dutó ási havyaváhanó 'gne rathír adhvarāṇām,
sajúr açvibhyām uṣāsā suvīryam [asmé dhehi çrávo bṛhát.] 1.9.8^a

8.11.2^c (Vatsa Kāṇva ; to Agni)

tvām asi praçáyo vidáthesu sahintya,
ágne rathír adhvarāṇām.

The pāda 1.44.2^a is related to 5.51.8 ; see under 1.44.14. For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, *Prolegomena* 262, and cf. p. xv, tenth line from bottom.

1.44.2^d : 1.9.8^a ; 8.65.9^c, asmé dhehi çrávo bṛhát.

[1.44.3^a, adyá dutám vṛṇīmahe : 1.12.1^a, agním dutám vṛṇīmahe ; 1.36.3^a, prá tvā dutám vṛṇīmahe.]

Cf. 8.102.18^b.

1.44.5^d : 1.36.10^b, yájīṣṭham havyaváhana ; 7.15.6^c, yájīṣṭho havyaváhanah ;
8.19.21^c, yájīṣṭham havyaváhanam.

1.44.7^a : 1.12.1^b ; 36.3^b, hótāram viçvāvedasam.

1.44.9^b : 1.36.5^b, ágne dutó viçám asi.

1.44.11^a (Praskaṇva Kāṇva ; to Agni)

ní tvā yajñásya sádhanam ágne hótāram rtvíjam,
manuṣvād deva dhīmahi prácetasam jírām dutám ámartyam.

3.27.2^b (Viçvāmitra ; to Agni)

íle agním vipaçoitam girá yajñásya sádhanam,
çruṣṭivānam dhítāvānam.

8.6.3^b (Vatsa Kāṇva ; to Indra)

kāṇvā índram yád ákrata stómāir yajñásya sádhanam,
jāmí bruvata áyudham.

8.23.9^b (Viçvamanas Vāiṣṭha ; to Agni)
 ṛtāvānam ṛtāvavo yajñāsya sādhanam girā,
 ūpo enam jujusur nāmasas padé.

Cf. 3.27.8^o, vipro yajñāsya sādhanah (of Agni). All but 8.6.3 employ the expression yajñāsya sādhanah with Agni (cf. also 1.96.3 ; 145.3) ; it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8 ; and, again, under 7.11.1. Cf. Oldenberg, Prol. 262.

1.44.14^{b+d} (Praskaṇva Kāṇva ; to Agni ! In reality Maruts)
 çṛṇvāntu stōman marútaḥ sudānavo agnijihvá ṛtāvfdhaḥ,
 pībatu sōman vāruṇo dhṛtāvratō 'çvībhyām uśāsā sajūḥ.

7.66.10^b (Vasiṣṭha ; to Ādityah)
 bahávaḥ sūracakṣaso 'gnijihvá ṛtāvfdhaḥ,
 trīṇi yé yemúr vidáthāni dhṛtibhir viçvāni páribhutibhiḥ.
 10.65.7^a (Vasukarṇa Vasukra ; to Viçve Devāḥ)
 divákṣaso agnijihvá ṛtāvfdhā ṛtāsya yōnim vimṛçanta asate,
 dyām skabhitvy apā á cakrur ójasā yajñām janitvī tanvī ní māmṛjuḥ.
 5.51.8^b (Svastyātreya Ātreya ; to Viçve Devāḥ)
 sajúr viçvebhir devébhir açvībhyām uśāsā sajūḥ,
 á yāhy agne atrivát suté raṇa.]

☞ refrain, 5.51.8^c—10^c

The pāda açvībhyām uśāsā sajūḥ suits best in 5.51.8, because Agni, the Açvins, and Uśas are the typical divinities of the morning.—The other repeated pāda is a characteristic formula for plural gods ; it is a good guess that the longer form, divákṣaso agnijihvá ṛtāvfdhaḥ, 10.65.7^a, is a secondary and later expansion of agnijihvá ṛtāvfdhaḥ.

1.45.4^b (Praskaṇva Kāṇva ; to Agni)

māhikerava utāye priyāmedhā ahūṣata,

[rājantam adhvarāṇām,] agnīm çukréṇa çociṣā. ☞ c: 1.1.8^a ; d: cf. 1.12.12^a

8.8.18^b (Sadhvaṇsa Kāṇva ; to Açvins)
 á vām viçvābhir utībhiḥ, priyāmedhā ahūṣata, ☞ 7.24.4^a
 [rājantāv adhvarāṇām,] açvinā yāmahūtiṣu. ☞ 1.1.8^a
 8.87.3^b (Dyumníka Vasiṣṭha, or others ; to Açvins)
 á vām viçvābhir utībhiḥ, priyāmedhā ahūṣata, ☞ 7.24.4^a
 tá vartír yātam ūpa vṛktābarhiṣo jūṣtam yajñām dívīṣtiṣu.

For the most recent discussion of the ᾤ. λγ. māhikeravaḥ (with bibliography) see Oldenberg, RV. Noten, p. 44.

1.45.4^c: 1.1.8^a, rājantam adhvarāṇām ; 8.8.18^b, rājantāv adhvarāṇām ; 1.27.10^c, samrājantam adhvarāṇām.

[1.45.4^d, agnīm çukréṇa çociṣā : agne, &c. ; see under 1.12.12.]

1.45.5^b: 1.26.5^c ; 2.6.10^c, imá u śu çrudhī girāḥ.

1.45.6^d (Praskaṇva Kāṇva ; to Agni)
tvām citraçravastama hāvante vikṣū jantávaḥ,
çocisṣeçam purupriyágne havyāya vólhave.

3.29.4^d (Viçvāmitra ; to Agni)
īlāyās tvā padé vayām ſnábhā prthivyā ádhi,
jātavedo ní dhīmahy ágne havyāya vólhave.

2.3.7^d

Cf. 5.14.3^e, agním havyāya vólhave.

1.45.7^c (Praskaṇva Kāṇva ; to Agni)
ní tvā hótāram rtvījam dadhiré vasuvittamam,
çrútkarṇam sapráthastamam víprā agne dívīṣṭiṣu.

10.140.6^c (Agni Pavaka ; to Agni)
rtāvānam mahiṣām viçvadarçatam ſagnīm sumnāya dadhire puró jánāḥ,
çrútkarṇam sapráthastamam tvā girā dáivyaṁ mānuṣā yugā.

3.2.5^a

The composite character of the repeated páda in 10.140.6 shows that the stanza is late ; see under 3.2.5^a.

[1.45.8^d, ágne mártāya dāçúṣe : 1.84.7^b ; 9.98.4^b, vásu mártāya dāçúṣe : 8.1.22^b,
devó mártāya dāçúṣe.]

1.46.2^b (Praskaṇva Kāṇva ; to Açvins)
yā dasrá sindhumātārā manotārā rayiṇām,
dhiyā devā vasuvidā.

8.8.12^b (Sadhvaṇsa Kāṇva ; to Açvins)
ḥpurumandrá purúvāsuḥ, manotārā rayiṇām,
stóman me açvínāv imám abhi váhni anúṣātām.

8.5.4^b

1.46.3^c (Praskaṇva Kāṇva ; to Açvins)
vacyānte vām kakuhāso jūrṇāyām ádhi viṣṭāpi,
yád vām rátho víbhiṣ pátāt.

8.5.22^c (Brahmatithi Kāṇva ; to Açvins)
kadā vām ſaugryó vidhat samudré jahitó narā,
yád vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyé pūṣann iṣukṣteva devā násatyā vahatúm sūryāyāḥ, vacyānte vām kakuhā apṣú jātā yugā jūrṇéva váruṇasya bhūreḥ, '(Lead), O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Násatyas, to the marriage of Sūryā.' So far I should like to modify Pischel's and Oldenberg's recent discussions of this distich (Ved. Stud. i. 20 ; RV. Noten, p. 181), by supplying an imperative of the verb ní 'lead', or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Sūryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Sūryā his mother : yád açvinā prchámānāv áyātāṁ tricakreṇa vahatúm sūryāyāḥ . . . putráḥ pitárāv avṛṇīta pūṣā, 'When,

O Aṇvins, ye went wooing on your three-wheeled car to the marriage of Sūryā, then did son Pūṣan choose you as his fathers.' See RV. 6.55.5, where Pūṣan is called 'the wooer for his mother', mātūr diddhisú (Ved. Stud. i. 21).

Oldenberg, l. c., prefers to render iṣukṣtā by 'arrow-maker', in part because VS. 16.46 has náma iṣukṣdbhyo dhanuṣkṣdbhyaç ca. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrow-maker', and the other 'bow-maker'. But note the sequel of this çatarudriya formula in TS. 4.5.4.2, námo mṛgayúbhyaḥ çvanibhyaç ca vo námaḥ (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both iṣukṣt and dhanuṣkṣt (dhanvakṣt); cf. German 'Pfeilschütz' and 'Bogenschütz'.

Then the poet, it seems to me we must assume, turns from Pūṣan to the Aṇvins, addressing them with the second hemistich of 1.184.3, which is parallel to 1.46.3. Ludwig, 24, renders the latter: 'Eure buckelochsen eilen heran über den entflammten ort, wenn euer wagen mit den vögeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwingter Wagen fliegt.' Oldenberg, RV. Noten, p. 46, remarks that jūrṇā viṣṭāp, in the light of 1.184.3, &c., refers to the surface of the sea, but this does not explain jūrṇā. The only point in 1.46.3 that is clear is that yád vām rátho vibhiṣ pátāt means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5.22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere o helden, dass euer wagen mit den beflügelten flog.' Grassmann, 'Wann rief des Tugra Sohn euch an, ins Meer gestürzt, O Männer, dass euer Wagen flog roßbespannt?' It will be observed that both translators render the third pāda here as a causal clause, whereas they have rendered it at 1.46.3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of brahmodya in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, revere you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5.22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunack, KZ. xxxv. 489 f., and especially 506.

1.46.7^c (Praskaṇva Kāṇva; to Aṇvins)

á no nāvā matinām yātām pārāya gántave,
yufijāthām aṇvinā rátham.

8.73.1^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

úd nrāthām ṛtayaté yufijāthām aṇvinā rátham,

ḷanti śád bhūtu vām ávaḥ.]

☞ refrain, 8.73.1^c—18^c

1.47.1^b (Praskaṇva Kāṇva; to Aṇvins)

ayām vām mādhumattamaḥ sutāḥ sóma ṛtāvṛdhā,
tām aṇvinā pibatām tiróahnyām ḷhattām rátnāni dāçūṣe.]

☞ refrain, 8.35.22^a—24^c

2.41.4^b (Grtsamada; to Mitra and Varuṇa)

ayām vām mitrāvaruṇā sutāḥ sóma ṛtāvṛdhā,

máméd ihā çrutām hávam.

For 1.47.1^d cf. dádhad rátnāni dāçūṣe under 4.15.3, and the pādas, dádhad rátnā dāçūṣe váryāni, 1.35.8^d; and, dádhad rátnā ví dāçūṣe, 8.93.26^b.

1.47.2^b (Praskanva Kāṇva ; to Aṇvins)

trivandhurēṇa trivṛtā supēcasā rāthenā yātam aṇvinā,
kāṇvāso vām brāhma kṛṇvanty adhvaré tēsām sū cṛṇutam hāvam.

8.8.11^{ab} (Sadhvaṇsa Kāṇva ; to Aṇvins)

ātaḥ sahāsrānirṇijā rāthenā yātam aṇvinā,
vatsó vām mādhumad vácó 'cāṇst kāvyaḥ kavīḥ.

8.8.14^{cd} (Sadhvaṇsa Kāṇva ; to Aṇvins)

ṽyān nāsatyā parāvāti yād vā sthó adhy āmbare,] ☞ 1.47.7^{ab}
ātaḥ sahāsrānirṇijā rāthenā yātam aṇvinā.

The word ātaḥ in 8.8.11^a does not mean quite the same thing as in 8.8.14^c (or in 1.47.7^c, q.v.); in 8.8.11^a it is temporal 'then'; in 8.8.14^c and 1.47.7^c it is local 'thence'.—For other correspondences between 1.47 and 8.8 see under 1.47.7.

1.47.3^{b+d} (Praskanva Kāṇva ; to Aṇvins)

aṇvinā mādhumattamaṁ pātām sómam ṛtāvṛdhā,
āthādyā dasrā vāsu bíbhṛatā rāthe dāṇvāṇsam úpa gachatam.

1.47.5^d (Praskanva Kāṇva ; to Aṇvins)

yābhiḥ kāṇvam abhiṣṭibhiḥ prāvataṁ yuvám aṇvinā,
ṽtābhiḥ śv āsmān avataṁ çubhas patī, pātām sómam ṛtāvṛdhā, ☞ cf. 1.47.5^c

3.62.18^c (Viçvāmitra, or Jamadagni ; to Mitra and Varuṇa)

ṽgrṇānā jamādagninā, yónāv ṛtāsyā sīdatam, ☞ 3.62.18^a
pātām sómam ṛtāvṛdhā.

7.66.19^c (Vasiṣṭha ; to Mitra and Varuṇa)

ā yātam mitravaruṇā juṣāṇāv āhutiṁ narā,
pātām sómam ṛtāvṛdhā.

8.87.5^d (Dyumnika Vasiṣṭha ; to Aṇvins)

ṽā nūnām yātam aṇvināçvebhiḥ prusitāpsubhiḥ,] ☞ a: 8.8.2^a; b: 8.13.11^b
ṽdāsra hīraṇyavartanī çubhas patī, pātām sómam ṛtāvṛdhā. ☞ 1.92.18^b

4.46.5^b (Vāmadeva ; to Indra and Vāyu)

ṽrāthēna prthupājasā, dāṇvāṇsam úpa gachatam, ☞ 4.46.5^a
indravāyu ihā gatam.

1.47.3^c, 6^a, āthādyā (6^a, sudāse) dasrā vāsu bíbhṛatā rāthe.

[1.47.4^b, mādhvā yajñām mimikṣatam : 1.22.3^c, tāyā yajñām, &c.]

1.47.4^d (Praskanva Kāṇva ; to Aṇvins)

triṣadhasṭhé barhīṣi viçvavedasā ṽmādhvā yajñām mimikṣatam,] ☞ cf. 1.22.3^c
kāṇvāso vām sutāsomā abhidyavo yuvām havante aṇvinā.

8.5.17^c (Brahmatīthi Kāṇva ; to Aṇvins)

jānāso vṛktābarhiṣo ṽhaviṣmanto aramkṛtaḥ,] ☞ 1.14.5^c
yuvām havante aṇvinā.

Note the repetition, vām—yuvām, in 1.47.4, as a possible sign of its later date.

[1.47.5^c, tābhīḥ śv āsmān avatām çubhas patī: 8.59(Val.11).3^c, tābhīr daçvānsam avatām, &c.]

1.47.5^d: 1.47.3^d; 3.62.18^c; 7.66.19^c; 8.87.5^d, pātām sōmam ṛtāvṛdhā.

1.47.7^{ab+d} (Praskaṇva Kāṇva: to Açvins)

yān nāsatyā parāvāti yād vā sthō ādhi turvāçe,

āto rāthena suvṛtā na ā gataṁ sākām sūryasya raçmībhiḥ.

8.8.14^{ab} (Sadhvansa Kāṇva; to Açvins)

yān nāsatyā parāvāti yād vā sthō ādhy āmbare,

ātaḥ sahasranirṇijā rāthenā yātam açvinā,

8.8.14^{ab}

1.137.2^e (Parucçhepa Dāivodāsi; to Mitra and Varuṇa)

imā ā yātam īndavah sōmaso dādhyāçirah, sutāso dādhyāçirah,

1.5.5^c

utā vām usāso budhī sākām sūryasya raçmībhiḥ,

sutō mitrāya varuṇāya pitāye çārur ṛtāya pitāye,

1.137.2^e

5.79.8^c (Satyaçravas Ātreya; to Usas)

utā no gōmatīr īsa, ā vaha duhitar divah,

5.79.8^a

sākām sūryasya raçmībhiḥ çukrāḥ çocadbhir arcībhiḥ sūjate açvasinṛte,

refrain, 5.79.1^c—10^c

8.101.2^d (Jamadagni Bhārgava; to Mitra and Varuṇa)

vāṛsiṣṭhaksatra urucākṣasā nārā rājāna dirghaçrūtama,

5.65.2^b

tā bahūtā nā daṁsānā ratharyataḥ sākām sūryasya raçmībhiḥ.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word āmbare in 8.8.14. The Pet. Lex. started by giving the word, which is ἀν.λεγ. in the RV., the meaning 'umkreis', 'umgebung' (with a fanciful derivation from anu-var). Ludwig, 60, renders the two words ādhy āmbare by 'oben im luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of ādhi turvāçe in 1.47.7 by 'über dem Turvaça', he would have rendered, in accord with his usual habits, ādhy āmbare 'über dem Ambara' (whatever that is). Grassmann renders 1.47.7, 'ob ihr bei Turvaça verweilt'; but 8.8.14, 'wenn in der Nähe ihr verweilt'. Again the parallelism between ādhi turvāçe and ādhy āmbare is obliterated.

The Nighaṇṭavas have played mischief with āmbara. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (antarikṣa). That, I presume, is at the root of the Pet. Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (antika). Thence, perhaps, Grassmann's 'in der Nähe'. Unfortunately 2.16 contains also turvāçe, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with parāvāti 'at a distance'. The enticement lies in the frequent contrast between parāvāti and arvāvāti; e.g. 8.97.4, yāc çakrāsi parāvāti yād arvāvāti vṛtrahan. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both ambaram (sic) and turvāçe were adverbs = antike 'near'; they probably conceived them to be things or places near at hand (in contrast with parāvāti). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighaṇṭu and Yāska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if turvāçe is beyond doubt an ethnical or geographical term, then āmbare also is the name of a people or a land ('Ye stand over Turvaça, or Ambara'). As such it occurs in the Bṛhatsamhitā and elsewhere. See Böhtlingk's Lexicon, s. v. Oldenberg, Prol. 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of āmbare. With āmbare in an ethnical sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8^{ab+o+d} (Praskaṇva Kāṇva ; to Aṇvins)

arvāñcā vām sāptayo 'dhvaraṇriyo vāhantu sāvanéd ūpa,
iṣam pñicāntā sukñte sudānava ā barhiḥ sīdataṁ narā.

8.4.14^{od} (Devātithi Kāṇva ; to Indra)

ūpa bradhnām vāvāta vṣaṇā hāri indram apāsu vaksataḥ,
arvāñcaṁ tvā sāptayo 'dhvaraṇriyo vāhantu sāvanéd ūpa.

1.92.3^c (Gotama Rāhugaṇa ; to Uṣas)

ārcanti nārīr apāso nā viṣṭibhiḥ samānēna yōjanenā parāvataḥ,
iṣam vāhantiḥ sukñte sudānave viçvéd āha yājamānya sunvaté.

8.87.2^b (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ḥpibataṁ gharṁām mādhumantam aṇvin, ā barhiḥ sīdataṁ narā,

8.87.2^a

ḥtā mandasānā mānuṣo duroṇā ā, nī pātam vėdasā vāyah.

8.87.2^c

8.87.4^b (The same)

ḥpibataṁ sōmam mādhumantam aṇvin, ā barhiḥ sīdataṁ sumāt,

8.87.2^a

tā vāvrdhānā ūpa suṣṭutīm divó gantām gaurāv ivérinam.

The stanza 1.47.8, addressed to the Aṇvins, is unexceptionable, except that I do not think, with Pischel, Ved. Stud. i. 53, that adhvaraṇri means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, SBE. xlv. 37, 40. In 8.4.14^{ab} Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual hāri are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural sāptayah, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary ūha (arvāñcaṁ tvā, in place of arvāñcā vām), of the Aṇvin motif in 1.47.8. Ludwig's tentative emendation of vāvāta to vāvātuḥ in 8.4.14^a (Der Rig-Veda, vi. 94) seems to me unnecessary and perplexing.—For the repeated pāda, ā barhiḥ sīdataṁ narā (or, sumāt) cf. 1.142.7^a, sīdataṁ barhiḥ ā sumāt.

1.47.9^{a+b} (Praskaṇva Kāṇva ; to Aṇvins)

tēna nāsatyā gatam ráthēna sūryatvacā,

yēna çaçvad nháthur dāçūse vāsu ḥmādhvāḥ sōmasya pītāye.

refrain, 8.85.1^{c-9^c}

8.22.5^d (Sobhari Kāṇva ; to Aṇvins)

ḥrátho yó vām trivandhuró hīraṇyābhīçur aṇvinā,

8.5.22^{ab}

pāri dyavāpñthiví bhūsati çrutās tēna nāsatyā gatam.

8.8.2^b (Sadhvaṇsa Kāṇva ; to Aṇvins)

ā nūnām yātam aṇvinā ráthēna sūryatvacā,

bhūji hīraṇyapeçasā kāvī gāmbhīracetasā.

1.47.9^d: 8.85.1^{c-9^c}, mādhvāḥ sōmasya pītāye.

1.48.1^b (Praskaṇva Kāṇva ; to Uṣas)

sahā vāmēna na uṣo vy ūchā duhitar divāḥ,

sahā dyumnēna bñhatā vibhāvāri rāyā devi dāsvati.

5.79.3^b (Satyaçravas Atreya ; to Uṣas)

sá no adyábharaḍvasur vy ūchā duhitar divaḥ,

yó vy áuchah sāhīyasi [satyaçravasi vāyyé] [sūjate áçvasunrte.]

☞ d : refrain, 5.79.1^d-3^d ; e : refrain, 5.79.1^e-10^e

5.79.9^a (The same)

vy ūchā duhitar divo má cirám tanuthā ápaḥ,

nét tvā stenám yátha ripúm tápāti súro arcīṣa [sūjate áçvasunrte.]

☞ refrain, 5.79.1^e-10^e

Cf. 5.79.2^b, vy áucho duhitar divaḥ.

1.48.2^d (Praskaṇva Kāṇva ; to Uṣas)

áçvavātīr gómatīr viçvasuvīdo bhūri cyavanta vástave,

úd Iraya práti mā sunftā uṣaḥ códa rádho maghónām.

7.96.2^d (Vasiṣṭha ; to Sarasvatī)

ubhé yát te mahinā çubhre ándhasi adhikṣiyānti pūrāvaḥ,

sá no bodhy avitrī marútsakhā códa rádho maghónām.

The Padapāṭha treats the awkward compound viçvasuvīdo as viçva-suvīdo, but suvīd does not occur in the language. The word is probably a haplological contraction for viçva-va(su)-vīdo ; cf. vasutvanám in the related stanza 7.81.6, or such an expression as utóṣo vāsva Içīṣe, in 4.52.3. Similar haplogy in the Pāli compounds a-ppatissavāsa, ‘anarchy’, for a-ppatissa(va)-vāsa, Ulūka-Jātaka; and maṇḍukaṇṭaka, ‘thorn from the maṇḍuka plant’, for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546 ; and cf. under 5.6.10.—For the repeated pāda cf. pársi rádho maghónām, under 8.103.7^d.

1.48.8^{b+d} (Praskaṇva Kāṇva ; to Uṣas)

viçvam asyā nānāma cákṣase jágaj jyótiṣ kṛṇoti sūnāri,

ápa dvéṣo maghóni duhitā divá uṣā uchaḍ ápa sridhaḥ.

7.81.1^d (Vasiṣṭha ; to Uṣas)

[práty u adarçy áyaty] ūchánti duhitā diváḥ,

☞ cf. 7.81.1^a

ápo máhi vyayati cákṣase támo jyótiṣ kṛṇoti sūnāri.

7.81.6^d (Vasiṣṭha ; to Uṣas)

çrávaḥ sūribhyo amftám vasutvanám vájān asmábhyam gómataḥ,

codayitrī maghónaḥ sunftāvaty uṣā uchaḍ ápa sridhaḥ.

Note that 1.48.8 contains two pādas of 7.81 and a little besides (duhitā diváḥ, &c.). But the workmanship is equally good in both.

1.48.13^b (Praskaṇva Kāṇva ; to Uṣas)

yásyā rúçanto arcáyah práti bhadrá ádrkṣata,

sá no rayīm viçvávāram supéçasam uṣá dadātu súgmyam.

4.52.5^a (Vāmadeva ; to Uṣas)

práti bhadrá ádrkṣata gávām sárgā ná raçmáyah,

óṣā aprā urú jráyah.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14^{ab+d} (Praskaṇva Kāṇva ; to Uṣas)

yé cid dhī tvām ṣṣayah pūrva útāye juhūrē 'vase mahi,
sā na stómān abhī gr̥ñhi rādhasōṣaḥ çukréna çociṣā.

8.8.6^b (Sadhvaṇsa Kāṇva ; to Aṣvins)

yáo cid dhī vām purá ṣṣayo juhūrē 'vase narā,
[á yātam aṣvinā gatam] [úpemām suṣṭutīm máma.]

c : refrain, 8.35.22^a–24^c ; d : 8.5.30^c

4.52.7^c (Vāmadeva ; to Uṣas)

á dyām tanōi raçmibhir āntárikṣam urú priyām,
úṣaḥ çukréna çociṣā.

For the construction of 1.48.14^{ab}, and its relation to 8.8.6^{ab}, see Oldenberg, RV. Noten, p. 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pádas similar to úṣaḥ çukréna çociṣā see under 1.12.12.

1.48.15^c (Praskaṇva Kāṇva ; to Uṣas)

úṣo yád adyá bhānūnā ví dvārāv ṛṇávo diváh,
prá ṇo yaçhatād avṛkām pṛthú chardīḥ prá devi gómātir íṣaḥ.

8.9.1^c (Çaçakarna Kāṇva ; to Aṣvins)

á nūnām aṣvinā yuvām vatsāsya gantam ávase,
prásmāi yaçhatam avṛkām pṛthú chardīr yuyutām yá áratayah.

The archaic form yaçhatād in 1.48.15^c, as over against yaçhatam in 8.9.1^c (cf. Whitney, Skt. Gr. § 571 ; Delbrück, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15 ; see Oldenberg, Prol. 262.—Unmetrical chardīḥ for earlier chadiḥ is, I take it, a later blend-word of chadīs and çárma which had arisen between the period of the composition of the hymns and that of the diaksuasis. See the full discussion of this point under 6.15.3.—Cf. the páda 8.27.4^d, yánta no 'vṛkām chardīḥ.

1.49.1^b (Praskaṇva Kāṇva ; to Uṣas)

úṣo bhadrébhir á gahi diváç cid rocanád ádhi,
vāhantv aruṇápeava úpa tvā somíno gr̥hām.

5.56.1^d (Çyāvaçva Ātreya ; to Maruts)

ágne çárdhantam á gaṇām piṣṭām rukmébhir añjībhiḥ,
viço adyá marútām áva hvaye diváç cid rocanád ádhi.

8.8.7^a (Sadhvaṇsa Kāṇva ; to Aṣvins)

diváç cid rocanád ádhy á no gantām svarvidā,
dhībhir vatsapracetasa [stómébhir havanaçruta.]

6.59.10^b

Cf. also the páda, divó vā rocanád ádhi 1.6.9^b, and related matter in 8.1.18 ; 7.7.

1.49.4^b (Praskaṇva Kāṇva ; to Uṣas)

vyuchánti hí raçmibhir víçvam ábhāsi rocanám,
tām tvām uṣar vasuýávo gṛrbhīḥ káṇvā ahūṣata.

1.50.4^c (Praskaṇva Kāṇva ; to Surya)

tarānir viçvadarçato jyotiṣkṛd asi sūrya,
viçvam á bhāsi rocanám.

3.44.4^b (Viṣvāmitra ; to Indra)
 jajñānó hárīto vṛṣa víçvam á bhāti rocanám,
 hāryaço v hárītaṁ dhatta áyudham á vājraṁ bāhvór hárīm.

See for the variable use of this repeated pāda, Part 2, chapter 4.

1.50.4^c, víçvam á bhāsi rocanám : 1.49.4^b, víçvam ábhāsi rocanám ; 3.44.4^b,
 víçvam á bhāti rocanám.

Group 7. Hymns 51-57, ascribed to Savya Āṅgīrasa

1.51.3^a (Savya Āṅgīrasa ; to Indra)
 tvám gotrám āṅgirobhyo 'vṛṇor ápotátraye çatádureṣu gātuvít,
 saséna cid vimadáyāvaho vásv ájāv ádrīm vāvasānāsya nartáyan.

9.86.23^d (Pṛṇayah, alias Ajā Rṣigaṇāḥ ; to Pavamāna Soma)
 ádrībhiḥ sutáḥ pavase pavitra ān índav indrasya jathāreṣv āviçān,
 tvám nṛcákṣā abhavo vicakṣaṇa sóma gotrám āṅgirobhyo 'vṛṇor ápa.

Cf. 1.132.4^b, yád āṅgirobhyo 'vṛṇor ápa vrajám, which shows that the verb vṛṇor in both stanzas is to be regarded as augmented ('vṛṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51.3.

[1.51.6^b, árandhayo 'tithigvāya çāmbaram : 1.130.7^d, atithigvāya çāmbaram.]

[1.51.8^c, çáki bhava yájamānasya coditá : 10.49.1^c, ahám bhuvam yája-
 mānasya, &c.]

1.51.13^d (Savya Āṅgīrasa ; to Indra)
 ádadā árbhām mahatē vacasyāve kaksīvate vṛçayām indra sunvaté,
 ménābhavo vṛṣaṇaçvāsya sukrato víçvét tá te sāvaneṣu pravācyā.

8.100.6^a (Nema Bhārgava ; to Indra)
 víçvét tá te sāvaneṣu pravācyā yá cakārtha maghavann indra sunvaté,
 párávataṁ yát purusaṁbhṛtām vásv apāvṛṇoḥ çarabhāya ṣaibandhave.

10.39.4^d (Ghoṣā Kaksivati ; to Açvins)
 yuvām cyāvānam sanāyam yáthā rátham púnar yúvānam caráthāya
 taksathuḥ,

nís ũaugryām ũhathur adbhyás pári víçvét tá vām sāvaneṣu pravācyā.

Cf. 4.22.5^b, víçveṣv ít sāvaneṣu pravācyā.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indragacha.

[1.52.1^d, éndram vavṛtyām ávase suvṛktibhiḥ : 1.168.1^d, mahe vavṛtyām, &c.]

[1.52.2^c, índro yád vṛtrám ávadhīn nadivṛtam : 8.12.26^{ab}, yadā vṛtrām nadivṛtam
 çavasā vajrinn ávadhīḥ.]

1.52.5^a, 14^c, abhī (14^c, nótá) svāvṛṣṭim māde asya yúdhyaṭaḥ.

1.52.15^b (Savya Āṅgīrasa ; to Indra)

ārcann ātra maruṭaḥ sāsminn ājāu viṣve devāso amadann ānu tvā,
vṛtrāsya yád bhr̥ṣṭimātā vadhēna nī tvām indra prāty anām jaghāntaḥ.

1.103.7^d (Kutsa ; to Indra)

tād indra préva vīryam cakārtha yāt sasāntam vājrenābodhayó 'him,
ānu tvā pātñir hr̥ṣitām váyaç ca viṣve devāso amadann ānu tvā.

Cf. the similar pāda 7.18.12^d, tvāyānto yé āmadann ānu tvā.

1.53.11^{cd} (Savya Āṅgīrasa ; to Indra)

yā udcīndra devāgopāḥ sākḥayas te çivātama āsāma,
tvām stoçāma tvāyā suvirā drāghīya āyuh pratarām dādhanāḥ.

10.115.8^{cd} (Upastuta Vār̥ṣṭihavya ; to Agni)

ūrjo napāt sahasāvaññ itī tvopastutāsya vandate vīṣā vāk,
tvām stoçāma tvāyā suvirā drāghīya āyuh pratarām dādhanāḥ.

[1.54.3^b, svāksatram yāsya dhṛṣṭó dhṛṣṇán mánah : 5.35.4^c, svāksatram te dhṛṣṇán mánah.]

1.54.4^b (Savya Āṅgīrasa ; to Indra)

tvām divó bṛhatāḥ sānu kopayó 'va tmánā dhṛṣṭá çāmbaram bhinat,
yān māyīno vrandīno mandīnā dhṛṣāc chitām gābhastim açānīm pṛtanyāsi.

7.18.20^d (Vasiṣṭha Māitravaruni ; to Indra)

nā ta indra sumatāyo ná rāyah samcākṣe pūrvā usāso ná nūtnāḥ,
devakam cin mānyamānām jaghanthāva tmánā bṛhatāḥ çāmbaram bhet.

Ludwig, 453, renders 1.54.4^{ab} : 'des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Çambara gehauen' ; 7.18.20^{cd}, at 1005 : 'Mānyamāna's sohn den Devaka hast du getötet, von dem gebirge herab den Çambara geschlagen.' As for Devaka the son of Manyamāna there can be no question that the expression hides the idea, 'a little tin god on wheels' (slang), just as Nabhāka, 'Buster' (8.40.4, 5) and Nabhāka 'Busterson' (8.41.2) embody the idea of the refrain of these hymns, nābhantām anyaké same, 'may the others, confound them (anyaké), our rivals, burst !' We may note that tmánā which Ludwig, at 1.54.4, renders, 'in eigener person', is left quite out in 7.18.20. But the chief gain from the parallels is that bṛhatāḥ refers to the same thing in both stanzas and must be rendered in 7.18.20 : 'thou didst by thyself cast down Çambara from high heaven' ; see 1.59.6, and cf. Bergaigne, ii. 342. Grassmann also renders 7.18.20^d by, 'du warfst herab den Çambara vom Berge'. Here he leaves out tmánā, but in 1.57.4^b he has : 'hast mit kühnem Sinn den Çambara herabgestürzt.'

1.54.11^c (Savya Āṅgīrasa ; to Indra)

sā çóvṛdham ādhi dhā dyumnām asmé máhi kṣatram janāṣāḥ indra távyam,
rākṣā ca no maghónaḥ pāhī sūrīn rāyé ca naḥ svapatyā iṣé dhāḥ.

10.61.22^c (Nābhānediṣṭha Mānava ; to Viṣve Devāḥ, here Indra)

ādha tvām indra viddhy āsmān mahó rāyé nṛpate vājrabāhuḥ,
rākṣā ca no maghónaḥ pāhī sūrīn anehāsas te harivo abhiṣṭāu.

1.55.2^c (Savya Āṅgīrasa ; to Indra)

só arṇavó ná nadyāḥ samudriyāḥ prāti gr̥bhṇāti víçrīta várīmabhiḥ,
indrah sómasya pītāye vṛṣāyate sanāt sá yudhmá ójasa panasyate.

8.12.12^b (Parvata Kaṇva ; to Indra)

sanir mitráya papratha indrah sómasya pītāye,
prāci vāçiva sunvaté mīmīta it.

Cf. indrah sómasya pītāye, under 1.16.3 ; and indra sómasya pītāye, 8.65.3.

1.56.2^b (Savya Āṅgīrasa ; to Indra)

tām gūrtāyo nemannīsaḥ párm̐asaḥ sámudraṁ ná samcárāṇe saniṣyávaḥ,
pátim dāksasya vidáthasya nú sáho girīm ná vená ádhi roha téjasa.

4.55.6^c (Vāmadeva ; to Viçve Devāḥ)

nú rodasi áhina budhnyēna stuvitá devī ápyebhir iṣṭáih,
samudráṁ ná samcárāṇe saniṣyávo gharmaśvaraso nadyó ápa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204 ; Grassmann, ii. 444 ; i. 537. Each translator has conflicting renderings for the two repeated pádas. Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6^c (jagati among triṣṭubha) betrays the páda as secondary in that stanza. For 1.56.2 see also Bergaigne, ii. 40, note, 269 ; for 4.55.6, *ibid.* ii. 205, 472 ; iii. 24.

[1.56.4^b, indrah sísakty usásam ná sūryah : 9.84.2^d, induh sísakty usásam, &c.]

1.56.5^d (Savya Āṅgīrasa ; to Indra)

ví yát tíró dharúṇam ácyutam rájó 'tiṣṭhipo divá átasu barháṇa,
svarmīlhe yán máda indra hársyáhan vṛtrám nír apám áubjo arṇavám.

1.85.9^d (Gotama Rāhugana ; to Maruts, but here Indra)

tvásṭa yád vājraṁ súkṛtaṁ hiraṇyáyaṁ sahásrabhr̥ṣṭim svápā ávartayat,
dhattá índro náry apānsi kártavé 'han vṛtrám nír apám áubjad
arṇavám.

In 1.85.9^c (as in 8.96.19) Grassmann, s. v. nárya, very properly corrects náry apānsi to náryápānsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation ; but see Oldenberg, RV. Noten, p. 85.

Group 8. Hymns 58-64, ascribed to Nodhas Gāutama

1.58.2^d (Nodhas Gāutama : to Agni)

á svám ádma yuvámāno ajáras triṣv aviṣyánn atasésu tiṣṭhati,
átyo ná pr̥sthám prusitása rocate divó ná sánu stanáyann acikradat.

9.86.9^a (Akṛṣṭāḥ, alias Māsa R̥siganāḥ ; to Pavamāna Soma)

divó ná sánu stanáyann acikradad dyáuç ca yása prthiví ca dhármabhiḥ,
indrasya sakhyám pavate vivévidat sómaḥ punanāḥ kalāçesu sídati.

Even so simple-looking a páda as the repetition here is not quite free from ambiguity. Ludwig, 257, to 1.58.2^d, 'aufschrie er donnernd wie des himmels rücken' ; the same trans-

latoṛ, 876, to 9.86.9^a, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, Ved. Myth. i. 349, to 9.86.9^a, 'des Himmels Rücken liess er brüllend gleichsam ertönen'; Oldenberg, SBE. xlv. 45, to 1.58.2^d, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct; so also Bergaigne, i. 15.—On the comparison in 1.58.2^a see last Pischel, Ved. Stud. i. 107.

1.58.4^d (Nodhas Gāutama; to Agni)

vī vātajñto atasēṣu tiṣṭhate vṛthā juhūbhīḥ sṛñyā tuviṣvāñiḥ,
trṣṣu yād agne vanīno vṛṣayāse kṛṣṇām ta ēma rūcadūrme ajara.

4.7.9^a (Vāmadeva Gāutama; to Agni)

kṛṣṇām ta ēma rūcataḥ puró bhāç carīṣṇv arcīr vāpuṣām id ékam,
yād āpravītā dādhatē ha gārbham sadyāç cij jātó bhāvasīd u dutāḥ.

The unusual accent of the vocative rūcadūrme (Oldenberg, RV. Noten, p. 58) may perhaps be due to infection from rūcataḥ in 4.7.9. Note also the cadence of 1.58.4^d. For 4.7.9 cf. Oldenberg, *ibid.* 273.

1.58.7^{b+d} (Nodhas Gāutama; to Agni)

hótāram saptā juhvó yājīṣṭham yām vāghátó vṛṇáte adhvaréṣu,
agnīm víçveṣām aratīm vásūnām saparyāmi práyasā yāmi rátnam.

10.30.4^b (Kavaṣa Ailūṣa; to Apah, or Aponaptar)

yó anidhmó dīdayad apsv antār yām viprāsa īlate adhvaréṣu,
āpām napān mādhumatīr apó dā yābhīr índro vāvṛdhé vṛyāya.

3.54.3^d (Prajāpati Vāiçvāmītra, or Prajāpati Vācyā; to Viçve Devāḥ)

yuvór ṛtām rodasi satyām astu mahé sū ṇaḥ suvitāya prā bhūtam,
idām divé nāmo agne pṛthivyāi saparyāmi práyasā yāmi rátnam.

On the synonymy of roots *id* and *vṛ* (*id* = *iṣ-d*, from root *iṣ* 'wish') see my suggestion in J. A. Ness's paper, 'The Etymology and Meaning of the Sanskrit Root *id*', in 'Studies in Honour of Basil L. Gildersleeve, p. 357 ff., and my additional statement in Johns Hopkins University Circulars, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Pischel, Ved. Stud. ii. 113; Oldenberg, RV. Noten, p. 58 (where older literature on the stanza).

[1.58.8^a, áchidra sūno sahaso no adyá: 4.2.2^a, ihá tvām sūno, &c.; 6.50.9^a, utá tvām sūno, &c.]

1.58.9^d; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d; 9.93.5^d, prātār maksú dhiyāvasur jagamyāt.

1.59.3^c (Nodhas Gāutama; to Vāiçvānara)

á sūrye ná raçmāyo dhruvāso vāiçvānarē dadhire 'gnā vásūni,
yá párvateṣv oṣadhiṣv apsú yá mánuṣeṣv āsi tāsya rája.

1.91.4^b (Gotama Rāhugaṇa; to Soma)

yá te dhāmāni divī yá pṛthivyām yá párvateṣv oṣadhiṣv apsú,
tébhīr no víçvāñi sumānā áhejan ṛájan soma prāti havyā grbhaya.

cf. 1.91.4^d

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vāiçvānara. (The treasures) which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.' The stanza sounds very well, 'treasures which are in the mountains, plants, and waters', and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, yād indrāgnī divī sṭhō yāt pṛthivyām yāt pārvateṣv ōṣadhīṣv apsū; iii. 22.2, āgne yāt te divī vāraṇ pṛthivyām yād ōṣadhīṣv apsv ā yajatra; 10.51.3, āichāma tvā bahudhā jātavedaḥ praviṣṭam agne apsv ōṣadhīṣu. Accordingly our particular pāda seems more original in 1.91.4. By way of curiosity cf. the last echo of this formula in AV. 2.31.5: 'The worms which are in the mountains, the trees, the plants, and cattle, yé krimayaḥ pārvateṣv vāneṣv ōṣadhīṣv paçūsv apsv āntāḥ.'

[1.59.5^c, rāja kṛṣṭínām asi mánusīnām : 3.34.2^c, indra kṣitínām asi, &c.]

1.59.5^d (Nodhas Gāutama ; to Vaiçvānara)

divāç cit te bṛható jātavedo vaiçvānara prā ririce mahitvām,

rāja kṛṣṭínām asi mánusīnām, yudhā devébhyo vārivaç cakartha. ~~cf.~~ 1.59.5^c

7.98.3^d (Vasiṣṭha ; to Indra)

jajñānāḥ sómam sāsase papātha prā te mātā mahimānam uvāca,

ēndra paprāthorv āntāriksam yudhā devébhyo vārivaç cakartha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7^a, yudhēndro mahnā vārivaç cakāra devébhyaḥ sātpatiç çarṣaniprāḥ. Thus, since 1.59.5^c is similar to 3.34.2^c, st. 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4^d (Nodhas Gāutama ; to Agni)

uçīk pāvako vāsur mánuseṣu vāreṇyo hótādhāyi vikṣū,

dāmūnā grhāpatir dāma ān agnir bhuvad rayipātī rayinām.

1.72.1^c (Parāçara Çaktya ; to Agni)

nī kāvyā vedhāsaḥ çāçvatas kar hāste dādhanō nāryā purūṇi, ~~cf.~~ 7.45.1^c

agnir bhuvad rayipātī rayinām satrā cakrāṇo amṛtāni viçvā.

We render 1.60.4, 'The Uçij, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.' If we remember that the Uçij, like the Aṅgiras, &c., are mythic fire priests who establish Agni (Bergaigne, i. 57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythography. St. 1.72.1 may be rendered, 'He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).' The first and fourth pādas are not as definite as they might be: see Bergaigne, i. 41, 101, 196; Oldenberg, SBE. xlv. 82, 83, bottom, in addition to Ludwig's and Grassmann's translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1^c:

ā devō yātu savitā surātno 'ntariksaḥprā váhamāno áçvāiḥ,

hāste dādhanō nāryā purūṇi niveçāyañ ca prasuvāñ ca bhūma.

'May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.' So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mystic, as Grassmann declares at the head of his translation. Cf. also under 1.72.5, and 9.—The repeated pāda has a close parallel in 9.97.24^c, dvitā bhuvad rayipātī rayinām.

[1.61.5^a, asmā id u sāptim iva çravasyā : 9.96.16^c, abhī vájam sāptir iva çravasyā.]

1.62.2^c (Nodhas Gāutama; to Indra)

prá vo mahé máhi námo bharadhvam āṅgusyām çavasānáya sáma,
yénā naḥ pūrve pitáraḥ padajñā árcanto āṅgirasó gā ávīdan.

9.97.39^c (Parāçara Çaktya; to Pavamāna Soma)

sá vardhitá várdhanah pūyāmānah sómo mīdhvān abhí no jyótisāvit,
yénā naḥ pūrve pitáraḥ padajñāḥ svarvīdo abhí gā ádrim usnān.

SV. 2.709 has isnān for usnān of RV. 9.97.39^c; this Grassmann, ii. 268, 512, adopts for the RV. also. Benfey, *Kleine Schriften*, i. 319 ff.; Ludwig, 887; Bloomfield, *Concordance*, have suggested muṣnān; see 1.93.4; 2.20.5; 5.34.7; 10.67.6; 68.10. Bergaigne, ii. 309, holds to the text. Oldenberg, *RV. Noten*, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of usnān, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording jyótisā us is natural at any time, and does not really bear upon the expression abhí gā ádrim (m)usnān. I still think that we must read muṣnān, and that the change from ádrim muṣnān to ádrim usnān was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words isnān and muṣnān followed one another in RV. 2.20.5, which goes to show that the SV. variant isnān (above) is really due to interchange between isnān and muṣnān, and not between isnān and usnān. In other words RV. 9.97.39 seems still to have read muṣnān at the time when the SV. variant arose.

1.62.3^c (Nodhas Gāutama; to Indra)

īndrasyāṅgirasām çeṣṭāu vidāt sarāmā tánayāya dhasīm,
bḥhaspátir bhinád ádrim vidád gāḥ sám usríyābhīr vāçaanta nárah.

10.68.11^d (Ayāsa Āṅgirasa; to Brhaspati)

abhí çyāvām ná kṣanebhīr áçvam náksatrebhiḥ pitáro dyām apiñcan,
rátryām támó ádadhur jyótir áhan bḥhaspátir bhinád ádrim vidád gāḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* i. 397, 413; Pischel, *Ved. Stud.* ii. 238. The presence together of Indra, the Āṅgiras, Sarāmā, and Brhaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Brhaspati the repeated páda does not seem nearly as organic in its stanza 11: 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars; they placed darkness in night, light in day. Brhaspati hath cleft the rock, hath gotten the cows.' We must resort to an extreme mythological interpretation of the fourth páda, to obtain connexion, something like Brhaspati cleaving the rock of darkness in order to get out the light cows. The páda appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Brhaspati's) conquest of the cows that are confined by Vala, or the Paṇis. It seems, in fact, that 10.68.11^d repeats 1.62.3^c.

1.62.12^d (Nodhas Gāutama; to Indra)

sanád evá táva ráyo gábhastau ná kṣiyante nópa dasyanti dasma,
dyumān asi krátumān indra dhírah çíkṣā çacīvas táva naḥ çacībhiḥ.

8.2.15^c (Medhatithi Kaṇva, and Priyamedha Āṅgirasa; to Indra)

mā na indra priyatnāve mā çárdhate pára dah,
çíkṣā çacīvaḥ çacībhiḥ.

On the face of it the metre is in favour of the priority of the long páda; see Part 2, chapter 2, class B 11. Cf. also 9.87.9^d.

1.63.7^d (Nodhas Gāutama ; to Indra)

tvām ha tyád indra saptá yúdhyan pūro vajrin purukútsaya dardah,
barhír ná yát sudāse vṛthā vārg añhó rājan vāriṇaḥ pūrāve kaḥ.

4.21.10^b (Vamadeva ; to Indra)

evā vásva indraḥ satyāḥ samráḍ ḍhántā vṛtrám vāriṇaḥ pūrāve kaḥ,
pūruṣṭuta krátvā naḥ ṣagdhī rāyó bhakṣīyá té 'vaso dáivyasya.]

cf 4.21.10^d

For 1.63.7 see Roth, Zur Litteratur, p. 132; Benfey, Orient und Occident, i. 590; Muir, OST. i. 330; Oldenberg, ZDMG. xlii. 219; Geldner, Ved. Stud. i. 153; Hillebrandt, Ved. Myth. i. 112; Foy, KZ. xxxiv. 242; Oldenberg, RV. Noten, p. 63. We may render, 'Thou didst then, O Indra, carrier of the bolt, fighting crush the seven castles in behalf of Purukutsa. When thou didst like sacrificial straw (barhis) easily lay them low for Sudas, thou didst, O king, work deliverance from evil for Pūru.' Pada 4.21.10^b repeats only part of 1.63.7^d, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4^b, vākṣassu rukmān ādhi yetire ṣubhé: 5.54.11^b, vākṣassu rukmā maruto
ráthe ṣubhaḥ.]

[1.64.6^d, utsām duhanti stanáyantam áksitam: 9.72.6^a, añcūm duhanti, &c.]

1.64.12^b (Nodhas Gāutama ; to Maruts)

ghṛṣum pávakām vanínām vícarṣanīm rudrásya sūnūm havásā gr̥ṇimasi,
rajastūram tavásam mārutaṁ gaṇām r̥jīṣīnam vīṣanam saṣcata ṣriyó.

6.66.11^b (Bharadvāja ; to Maruts)

tām vṛdhántam mārutam bhrájadṛṣṭīm rudrásya sūnūm havásā
vivāse,

divāḥ ṣárdhāya ṣúcayo manīṣá girāyo nápa ugrá aspr̥dhran.

Cf. Max Müller, ZDMG. xxxii. 372; Oldenberg, RV. Noten, p. 411 ff.

[1.64.18^b, tastháu va utí maruto yám ávata: 1.166.8^b, pūrbhí raksatā maruto, &c.]

1.64.18^c (Nodhas Gāutama ; to Maruts)

prá nú sá mártah ṣavasā jánān áti tastháu va utí maruto yám ávata,]

cf. 1.64.13^b

árvadbhir vájam bharate dhánā n̥bhīr ap̥ṣhyam krátum á kṣeti pūṣyati.

2.26.3^b (Gr̥tsamada ; to Brahmanaspati)

sá íj jánena sá viṣá sá jánmanā sá putráir vájam bharate dhánā n̥bhīh,
devánām yáḥ pitáram avívasati ṣraddhāmanā haviṣā bráhmaṇas pátim.

10.147.4^d (Suvedas Ṣairīṣi ; to Indra)

sá in nú rāyāḥ súbhṛtasya cakanan mādām yó asya ránhyam ciketati,
tvāvṛdhmaghavan daṣvadhvaro makṣú sá vájam bharate dhánā n̥bhīh.

12 [M.O.S. 20]

Group 9. Hymns 65–73, ascribed to Parāçara Çaktya

1.66.9, 10^d (Parāçara Çaktya ; to Agni)

tām vaç carāthā vayām vasatyāstām ná gāvo náksanta iddhām,
sindhur ná kṣódaḥ prá nícir ānon návanta gāvaḥ svār dṛçike.

1.69.9, 10^d (The same)

uṣó ná jāró vibhāvosaṛāḥ sámjñātarūpaç ciketaḥ asmāi,
tmānā váhanto dūro vy ṛṇvan návanta víçve svār dṛçike.

The Parāçara group has been treated by Bollensen, ZDMG. xii. 569 ff. Hymns 65–70 in dvipadā virāj metre are not repeated in the other Samhitās; Aufrecht in the Preface to his second edition of the RV., p. vii, designates them as ‘rubbish’. For both these difficult stanzas see Oldenberg’s translation with notes in SBE. xlv; RV. Noten, p. 67.

[1.68.9, 10^a, pitúr ná putráḥ krátum juṣanta : 9.97.30^c, pitúr ná putráḥ krátubhir
yatānāḥ.]

[1.69.7^a, nákiṣ ṭa etā vratā minanti : 10.10.5^c, nákir asya prá minanti vratāni.]

1.69.9, 10^d: see 1.66.9, 10^d.

1.70.5, 6^a (Parāçara Çaktya ; to Agni)

sá hí kṣapāvān agnī rayinām dāçad yó asmā áram suktāiḥ,
etā cikitvo bhūmā ní páhi devānām jánma mártāṇç ca vidvān.

7.10.5^c (Vasiṣṭha Maitravaruni ; to Agni)

mandrām hótāram uçjo yáviṣṭham agnīm víça ṛlate adhvaréṣu,
sá hí kṣapāvān ábhavad rayinām átandro dutó yajáthāya devān.

I render 1.70.5, ‘For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns’, &c. Here the artificial metre (dvipadā virāj) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated pāda is in unquestionable surroundings: ‘The Uçjīs (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearying messenger (to bring) the gods to the offering.’—The differing accents of kṣapāvān are according to the text.

1.71.4^a (Parāçara Çaktya ; to Agni)

máthid yád im víbhrto mātariçvā grhé-grhe çyetó jényo bhút,
ád im rájñe ná sáhiyase sácā sánn á dūtyam bhṛgavāno vivāya.

1.148.1^a (Dirghatamas Aucathya ; to Agni)

máthid yád im viṣṭó mātariçvā hótāram viçvāpsuṁ viçvādevyam,
ní yām dadhúr manusyāsu vikṣú svār ná citrām vāpuṣe vibhāvam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated pādas vary: víbhrto in 1.71.4; viṣṭó in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, viṣito; Ludwig, vi. 92, viṣpito, or viṣṭo, and, finally, viṣṭhito); see Oldenberg, SBE. xlv. 77, 174; RV. Noten, 74, 147; and cf. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions: one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original : as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire churning'; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred anticipatorily to Mātariçvan, seeing that Mātariçvan produces Agni. Again, viṣṭó in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4 ; see Part 2, chapter 2, class A 6.

1.71.9^c (Parāçara Çaktya ; to Agni)

māno ná yó 'dhvanah sadyá éty ékah satrá súro vásva içe,
rájánā mitrávárūṇā supāṇī goṣu priyām amṛtaṁ rákṣamāṇa.

3.56.7^b (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāh,
here Savitar)

trīr á divāḥ savitá soṣavīti rájánā mitrávárūṇā supāṇī,
āpaç cid asya ródasi cid urvī rátanam bhikṣanta savitūḥ savāya.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varuṇa the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlv. 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit : 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar.' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

1.71.10^b (Parāçara Çaktya ; to Agni)

mā no agne sakhyā pītryāni prā marṣiṣṭhā abhī vidúḥ kavīḥ sán,
nábho ná rūpām jarimā mināti purá tāsya abhiçaster ádhihi.

7.18.2^b (Vasiṣṭha Maitravaruṇi ; to Indra)

rājaiva hí jánibhiḥ kṣéṣy evāva dyúbhir abhī vidúḥ kavīḥ san,
piçá gíro maghavan góbhir áçvāis tvāyatāḥ çiçithi rāyē asmán.

Ludwig, 266, to 1.71.10, translates the words abhī vidúḥ kavīḥ sán 'da du ein besondere kundiger weiser bist' ; at 1005, to 7.18.2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10^c nábho ná rūpām is surely = nábhaso ná rūpām, with rūpām as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr. x. 15, note ; Oldenberg, SBE. xlv. 75.

1.72.1^b (Parāçara Çaktya ; to Agni)

ní kávyā vedhásah çáçvatas kar háste dádhanō nárýā purúṇi,
agnír bhuvaḍ rayipátī rayṇám, satrá cakrāṇó amṛtāni viçvā.

1.60.4^d

7.45.1^c (Vasiṣṭha ; to Savitar)

á devó yātu savitá surátno 'ntariḥsaprā váhamāno áçvāih,
háste dádhanō nárýā purúṇi niveçāyañ ca prasuvāñ ca bhúma.

See under 1.60.4^d.—See also the pāda, nṛvād dádhanō nárýā purúṇi, 3.34.5^b, and cf. 8.96.21^c ; TB. 2. 5.8.8^c.

1.72.1^c: 1.60.4^d, agnir bhuvaḥ rayipāti rayīnām.

1.72.3^c (Parāçara Çaktya ; to Agni)

tisró yád agne çarádas tvám íc chūcim ghrténa çucayah saparyán,
námāni cid dadhire yajñiyāny āsūdayanta tanvāḥ sújataḥ.

6.1.4^c (Bharadvāja Barhaspatya ; to Agni)

padām devāsya námasā vyántaḥ çravasyávaḥ çráva āpann āmrktam,
námāni cid dadhire yajñiyāni bhadráyām te ranayanta sām̐dr̥ṣṭāu.

See Hillebrandt, *Ved. Myth.* iii. 323, note; Pischel, *Ved. Stud.* i. 299. For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', *AV.* xii. 3.34, 41, and see Bergaigne, ii. 117, note.

[1.72.4^d, agnīm padé paramé tasthivānsam : 2.35.14^a, asmín padé, &c.]

1.72.5^c (Parāçara Çaktya ; to Agni)

sam̐jānāná ūpa sīdann abhiñū pātnivanto namasyām namasyan,
ririkvānsas tanvāḥ kṛṇvata svāḥ sākḥā sākhyur nimīsi rákṣamaṇāḥ.

4.24.3^b (Vāmadeva ; to Indra)

tām ín náro ví hvayante samiké ririkvānsas tanvāḥ kṛṇvata trām,
mithó yát tyāgām ubhāyāso āgman [nāras tokāsya tánayasya sātāu.]

~~4.24.3^d~~

The second of these stanzas is perfectly clear : 'That very one (namely, Indra) men call to both sides in battle ; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (saṁsava) for Indra's favour, like countless other competitions in the Vedic literature ; see my article, 'On Conflicting Prayers and Sacrifices', *Johns Hopkins University Circulars*, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72.5^c svāḥ takes the place of trām, so as to leave the verb kṛṇvata without an object. Oldenberg, *SBE.* xlv. 84, notes the parallel and remarks pertinently : 'Should svāḥ have supplanted another word, for instance trām ? As the pronoun svá very frequently stands in apposition with tanú, it may have found its way also into passages to which it did not belong.' See, e.g. 10.54.3, and cf. the curious variant, smane smānam for tmane tmānam, *MS.* 4.8.7 ; see the author, *Am. Journ. Phil.* xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267) : 'ihre leiber kasteiend machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73) : 'hingebend schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza : 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Bergaigne, i. 98 ; and perhaps more pertinently, ii. 177, note. Whether the text of the repeated páda in 1.72.5 is really as Parāçara Çaktya sang it, or not, there can be no reasonable doubt that the mother páda is the impeccable 4.24.3^b ; cf. the cadence kṛṇvata trām also in 1.100.7^b.

1.72.9^b (Parāçara Çaktya ; to Agni)

á yé víçvā svapatyāni tasthūḥ kṛṇvānāso amṛtatvāya gātúm,
mahná mahādbhiḥ pr̥thiví ví tasthe mātá putráir āditir dhāyase vēḥ.

3.31.9^b (Kuçika Āisīrathi, or Viçvāmītra ; to Indra)
 nī gavyatā mānasā sedur arkāih kṛṇvānāso amṛtatvāya gātūm,
 idām cin nū śādanam bhūry eṣām yēna māsān āsisāsann ṛtēna.

For 1.72.9 see Pischel, Ved. Stud. i. 217 ; Oldenberg, SBE. xlvī. 83, 86 ; RV. Noten, p. 76.

1.73.2^a (Parāçara Çaktya ; to Agni)

devó ná yáh savitā satyāmanmā krátvā nipāti vṛjānāni viçvā,
 purupraçastó amatir ná satyā ātmēva çévo didhisāyyo bhut.

9.97.48^d (Kutsa Āngirasa ; to Pavamāna Soma)
 nū nas tvām rathiró deva soma pári srava camvòḥ pnyāmānah,
 apsū svādiṣṭho mādhumān ṛtāvā devó ná yáh savitā satyāmanmā.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homes, praised by many, like unfailing brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268 ; Oldenberg, SBE. xlvī. 88 ; Foy, KZ. xxxiv. 248. St. 9.97.48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū ; flow into the water, most sweet, honeyed, holy ; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious appendage, suggested by the last preceding word ṛtāvā (ṛtā and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with articular yáh, is shown by the first distich of 1.73.2 (nipāti, verb accented). A similar expression involving Savitar, namely, devā iva savitā satyādharmā, occurs in 10.34.8, and 10.139.3, both times in rather loose connexions, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1.73.3 (next item) also compares Agni with another god, this time Indra.

1.73.3^{abc} (Parāçara Çaktya ; to Agni)

devó ná yáh pṛthivīm viçvādhāyā upakṣēti hitāmitro ná rájā,
 puraḥśadaḥ çarmāsado ná vīrá anavadyā pátijūṣṭeva nári.

3.55.21^{abc} (Prajāpati Vaiçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ,
 here Indra)

imām ca naḥ pṛthivīm viçvādhāyā úpa kṣēti hitāmitro ná rájā,
 puraḥśadaḥ çarmāsado ná vīrá mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d—22^d

Ludwig, 268, renders 1.73.3 : 'der wie ein gott alles ausströmend auf der erde wont, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut dasitzende helden, wie eine tadellose vom gatten geliebte frau.' The same scholar, 201, renders 3.55.21 : 'und auf diser unserer erde wont der allernärer, als ein könig der gute freunde hat ; in des guten hut gleichsam sitzen als eines vorkämpfers die helden ; gross ist einzig der götter Asura-wesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second ; cf. also Grassmann to 1.73.3. The sense of 3.55.21 is clear : 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i.e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional insipid comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çaktya has based his lengthy relative clause upon the composition of the Vaiçvāmītra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

1.73.8^d (Parāçara Çaktya ; to Agni)

yān rāyē mārtaṇ sūṣṭdo agne té syāma mágghavāno vayām ca,
chāyēva viçvāṁ bhūvanaṁ sisakṣy āpaprivān ródasī antárikṣam.

10.139.2^b (Viçvāvasu Devagandharva ; to Sūrya)

nṛcákṣa eṣá divó mādhyā āsta āpaprivān ródasī antárikṣam,
sá viçvācīr abhī caṣṭe ghṛtācīr antará pūrvam āparam ca ketum.

The metre of 1.73.8^a is dubious (virāj); see Arnold, VM. p. 292; Oldenberg, RV. Noten, p. 76.—For the cadence mágghavāno vayām ca see 1.136.7; 141.13; 7.78.5.

1.73.10^a (Parāçara Çaktya ; to Agni)

etá te agna ucáthānī vedho jústāni santu mánase hrdé ca,
çakéma rāyāḥ sudhūro yāmaṁ té 'dhi çrávo devábhaktaṁ dádhanāḥ.

4.2.20^a (Vāmadeva Gāutama ; to Agni)

etá te agna ucáthānī vedhó 'vocāma kaváye tá juṣasva,
úc chocasva kṛṇuhi vāsyaso no, mahó rāyāḥ puruvāra prá yandhi.

cf. 4.2.20^c

Expressions closely parallel to 1.73.10^a at 2.5.1; 3.27.3. Pāda 4.2.20^a has a parallel at 8.48.6^b, prá cakṣaya kṛṇuhi vāsyaso naḥ, which amounts almost to perfect repetition.

Group 10. Hymns 74–93, ascribed to Gotama Rāhūgaṇa

1.74.3^c (Gotama Rāhūgaṇa ; to Agni)

utá bruvantu jantáva úd agnir vṛtrahājani,
dhanamjayó ráṇe-raṇe.

6.16.15^c (Bharadvāja ; to Agni)

tām u tvā pāthyó vṛṣā sám idhe dasyuhántamam,
dhanamjayám ráṇe-raṇe.

1.74.7^c: 1.12.4^b, yád agne yāsi dūtyam.

1.75.4^c (Gotama Rāhūgaṇa ; to Agni)

tvām jāmr jānānam ágne mitró asi priyāḥ,
sákhā sákhibhya ídyaḥ.

9.66.1^c (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)

pāvasva viçvacarṣaṇe 'bhī viçvāni kāvya,
sákhā sákhibhya ídyaḥ.

cf. 9.23.1^c

1.76.4^c (Gotama Rāhugaṇa ; to Agni)

prajāvatā vācasā vāhnir āsā ca huvé ní ca satsihā devāñi,
véṣi hotrām utā potrām yajatra bodhī prayantar janitar vāsūnām.

10.2.2^a (Trita Āptya ; to Agni)

véṣi hotrām utā potrām jānānām mandhātāsi draviṇodā ṛtāvā,
svāhā vayām kṛpāvāmā havīñsi ॥ devó devān yajatv agnir ārhan. ॥

2.3.1^d

On various points of 1.76.4 see Neisser, Bezz. Beitr. vii. 233 ; xviii. 321 ; xx. 69 ; xxvii. 266 ; xxx. 317 ; Oldenberg, SBE. xlv. 98 ; RV. Noten, p. 77. It is interesting to observe that subjunctival véṣi in 1.76.4 is followed by the imperative bodhī ; in 10.2.2 by the indicative āsī. I am tempted to regard this as an indication of the later origin of 10.2.2.

1.77.1^c (Gotama Rāhugaṇa ; to Agni)

kathā dāṣemāgnāye kāsmāi devājūṣocyate bhāmīne gñi,
yó mārtyeṣv amṛta ṛtāvā hótā yājiṣṭha it kṛṇóti devān.

4.2.1^a (Vāmadeva Gāutama ; to Agni)

yó mārtyeṣv amṛta ṛtāvā devó devéṣv aratír nidhāyi,
hótā yājiṣṭho mahnā cūcādhyāi havyāir agnir mānuṣa irayādhyāi.

[1.77.4^d, vājaprasūtā iṣāyanta mánma : 7.87.3^d, prācetaso yā iṣāyanta mánma.]

1.78.1^{a+b} (Gotama Rāhugaṇa ; to Agni)

abhi tvā gótamā girā jātavedo vícarṣaṇe,
dyumnāir abhi prá ṇonumaḥ.]

refrain, 1.78.1^{c-5}^c

4.32.9^a (Vāmadeva ; to Indra)

abhi tvā gótamā girānūṣata prá dāvāne,
indra vājāya gñīsvaye.

6.16.29^b (Bharadvāja ; to Agni)

suvíram rayīm ā bhara jātavedo vícarṣaṇe,
jahí rákṣāñsi sukrato.]

6.16.29^c

6.16.36^b (Bharadvāja ; to Agni)

brāhma prajāvad ā bhara jātavedo vícarṣaṇe,
agne yád didáyad diví.

8.43.2^b (Virūpa Aṅgīrasa ; to Agni)

āsmāi te pratihāryate jātavedo vícarṣaṇe,
agne jānāmi suṣtutīm.

We may render 1.78.1 : 'O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).' Cf. Oldenberg, SBE. xlv. 102. I feel as though there ought to be somewhere in the stanza the word vayām, 'we', especially as the third pāda is a refrain (1.78.1^{c-5}). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit : 'The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.'

1.78.1^o-5^o, dyumnáir abhí prá ñonumah.

1.79.3^o (Gotama Rahugana ; to Agni)

yád im rtásya páyasā pīyāno náyanm rtásya pathíbhi rájīsthāih,
aryamā mitró várūṇaḥ párijmā tvācam prñcanty úparasya yónāu.

8.27.17^o (Manu Vāivasvata ; to Viṣve Devāḥ)

rté sá vindate yudhāḥ sugēbhīr yāty ádhvanāḥ,
aryamā mitró várūṇaḥ sárātayo yām tráyanste sajósasaḥ.

10.93.4^b (Tanva Partha ; to Viṣve Devāḥ)

té ghā rájāno amṛtasya mandrá, aryamā mitró várūṇaḥ párijmā,

cf. 1.122.11^b

kád rudró nrñām stutó marútaḥ puśāno bhāgaḥ.

For the difficult stanza 1.79.3 see Bergaigne, ii. 505 ; Pischel, Ved. Stud. i. 109 ; Hillebrandt, Ved. Myth. i. 182 ; Geldner, Ved. Stud. iii. 47 ; Oldenberg, SBE. xlv. 103, 106 ; RV. Noten, p. 79.

1.79.4^b (Gotama Rahugana ; to Agni)

agne vājasya gómata ícānaḥ sahaso yaho,
asmé dhehi jātavedo máhi çrávaḥ.

7.15.11^b (Vasistha Maitravaruni ; to Agni)

sá no rádhānsi á bharéçānaḥ sahaso yaho,
bhāgaç ca dātu vāryam.

Note that 1.79.12^b = 7.15.10^o.—For 1.79.4^o cf. the close parallel, asmé dhehi çrávo brhát, under 1.9.8.

1.79.5^b (Gotama Rahugana ; to Agni)

sá idhāno vásuḥ kavír agnír ilényo girá,
revád asmábhyaṁ purvanika dīdīhi.

10.118.3^b (Uruksaya Amahiyava ; to Agni Rakṣohan)

sá áhuto ví rocate 'gnír ilényo girá,
srucá prátīkam ajoyate.

1.79.6^b (Gotama Rahugana ; to Agni)

á no agne rayīm bhara satrásāhaṁ vāreṇyam,
vīçvāsu prtsú duṣṭāram.

3.34.8^a (Viçvāmītra ; to Indra)

satrásāhaṁ vāreṇyaṁ sahodām sasavānsam svār apáç ca devīḥ,
sasāna yāḥ prthivīm dyām utémām, indram madanty ānu dhīraṇāsah.

cf. 3.32.8^o

Oldenberg, SBE. xlv. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23.2, prtanāsāham rayīm . . . á bhara, so that we are sure the stanza is not mere verbiage ; the poet means to say that wealth is the *nervus rerum* in war ; cf. also 5.23.1, and 6.72.5 (for

which see under 1.117.23^d). Yet the repeated pāda in 1.79.8 certainly originated in the other stanza: 'They who delight in prayer acclaim Indra, the ever-conquering, desirable, victory-giving, who has conquered light and the divine waters, who has conquered the earth and also this heaven.' With the exception of 1.79.8 *satrāsāh* and *satrāsāhā* are invariably epithets of Indra: see Grassmann's Lexicon.

The third pāda of 1.79.8 is also patterned secondarily after some such sensible idea as is contained in 9.63.11: *pāvamāna vidā rayīm asmābhyam soma duṣṭāram, yó dūṇāṇo vanuṣyatā,* 'O Soma, purified, get us wealth, hard to exceed, wealth hard for our rivals to obtain.'

1.79.9^b (Gotama Rāhugaṇa; to Agni)

ā no agne sucetunā rayīm viśvāyupoṣasam,
mārdikām dhehi jivāse.

6.59.9^d (Bharadvāja; to Indra and Agni)
indrāgni yuvor āpi vāsu divyāni pārthivā,
ā na ihā prā yachataṁ rayīm viśvāyupoṣasam.

1.79.12^b (Gotama Rāhugaṇa; to Agni)

sahasrākṣó vicarsaṇir agnī rākṣāṁsi sedhati,
hóta grṇta ukthyāh.

7.15.10^a (Vasiṣṭha Maitravaruṇi; to Agni)
agnī rākṣāṁsi sedhati cukrāṇocir amartyāh,
ꣳcūciḥ pāvakā īdyāh.]

2.7.4^a

Note that 1.79.4^b = 7.15.11^c.

1.80.1^a–16^c, ārcann ānu svarājyam.

1.80.6^b (Gotama Rāhugaṇa; to Indra)

ādhi sánau ní jighnate vājreṇa ṣatáparvanā,
mandaná indro āndhasaḥ sākhibhyo gatúm ichaty [ārcann ānu svarājyam.]

refrain, 1.80.1^a–16^c

8.6.6^b (Vatsa Kāṇva; to Indra)
ví cid vṛtrāsya dódhato vājreṇa ṣatáparvanā,
gíro bibheda vṛṣṇínā.

8.76.2^c (Kurusuti Kāṇva; to Indra)
ayám indro marútsakhā ví vṛtrāsyaḥbhinao chíraḥ,
vājreṇa ṣatáparvanā.

8.89.3^d (Nṛmedha Āṅgīrasa and Purumedha Āṅgīrasa; to Indra)
prā va indrāya brhaté marúto bráhmārcata,
vṛtrám hanati vṛtrahá ṣatákratur vājreṇa ṣatáparvanā.

Note the correspondence of 8.6.38^a with 8.76.11^a, and also the occurrence of the expression *vṛtrāsya dódhataḥ* in 1.80.5 as well as in 8.6.6.

[1.80.8^c, mahát ta indra víryam: 8.55(Val. 7).1^c, bhúríd indrasya víryam.]

1.80.9^d (Gotama Rāhugaṇa ; to Indra)

sahasraṁ śākāṁ arcata pāri śtobhata viṇṇatīh,

ṇatāinam ānu anonavur indrāya brāhmōdyatam [ārcann ānu svarājyam.]

☞ refrain, 1.80.1^a–16^e

8.69.9^d (Priyamedha Āṅgīrasa ; to Indra)

āva svarāti gārgaro godhā pāri sanīṣvaṇat,

pīṅgā pāri canīṣkadad indrāya brāhmōdyatam.

For 1.80.9 see Neisser, Bezz. Beitr. xx. 67 ; for 8.69.9, Hillebrandt, Ved. Myth. ii. 237.

[1.80.10^e, mahāt tād asya pāuṁsyam : 8.63.3^e, stuṣé tād, &c.]

1.80.10^d (Gotama Rāhugaṇa ; to Indra)

indro vṛtrāsya tāviṣṭīm nīr ahan sāhasā sāhaḥ,

[mahāt tād asya pāuṁsyam, vṛtrām jaghanvān asṛjad [ārcann ānu svarājyam.]

☞ c: cf. 1.80.10^e ; e: refrain, 1.80.1^a–16^e

4.18.7^d (Sainvāda Indrādītivāmadevānām)

kīm u śvid asmāi nivido bhanantēndrasyāvadyām didhiṣanta āpaḥ,

māmāitān putrō mahatā vadhēna vṛtrām jaghanvān asṛjad ví sīndhūn.

4.19.8^b (Vāmadeva ; to Indra)

pūrvīr uśāsaḥ ṇarādaḥ ca gūrtā vṛtrām jaghanvān asṛjad ví sīndhūn,

pāriṣṭhita atṛṇad badbadhanāḥ sīrā indraḥ srāvitave pṛthivā.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10^d fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vṛtra getötet liess er fließen'; Grassmann, more freely, 'schlug Vṛtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely sīndhūn; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, RV. Noten, p. 83, to RV. 1.82.2. See Part 2, chapter 2, class B9.

[1.81.5^a, ā paprāu pāṛthivam rājāḥ : 6.61.11^{ab}, āpaprūṣi pāṛthivāny urū rājo antāriṣam.]

1.81.5^d (Gotama Rāhugaṇa ; to Indra)

[ā paprāu pāṛthivam rājo, badbadhé rocanā divi,

☞ cf. 1.81.5^a

nā tvāvān indra kāc canā ná jātó ná janīṣyate [ti víṇvam vavakṣitha.]

☞ cf. 1.81.5^e

7.32.23^{ab} (Vasiṣṭha ; to Indra)

nā tvāvān anyó divyó ná pāṛthivo ná jātó na janīṣyate,

aṇvāyānto maghavann indra vājīno gavyāntas tvā havāmahe.

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5^d is closely parallel also to 1.102.8^d, ātīdām víṇvam bhūvanam vavakṣithaṇatṛur indra jānuṣā sanād asi, which again makes āti víṇvam vavakṣitha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5°, āti viçvaṁ vavakṣiṭha: 1.102.8°, ātūdām viçvaṁ bhūvanam vavakṣiṭha.]

[1.81.8°, ātha no 'vitā bhava: see under 1.91.9°.]

1.81.9^{b+e} (Gotama Rāhūgaṇa; to Indra)

eté ta indra jantávo viçvaṁ puṣyanti váryam,

antár hí khyó jánānām aryó védo ádāṇuṣām téṣām no véda á bhara.

5.6.6^b (Vasugrūta Ātreya; to Agni)

pró tyé agnáyo 'gníṣu viçvaṁ puṣyanti váryam,

té hinvíre tá invíre tá iṣanyanty anuṣág iṣam stotf̥bhya á bhara.]

cf 9.20.4°; also refrain, 5.6.1°-10°

10.133.2^d (Sudās Pāijavana; to Indra)

tvām síndhūnr ávásrjo 'dharáco áhann áhim,

açatrúr indra jajñíṣe viçvaṁ puṣyasi váryam tām tvā pári ṣvajāmahe

nābhantām anyakéṣām jyáká ádhi dhánvasu.]

cf efg: refrain in 10.133.1 ff.

8.45.15° (Triçoka Kāṇva; to Indra)

yás te reván ádāçuriḥ pramamársa magháttaṭye,

táśya na véda á bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, nāren dir alles vortreffliche'; Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, *Ved. Stud.* iii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that eté ta indra jantávaḥ refers to worshippers or adherents of Indra. Therefore viçvaṁ puṣyanti váryam can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. pōyā váryāni, 1.113.15; pōyam rayim, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of puṣyanti, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni [erzeugen und] nāren in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial zeugma in order to account for the transitive force of puṣyanti (but see 10.133.2). Fischel, *Ved. Stud.* ii. 127, 'sie schaffen güter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, *SBE.* xlv. 379: 'Those Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here puṣyanti = poṣayanti. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pfleget du'; Grassmann, incorrectly, 'du erntest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou causest to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated pāda is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in puṣyanti which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the pāda originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhūgaṇa borrowed and adapted the repeated pāda to a different, though not unrelated idea.—For 10.133.2° see under 8.21.13°.

1.82.1°-5°, yója nv indra te hárti.

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1.82.2^d (Gotama Rāhugaṇa; to Indra)

ākṣaṇṇ āmImadanta hy āva priyā adhūṣata,

āstoṣata svābhānavo viprā nāviṣṭhayā matī jyōjā nv indra te hāri.

☞ refrain, 1.82.1^a–5^e

8.25.24^b (Viṣvamanas Vaiyaçva; to Mitra and Varuṇa, here Dānastuti)

smādabhiṣṭu kāçavanta viprā nāviṣṭhayā matī,

maho vājīnāv ārvanta śacāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprāḥ nom. plur., and in 8.25.24 as dual. According to Sāyaṇa the sense of 1.82.2 is: yajamānā bhuktavantāḥ tṛptāç çāsan svakīyās (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadanantaram svāyattadīptayo viprā medhāvinas naviṣṭhayā stutyā astavan. But in 7.66.8 the words matir viprā show that viprā nāviṣṭhayā matī means 'with the newest inspired song'; cf. under 1.127.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows: '(The gods) have eaten and rejoiced; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song.' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, Rigveda-Kommentar, p. 14, who points in a different direction.

1.82.3^a (Gotama Rāhugaṇa; to Indra)

susaṁdīçam tvā vayām māghavan vandiṣīmāhi,

prā nūnām pūrṇāvandhura stutó yāhi vāçāṇ ānu jyōjā nv indra te hāri.

☞ refrain, 1.82.1^a–5^e

10.158.5^a (Cakṣus Sāurya; to Sūrya)

susaṁdīçam tvā vayām prāti paçyema sūrya,

☞ cf. 10.37.7^d

vī paçyema nṛcākṣasah.

For 10.158.5^b cf. 10.37.7^d, with prefixed four syllables, jyóg jivāḥ prāti paçyema sūrya.

[1.83.1^a, āçvāvati prathamó goṣu gachati: 2.25.4^b, śá sátvabhiḥ prathamó, &c.]

[1.84.2^c, řṣīṇām ca stutír úpa: 8.17.4^b, asmākaṁ suṣtutír úpa.]

SV. 2.380 reads řṣīṇām suṣtutír upa, as its version of 1.84.2.

1.84.3^c (Gotama Rāhugaṇa; to Indra)

ā tiṣṭha vṛtrahan rátham yuktá te brāhmaṇa hāri,

arvācīnaṁ sú te máno grāvá kṛṇotu vagnúnā.

3.37.2^a (Viçvāmitra; to Indra)

arvācīnaṁ sú te mána utá cākṣuḥ çatakrato,

indra kṛṇvāntu vāghátah.

1.84.4^a (Gotama Rāhugaṇa; to Indra)

imām indra sutām piba jyēṣṭham āmartyām mādām,

çukráśya tvābhy akṣaran dhārā řtāsya śádane.

8.6.36^c (Vatsa Kāṇva ; to Indra)

á no yāhi parāvato háribhyaṁ haryatābhyam,
imám indra sutám piba.

Note the pádas, 8.17.1^b, indra sómaṁ pibā imám ; 8.32.19^c, indra piba sutánām ; and, 10.24.1^a, indra sómam imám piba.

1.84.7^b (Gotama Rāhugaṇa ; to Indra)

yá éka íd vidáyate vásu mártāya dāçúṣe,
[íçano ápratiskuta índro añgá.]

☞ 1.7.8^c

9.98.4^b (Ambarīṣa Varsāgira, and R̥jicvan Bhāradvaja ; to Pavamāna Soma)

sá hí tvám deva çáçvate vásu mártāya dāçúṣe,
índo sahasrīṇaṁ rayīm çatátmanāṁ vivāsasi.

See under 1.7.8^c.—Cf. ágne mártāya dāçúṣe, 1.45.8 ; and, devó mártāya dāçúṣe, 8.1.22.

1.84.7^c, íçano ápratiskuta índro añgá : 1.7.8^c, íçano ápratiskutah.

1.84.9^b (Gotama Rāhugaṇa ; to Indra)

yáç cid dhí tvā bahúbhya á sutávāṁ ávivāsati,
ugrám tát patyate çáva índro añgá.

8.97.4^d (Rabha Kāçyapa ; to Indra)

[yáç chakrási parāvátí yád arvávátí vṛtrahan,]
átas tvā gṛbhír dyugád indra keçibhiḥ sutávāṁ á vivāsati.

☞ 8.13.15^{ab}

See under 1.7.8^c.

1.84.10^a–12^c, vāsṁr ánu svarājyam.

1.84.11^b (Gotama Rāhugaṇa ; to Indra)

tá asya pṛṇāyúvaḥ sómaṁ çrīṇanti pṛṇayaḥ,
priyá indrasya dhenávo vājraṁ hinvanti sáyakam [vāsṁr ánu svarājyam.]

☞ refrain, 1.84.10^a–12^c

8.69.3^b (Priyamedha Āṅgīrasa ; to Indra)

tá asya súdadohasaḥ sómaṁ çrīṇanti pṛṇayaḥ,
jánman devánāṁ víças [triṣv á rocané diváh.]

☞ 1.105.5^b

Sāyana, at 8.69.3, following Nighantavaḥ 3.23, renders súdadohasaḥ by what amounts to kūpasadr̥çadohanāḥ, i. e. 'flowing like a well'. In the light of the açvamedha formula, VS. 22.25 ; TS. 7.4.13.1 ; KSA. 4.2, this is possible. There súdyābhyah svāhā, 'hail to the well-waters', is surrounded by similar expressions. Grassmann's (i. 485) 'strömend süsse Milch', however, is equally possible ; cf. the discussion of Pischel, Ved. Stud. i. 72 ff. Sāyana at 1.84.11 renders pṛṇāyúvaḥ by sparṇanakāmāḥ, and this external etymological rendering is repeated by the Western authorities (Lexicons ; Ludwig, 464 ; Grassmann, i. 85). Bergaigne also points that way : see the passages in my Index to Bergaigne, under 1.84.11 ; Grassmann's Lexicon, under pṛṇā. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the ἀπ. λεγ. pṛṇāyúvaḥ (Padap. pṛṇa-yúvaḥ). Note the pun : pṛṇāyúvaḥ :

pṛṇayaḥ. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first distichs of 1.84.11 and 8.69.3 are closely parallel. For triṣṭv ā rocanē divāḥ in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (góbbhiḥ), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jánman devánāṃ viśas (thus! not viśas) also remains unintelligible to me, even after the translations of Śāyana; Ludwig, 612; and Grassmann, i. 485. In these circumstances a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.18^c, jaghána navatír náva: 9.61.1^c, aváhan navatír náva.]

1.84.14^b (Gotama Rāhugaṇa; to Indra)

ichánn āṇvasya yāc chīraḥ párvateṣv āpaçritam,
tād vidac charyanāvati.

5.61.19^c (Çyāvāçva Ātreya; to Rathavīti Dārbyha)
eśā kṣeti ráthavītir maghávā gómātír ānu,
párvateṣv āpaçritāḥ.

For 1.84.14 see Max Müller, SBE. xxxii. 398; Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañe). A partial parallel to 5.61.19 is 8.24.30. Cf. Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19^c, ná tvád anyó maghavann asti mardītā: 8.66.13^{od}, nahí tvád anyāḥ
puruḥṭa káç canā mághavann asti mardītā.]

One pāda padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2^a, tá ukṣitāso mahimānam āçata: 8.59 (Val. 11).2^b, indrāvaruṇā mahimānam
āçata.]

[1.85.5^a, prá yád rátheṣu pṛṣatír áyugdhvam: 1.39.6^a, úpo rátheṣu pṛṣatír
áyugdhvam.]

1.85.8^c (Gotama Rāhugaṇa; to Maruts)

çúrā ivéd yúyudhayo ná jágmayaḥ çravasyávo ná pṛtanāsu yetire,
bháyante viçvā bhúvanāni marúdbhyo rájana iva tveśásamīṇṇo nárah.

1.166.4^c (Agastya Maitrāvaruṇi; to Maruts)
ā yé rájāṇsi táviṣṭbhīr ávyata prá va évāsaḥ sváyatāso adhrajan,
bháyante viçvā bhúvanāni harmyā citró vo yāmaḥ práyatāsv ṛṣṭīṣu.

1.85.9^d, áhan vṛtrám nír apám āubjad arṇavám: 1.56.5^d, áhan vṛtrám nír apám
āubjo arṇavám.

[1.86.3^c, sá gántā gómati vrajé: 7.32.10^d, gámat sá gómati vrajé; 8.46.9^d;
51 (Val. 3).5^d, gaméma gómati vrajé.]

1.86.4^{b+c} (Gotama Rāhugaṇa; to Maruts)

asyá vīrāsyā barhīṣi sutāḥ sómo dívīṣṭiṣu,
ukthám mádaç ca çasyate.

8.76.9^b (Kurusuti Kāva; to Indra)
 píbéd indra marútsakhā sutám sómañ diviṣṭiṣu,
 vájrañ cīcāna ójasā.

8.76.9^c

4.49.1^c (Pratiprabha Ātreya; to Viṣve Devāḥ)
 idám vām āsyè havīḥ priyám indrabṛhaspati,
 ukthám mádaç ca çasyate.

For diviṣṭi see Oldenberg, SBE. xlv. 44; for ukthám mádaç ca, Hillebrandt, Bezz. Beitr. ix. 192 ff.

1.86.5^b (Gotama Rāhūgaṇa; to Maruts)
 āsyā çrośantv ā bhūvo víçvā yāç carṣaṇīr abhī,
 sūrañ cit sasrūṣīr īṣaḥ.

4.7.4^b (Vāmadeva Gautama; to Agni)
 āçúm dutám vivāsvato víçvā yāç carṣaṇīr abhī,
 ā jabhruḥ ketúm āyāvo bhīgavāṇaṁ víçé-viçe.
 5.23.1^c (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
 āgne sāhantam ā bhara dyumnāsya prāsāhā rayīm,
 víçvā yāç carṣaṇīr abhy āsā vājeṣu sāsāhat.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda hard to join to the preceding. But there is no good basis for emendation or rejection; see under 5.86.2, and cf. Oldenberg, RV. Noten, p. 86. For 4.7.4 see Hillebrandt, Ved. Myth. i. 485. Ludwig, 334, 361, 678, does not translate the repeated pāda consistently.—Cf. under 7.15.2^a.

1.87.4^c (Gotama Rāhūgaṇa; to Maruts)
 sā hī svasft pīśadaçvo yūvā gaṇò 'yā īcānās tāviṣibhir āvṛtaḥ,
 āsi satyā ṛṇayāvānedyo 'syā dhiyāḥ prāvitāthā vīṣā gaṇāḥ.

2.23.11^c (Gr̥tsamada; to Brahmanaspati)
 anānudo vṛṣabhò jágmir āhavām nīṣtaptā çātrūṁ pītanāsu sāsahīḥ,
 āsi satyā ṛṇayā brahmanas pata ugrāsya cid damitā vīluharsīṇaḥ.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, RV. Noten, p. 87.—For 2.23.11 cf. 5.34.6; 6.47.16.

[1.89.7^d, víçve no devā āvasā gamann ihā: 10.35.13^c, víçve no devā āvasā gamantu.]

Cf. 1.107.2^a, ūpa no devā āvasā gamantu.

1.91.3 (Gotama Rāhūgaṇa; to Soma) =

9.88.8 (Uçanas Kāvya; to Pavamāna Soma)
 rájño nú te vāruṇasya vratāni bṛhád gabbhīrám táva soma dhāma,
 gúciṣ ṭvám asi priyó ná mitró dakṣāyyo aryamévāsi soma.

Cf. Hillebrandt, Ved. Myth. iii. 38.

1.91.4^b: 1.59.3^c, yā párvateṣv ósadhīṣv apsú.

[1.91.4^d, rájan soma prāti havýā gr̥bhāya: 6.47.28^d, déva ratha prāti, &c.]

[1.91.6^c, priyástotro vānaspātīḥ: 9.12.7^a, nītyástotro vānaspātīḥ.]

1.91.8^a (Gotama Rāhugaṇa ; to Soma)

tvām naḥ soma viṇvāto rākṣā rājann aghayataḥ,
nā riṣyet tvāvataḥ sākḥa.

10.25.7^a (Vimada Āindra, or others ; to Soma)

tvām naḥ soma viṇvāto gopā ādabhyo bhava,

sédha rājann āpa srīdho ví vo máde mā no duḥcānsa icaṭā vívaksase.

1.23.9^c

A slightly secondary touch in gopā, 10.25.7, as compared with rākṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain páda 10.25.7 is certainly secondary : see under 1.23.9^c.

[1.91.9^c, tábhir no 'vitā bhava: 7.96.5^c, tébhir no 'vitā bhava.] Cf. 1.81.8^e, áthā no, &c.

1.91.10^{ab}: 10.150.2^a, imām yajñām idām váco jujuṣāṇā upāgahi ; 1.26.10^b, imām yajñām idām vácaḥ.

[1.91.11^c, sumṛītkó na á viṇa : 1.139.6^c, sumṛītkó na á gahi.]

1.91.12^b : 1.18.2^b, vasuvít puṣṭivárdhanah.

1.91.13^b (Gotama Rāhugaṇa ; to Soma)

sóma rārandhi no hrđi gāvo ná yāvaseṣv á,
mārya iva svá okyè.

8.92.12^b (Ṛutakakṣa Āṅgīrasa ; or Sukakṣa Āṅgīrasa ; to Indra)

vayām u tvā catakrate gāvo ná yāvaseṣv á, ukthéṣu ranayāmasi.

Cf. the páda, ránan gāvo ná yāvase, under 5.53.16^b. Stanza 1.91.13 is to be translated : 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt !' Cf. Max Müller, SBE. xxxii. 87, 111 ; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated páda in 8.92.12—we should prefer gām (or gās) ná, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gāvo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in Mélanges Renier, p. 88.

1.91.16 (Gotama Rāhugaṇa ; to Soma) =

9.31.4 (Gotama Rāhugaṇa ; to Soma Pavamāna)

á pyāyasva sám etu te viṇvātaḥ soma vṛṣṇyam,

bhāvā vājasya saṁgathé.

Aside from the series 1.74-93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sāyana, Rāhugaṇa Gotama); cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303 ; ii. 225, 227.

1.91.17 (Gotama Rāhugaṇa ; to Soma)

á pyāyasva madintama sóma viṇvebhir aṅgúbhiḥ,

bhāvā naḥ sucrāvastamaḥ sākḥa vṛdhé.

9.67.28^b (Pavitra Āṅgīrasa, or Vasistha ; to Pavamāna Soma),

prá pyāyasva prá syandasva sóma viṇvebhir aṅgúbhiḥ,

devébhya uttamām havīḥ.

Cf. Hillebrandt, Ved. Myth. i. 303 ; ii. 225.

[1.91.23^d, ubhāyebhyaḥ prā cikitsā gaviṣṭāu : 6.47.20^c, bṛhaspate prā, &c.]

1.92.3^c, iṣam vāhantiḥ sukṛte sudānave : 1.47.8^c, iṣam prīcānta sukṛte sudānave.

1.92.4^c (Gotama Rāhugaṇa ; to Uṣas)

ādhi pēcaṇsi vapate nṛtūr ivāporṇute vākṣa usreva bārjaham,

jyótir víqvasmāi bhūvanāya kṛṇvatī gāvo na vrajām vy uṣā avar tāmāḥ.

4.14.2^b (Vamadeva Gautama ; to Liṅgoktadevataḥ, here Savitar)

ṽrdhvām ketūm savitā devō aṇrej, jyótir víqvasmāi bhūvanāya kṛṇvān,

~~6~~ 4.6.2^c

ṽpra dyāvāprthivī antārikṣam, ví sūryo raçmībhiḥ cēkitanah.

~~6~~ 1.115.1^c

For 1.92.4 cf. Hillebrandt, *Ved. Myth.* ii. 38; Fischel, *Ved. Stud.* ii. 120; Geldner, *ibid.*, p. 286; Oldenberg, *RV. Noten*, p. 91 (where other references).

1.92.6^a (Gotama Rāhugaṇa ; to Uṣas)

átāriṣma tāmāsas pārām asyōśā uchānti vayūnā kṛṇoti,

çriyē chāndo ná smayate vibhātī supratīka sāumanasāyājigah.

1.183.6^a (Agastya ; to Aṇvins) =

1.184.6^a (The same)

átāriṣma tāmāsas pārām asyā prāti vām stōmo aṇvināv adhāyi,

~~6~~ 1.183.6^b

ṽhā yātām pathībhir devayānāir vidyāmeṣām vrjānam jirādānum.

~~6~~ 1.183.6^{cd}

7.73.1^a (Vasiṣṭha ; to Aṇvins)

átāriṣma tāmāsas pārām asyā prāti stōmām devayānto dādhanāḥ,

purudānsā purutāmā purājāmartyā havate aṇvinā gīḥ.

For 1.92.6 see Bloomfield, *Religion of the Veda*, p. 66; Fischel, *Ved. Stud.* i. 299; Oldenberg, *RV. Noten*, p. 91.

1.92.7^a (Gotama Rāhugaṇa ; to Uṣas)

bhāsvatī netrī sūnftānām divā stave duhitā gótamebhiḥ,

prajāvato nṛvāto aṇvabudhyān uṣo góagrān ūpa māsi vājān.

1.113.4^a (Kutsa ; to Uṣas)

bhāsvatī netrī sūnftānām āceti citrá ví dúro na āvah,

prārpyā jágad vy ū no rāyó akhyad uṣā ajigar bhūvanāni víçvā.

Cf. Oldenberg, *RV. Noten*, p. 91, who seems to me a little over-cautious in refusing to regard aṇvabudhyān as metrical or phonetic equivalent of aṇvabudhnyān; cf. the author, *Indogermanische Forschungen*, xxv. 195, and Concordance under, annām me budhya.

1.92.11^c and 1.92.12^c (Gotama Rāhugaṇa ; to Uṣas)

vyūṇvatī divō ántān abodhy āpa svāsāram sanutār yuyoti,

praminatī manuṣyā yugāni yōśā jarāsyā cákṣasā ví bhāti.

paçūn ná citrá subhágā prathānā sīndhur ná kṣóda urviyā vy aṇvāt,

áminatī dāivyāni vratāni sūryasya ceti raçmībhir dṛçṇā.

14 [M.O.S. 20]

1.124.2^{ab} (Kakṣvat Dairghatamasa ; to Uṣas)

áminatī dáivyaṇi vratāni praminatī manuṣyā yugāni,

īyúṣṇām upamā cācvatīnām āyatīnām prathamóśā vy ādyāut.

1.113.5^{od}

There can be no question that 1.124.2 is the source of the repeated pádas in 1.92.11 and 12. The antithesis between áminatī and praminatī, and īyúṣṇām and āyatīnām cannot but be intentional and primary. Note also the parallelism between áminatī and āyatīnām ; and praminatī and īyúṣṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11 : 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugá 'age', i.e. 'period of time', see Bāl Gangādhara Tilak, *The Arctic Home in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātīnām for āyatīnām, and ācvaīt for ādyāut (cf. ācvaīt in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between īyúṣṇām and āyatīnām, and because the connexion between its two distichs is sufficiently loose :

āvahantī pōṣyā vāryāni citrām ketúm kṛṇute cókītanā,

īyúṣṇām upamā cācvatīnām vibhātīnām prathamóśā vy ācvaīt.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses áminatī ... praminatī and īyúṣṇām ... āyatīnām mark as later imitations all repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion : áminatī : āyatīnām = praminatī : īyúṣṇām. That is to say : The dawns preserve the laws of the gods (áminatī) by their regular appearance (āyatīnām); the ages of men waste away (praminatī) as the dawns fade day by day (īyúṣṇām). Or by the diagram :

áminatī	praminatī
	
	
	
	
	
īyúṣṇām	āyatīnām

1.92.13^{b+c} (Gotama Rāhugaṇa ; to Uṣas)

úṣas tās citrām ā bharāsmābhyāṇ vājinīvati,

yéna tokām ca tánayaṇ ca dhāmahe.

4.55.9^d (Vāmadeva ; to Viṣve Devāḥ, here Uṣas)

úṣo maghony ā vaha sūnṛte vāryā purí,

asmābhyāṇ vājinīvati.

9.74.5^d (Kakṣvat Dairghatamasa ; to Pavamāna Soma)

ārāvīd añcūḥ sácamaṇa ūrmīnā devāvyāṇ mánuṣe pinvati tvācam,

dádhati gārbham āditer upástha ā yéna tokām ca tánayaṇ ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, rossereiche uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, *Bezz. Beitr.* vii. 230. Grassmann, 'O gabenreiches Morgenroth, die schöne Gabe bring uns her, durch welche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure ; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity ? The word citrá is a kind of a kenning in the *Rig-Veda* ; a glance at Grassmann's article (citrá 4) shows that some such word as rayí, rádhās, drávinām, or the like, must be understood with it. Similarly cṛtṛya is a kenning of rayí in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grassmann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of á bhara. This parallel shows the extraneous character of the appendage, 1.92.13^a. The pāda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yéna, in 9.74.5: 'He (Soma) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of sómo retodháh, RV. 9.86.39 (cf. also stanza 28); TS. 1.7.4.5; MS. 2.2.4: 18.7. Cf. Bergaigne, I. 183; II. 35, 41, 79; III. 96, note; Hillebrandt, Ved. Myth. I. 359.

1.92.16^c (Gotama Rāhugaṇa; to Aṣvins)
 áṣvinā vartír asmád á gómad dasrá hiraṇyavat,
 arvág rátham sámanasā ní yachatam.

7.74.2^c (Vasiṣṭha; to Aṣvins)
 yuvám citráṁ dadathur bhójanam narā códethām sūnftāvate,
 arvág rátham sámanasā ní yachatam pibatam somyám mādhu.]
 6.60.15^d

8.35.22^a (Çyāvācva Ātreya; to Aṣvins)
 arvág rátham ní yachatam pibatam somyám mādhu,] 6.60.15^d
 á yātam aṣvinā gatam avasyúr vām ahám huve dhattám rátnāni dāṇuse.

The rigmarole of 8.35.22, repeating, as it does, two pādas of 7.74.2, seems late and imitative.

1.92.17^c (Gotama Rāhugaṇa; to Aṣvins)
 yāv itthá ḥlókam á divó jyótir jānāya cakráthuḥ,
 á na úrjam vahatam aṣvinā yuvám.

1.157.4^a (Dirghatamas Āucathya; to Aṣvins)
 á na úrjam vahatam aṣvinā yuvám mādhumatyā naḥ káçaya mimik-
 satam,
 prāyus táriṣṭam ní rápānsi mr̥ksatam sédhataṁ dvéṣo bhávataṁ sacā-
 bhūvā.] 1.34.11^d

For 1.157.4^b cf. the entire stanza 1.22.3.

1.92.18^b (Gotama Rāhugaṇa; to Aṣvins)
 éhá devá mayobhūvā dasrá hiraṇyavartanī,
 usarbūdho vahantu sómapītaye.]

cf. 1.92.18^c

5.75.2^c (Avasyu Ātreya; to Aṣvins)
 atyāyātam aṣvinā tiró víçvā ahám sánā,
 dásrá hiraṇyavartanī sūsumnā síndhuvahasā mādhuvi máma çrutam
 hávam.] 6.60.15^d

8.5.11^b (Brahmatithi Kaṇva; to Aṣvins)
 vāvrdhaná gubhas patí, dásrá hiraṇyavartanī,
 pibatam somyám mādhu.] 6.60.15^d

8.8.1^c (Sadhvaṁsa Kāṇva ; to Aṇvins)

ā no viṇvābhīr utibhir, āṇvina gāchataṁ yuvām,

a : 7.24.4^a ; b : 5.75.3^b

dāsrā hiraṇyavartani pibataṁ somyāṁ mādhu,

c : 6.60.15^d

8.87.5^c (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ā nūnām yātam aṇvināṇvibhiḥ prusitāpsubhiḥ,

a : 8.8.2^a ; b : 8.13.11^b

dāsrā hiraṇyavartani gubhas patī pātām sōmam ṛtāvṛdhā,

c : 1.47.3^b

Cf. rūdrā hiraṇyavartani 5.75.3^c. There can be no doubt that the composite pāda 8.87.5^c marks the stanza as late. Note the enclisis of gubhas patī, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic pādas. Cf. Oldenberg, RV. Noten, Index, p. 427 (Vokativbetonung).

[1.92.18^c, uṣarbūdho vahantu sōmapitaye : 8.1.24^d, vāhantu sōmapitaye.]

1.93.2^d (Gotama Rāhūgana ; to Agni and Soma)

āgniṣomā yō adyā vām idāṁ vācaḥ saparyāti,

tāsmāi dhattam suvīryam gāvām pōsam svācvyam.

9.65.17^b (Bhṛgu Vārūni, or Jamadagni Bhārgava ; to Soma Pavamāna)

ā na indo ṇatagvīnam gāvām pōsam svācvyam,

vāha bhāgattim utāye.

1.93.3^d (Gotama Rāhūgana ; to Agni and Soma)

āgniṣomā yā āhutiṁ yō vām dāṇād dhaviṣṛtim,

sā prajāyā suvīryam viṇvam āyur vy āṇavat.

8.31.8^b (Manu Vāivasvata ; Dāmpatyor āciṣaḥ)

putrīṇā tā kumārīṇā viṇvam āyur vy āṇutah,

ubhā hiraṇyapeṇasā.

10.85.42^b (Sūrya Savitṛi ; to Sūrya)

ihāivā stam mā vi yāuṣṭam viṇvam āyur vy āṇutam,

krīṇantāu putrāir nāptṛbhir mōdamānāu svē gr̥hé.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts ; see my Vedic Concordance under viṇvam āyur, &c.

[1.93.4^a, āgniṣomā cēti tād vīryam vām : 3.12.9^c, tād vām ceti prā vīryam.]

1.93.6^d (Gotama Rāhūgana ; to Agni and Soma)

ānyām divō mātariṇvā jabhārāmāthnād anyām pāri ṇyenó ādreh,

āgniṣomā brāhmaṇā vāvṛdhānórūm yajñāya cakrathur u lokām.

7.99.4^a (Vasiṣṭha ; to Indra and Viṣṇu)

urūm yajñāya cakrathur u lokām janayāntā sūryam uṣāsam agnīm.

dāsasya cid vṛṣaṇiprāsyā māyā jaghnāthur narā pṛtanājyeṣu.

1.93.8^d (Gotama Rāhūgaṇa ; to Agni and Soma)

yó agnīśomā havīṣā saparyād devadrīcā mānasā yó ghr̥tēna,
tāya vratām rakṣatām pātām ānhaso viśé jánāya máhi śárma yachatam.

7.82.1^b (Vasiṣṭha ; to Indra and Varuṇa)

īndrāvaruṇā yuvām adhvarāya no viśé jánāya máhi śárma yachatam,
dirghāprayajyum āti yó vanuṣyāti vayām jayema pftanāsu dudhyāh.

Group 11. Hymns 94–115, ascribed to Kutsa Āṅgīrasa

1.94.1^d–14^d, āgne sakhyé má riṣāmā vayām tāva.

1.94.3^b (Kutsa Āṅgīrasa ; to Agni)

śakēma tvā samīdham sādhyā dhīyas tvé devā havir adanty āhutam,
tvām ādityān ā vaha tán hy ūcmāsy āgne sakhyé má riṣāmā vayām tāva.]

☞ refrain, 1.94.1^d–14^d

2.1.13^d (Gr̥tsamada Bhārgava Čaunaka, formerly Āṅgīrasa Čaunahotra ; to Agni)

tvām agna ādityāsa āsyām tvām jihvām śucayas cakrire kave,
tvām rātiśāco adhvaréṣu śaccire tvé devā havir adanty āhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tvé (agne viśve amftāso adrūha āśā) devā havir adanty āhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. viśve devāso adrūhaḥ, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-poet. This does not of itself establish the secondary origin of 2.1.13 (Aufrecht, Preface to Rig-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, The Atharva-Veda, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva 'thou' ; such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht's conception of the relative age of our repeated pāda is correct.

[1.94.18^c, śarman syāma tāva saprāthastame : 5.65.5^b, syāma saprāthastame.]

1.94.18^{cd} ; 95.11^{cd} ; 96.9^{cd} ; 98.3^{cd} ; 100.19^{cd} ; 102.11^{cd} ; 103.8^{cd} ; 105.19^{cd} ;
106.7^{cd} ; 107.3^{cd} ; 108.13^{cd} ; 109.8^{cd} ; 110.9^{cd} ; 111.5^{cd} ; 112.25^{cd} ;
113.20^{cd} ; 114.11^{cd} ; 115.6^{cd} ; 4.97.58^{cd}, tán no mitró váruṇo
māmahantām āditiḥ síndhuḥ prthiví utā dyāuḥ.

[1.95.5^b, jihmánām urdhvāḥ svāyaça upāsthe : 2.35.9^b, jihmánām urdhvó
vidyútām vásānah.]

1.95.8^a (Kutsa Āṅgīrasa ; to Agni)

tveṣāṁ rūpāṁ kṛṇuta ūttaraṁ yāt saṁprīcānāḥ sādane góbbhir adbhīḥ,
kavīr budhnāṁ pári marmṛjyate dhīḥ sá devátātá sámītir babhūva.

9.71.8 (Ṛṣabha Vāiṣvāmītra ; to Pavamāna Soma)

tveṣāṁ rūpāṁ kṛṇute várṇo asya sá yátrāçayat sámṛtā sédhati sridhāḥ,
apeśá yāti svadhāyā dāivyaṁ jánaṁ sám suṣṭutí násate sám góagrayā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67 ; Oldenberg, SBE. xlv. 115, 118 ; RV. Noten, 95 ; for 9.71.8, Bergaigne, i. 162, 176, 189 ; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pādas. In 1.95.8^a 'sage prayer' (kavīr . . . dhīḥ, hendia-dyoin) purifies Agni's foundation, after his highest part has assumed brilliant colour (pāda a), so that it becomes the meeting-place among the gods (devátātā). In 9.71.8^a Soma assumes brilliant colour, goes to the divine folk (pāda b) and there associates himself with praise accompanied by kine (suṣṭutí . . . góagrayā, pendant to kavīr . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa ; to Agni)

evā no agne samídhā vṛdhānó revát pāvaka ḡrāvase ví bhāhi,
tán no mitró várṇo māmahantām áditiḥ síndhuḥ pṛthiví utá dyáuḥ.

The second hemistich is refrain in l. 94.16^{od} ff.

1.96.1^d—7^d, devā agnīm dhārayan draviṇodām.

1.96.6^a (Kutsa Āṅgīrasa ; to Agni)

rāyó budhnāḥ saṁgámano vāsūnāṁ yajñāsya ketúr manmasádhanó vėḥ,
amṛtatvāṁ rákṣamāṇāsa enaṁ ½ devā agnīm dhārayan draviṇodām.]

~~refrain~~ refrain, 1.96.1^d—7^d

10.139.3^a (Viçvāvasu Devagandharva ; to Sūrya)

rāyó budhnāḥ saṁgámano vāsūnāṁ víçvā rūpābhí caṣṭe çácībhiḥ,
½ devā iva savitā satyádharmaṁ ndro ná tasthāu samaré dhánānām.

~~refrain~~ 10.34.8^b

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2^a.

1.96.8^a, draviṇodā dráviṇasas turásya : 1.15.7^a, draviṇodā dráviṇasah.

1.96.9 = 1.95.11.

1.97.1^a, 1^c—8^c, ápa nah çócucad aghám.

[1.97.3^b, prásmákāsaç ca sūrāyaḥ : 5.10.6^c, asmákāsaç ca sūrāyaḥ.]

1.97.6^b : 1.1.4^b, víçvátah paribhūr asi.

1.98.2^{a+d} (Kutsa Āṅgīrasa ; to Agni, or Agni Vaiṣvānara)

prṣṭó divi prṣṭó agnīḥ prthivyaṁ prṣṭó víçvā ósadhīr á viveça,
vaiṣvānarāḥ sáhasā prṣṭó agnīḥ sá no divā sá riṣāḥ pátu náktam.

7.5.2^a (Vasiṣṭha ; to Vaiṣvānara)

prṣṭó divi dhāy agnīḥ prthivyāṁ ḷnétā síndhūnām vṛṣabhá stíyānām,
6.44.21^b

sá mánuṣīr abhí víço ví bhāti vaiṣvānaró vāvṛdhānó váreṇa.

10.87.1^d (Payu Bhāradvāja ; to Agni Rakṣohan)

rakṣohānām vājīnam á jigharmi mitráṁ prāthiṣṭham úpa yāmi çarma,
çíçano agnīḥ krátubhiḥ sámiddhaḥ sá no divā sá riṣāḥ pátu náktam.

Note that a variant of 7.5.2^b, vṛṣā síndhūnām vṛṣabhá stíyānām, is addressed in 6.44.21^b, to Indra (more fittingly?). For the entire item see Oldenberg, RV. Noten, p. 95 ; and note AV. 2.2.2^a, divi sprṣṭó yajatāḥ sūryatvak.

[1.99.1^c, sá naḥ parṣad áti durgāni víçvā : 1.89.2^b ; 10.56.7^d, svastíbhīr áti, &c.]

1.100.1^d–15^d, marútvān no bhavaty indra utí.

1.100.11^c (Rjāçva, or others ; to Indra)

sá jāmíbhīr yát samájati mīlḥé 'jāmíbhīr va puruhūtá éváīḥ,
apām tokáasya tánayasya jeṣé ḷmarútvān no bhavaty indra utí.

6.44.18^c refrain, 1.100.1^d–15^d

6.44.18^c (Çaṁyu Bārhaspatya ; to Indra)

āsú śmā no maghavann indra prṣtv ḷasmábhyām máhi várivāḥ sugām
kah,
6.1.102.4^c

apām tokáasya tánayasya jeṣá indra surín kṛṇuhí śmā no ardhām.

For the meaning of the repeated páda see Bergaigne, ii. 177, note, 185, note ; for 6.44.18, Neisser, Bezz. Beitr. vii. 233.

1.100.12^b (Rjāçva Varsāgira, and others ; to Indra)

sá vajrabhīd dasyuhá bhīmá ugrāḥ sahásracetāḥ çatánītha fḥbhvā,
camríçó ná çávasā páñcajanyo ḷmarútvān no bhavaty indra utí.

6.44.18^c refrain, 1.100.1^d–15^d

10.69.7^b (Sumitra Bādhryaçva ; to Agni)

dirghátantur brháuksāyām agnīḥ sahásrastarīḥ çatánītha fḥbhvā,
dyumán dyumátsu nḥbhīr mḥjyamānaḥ sumitréçu dídayo devayátsu.

If we compare 1.100.12^b with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution sahásracetāḥ çatánīthaḥ in 1.100.12 is superior and prior to the insipid sequence sahásrastarīḥ çatánīthaḥ in 10.69.7. The change in the latter stanza is due to the suggestion of brháuksā in páda a. The case is one of the clearest in relative chronology.

[1.100.15^b, apác caná çávaso ántam apūḥ : 1.167.9^b, áráttaç cíc chávaso, &c.]

1.100.19 (Rjraçva ; to Indra) =

1.102.11 (Kutsa ; to Indra)

viçvâhéndro adhivaktâ no astv âparihvrtâḥ sanuyâma vâjam,
[tân no mitró váruṇo māmahantām âditiḥ sīndhur pṛthivī utā dyâuh.]

☞ refrain, 1.94.16^{cd} ff.

For pāda b cf. 1.101.11^b, vayām indreṇa sanuyâma vâjam.

1.101.1^d–7^d, marūtvantām sakhyāya havāmahe.

1.101.8^d, 9^b, tvayā havīç cakṛmā satyarādhaḥ (9^b, brahmavāhaḥ).

1.102.4^c (Kutsa ; to Indra)

vayām jayema tvāya yujā vṛtam asmākam āñcam úd avā bhāre-bhare,
asmābhyam indra vārivaḥ sugām kṛdhi prā çātrūṇām maghavan vṛṣṇyā ruja.

6.44.18^b (Çamīyu Bārhaspatya ; to Indra)

āsū smā no maghavann indra pṛtṣv āsmābhyam māhi vārivaḥ sugām
kaḥ,

[apām tokāsyā tānasya jeṣā, indra sūrīn kṛṇuhī smā no ardhām.

☞ 1.100.11^c

[1.102.8^c. ātīdām viçvaṁ bhūvanam vavakṣitha : 1.81.5^c, āti viçvaṁ vavakṣitha.]

1.102.8^d (Kutsa ; to Indra)

triviṣṭidhātu pratimānam ójasas tīśró bhūmīr nṛpate trīṇi rocanā,
[ātīdām viçvaṁ bhūvanam vavakṣith,] açatrúr indra janúṣā sanád asi.

☞ cf. 1.102.8^c

8.21.13^b (Sobhari Kaṇva ; to Indra)

abhrātṛvyó anā tvām ānāpir indra janúṣā sanád asi,
yudhéd āpitvām ichase.

RV.10.133.2^c (Sudās Paijavana ; to Indra)

tvām sīndhuṁr ávāsṛjo 'dharāco śhann āhim,
açatrúr indra jajñiṣe [viçvaṁ puṣyasi váryam,] tám tvā pári ṣvajāmahe
[nābhantām anyakéṣām jyakā ádhi dhánvasu.]

☞ d : 1.89.9^b ; fg : refrain, 10.133.1^{fg}

Grassmann renders 8.21.13 : 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra. und Verwandtschaft auch ; durch Kampf begehrst Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nämlich, ohne genossen, Indra, bist du von jeher ; im kampfes suchst du den gefährten' ; cf. his commentary, vol. v, p. 147. The paradox in the repeated pādas is only apparent : ānāpiḥ, as well as açatrūḥ, expresses Indra's solitary greatness as a warrior god from his birth on ; he requires no ally and no enemy dares him. Ludwig conceives 8.21.13^c as irony. This is quite unnecessary ; the stanza continues the thought very aptly and effectively : 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yet it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8.—For 1.102.8^{cd} see under 1.81.5^{cd} ; for the repeated pāda cf. also 8.15.10^b, máñhiṣṭha indra jajñiṣe.

1.102.11 = 1.100.19.

1.103.2^a (Kutsa ; to Indra)

sá dhārayat pṛthivīm paprāthac ca vājreṇa hatvā nīr apāḥ sasarja,
 āhann āhim ābhinad rūhiṇām vy āhan vyāṇsam maghāvā cācibhiḥ.

2.15.2^o (Gr̥tsamada ; to Indra)

avañcé dyām astabhāyad brhāntam ā ródasī apr̥nad antárikṣam,
 sá dhārayat pṛthivīm paprāthac ca sómasya tá máda índraç cakāra.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vṛtra) with his bolt he released the waters. He slew the dragon, cleft Rāuhiṇa ; Maghavan slew Vyāṇsa with might.' The theme of the first pāda is none too sympathetic with the rest of the stanza. Of course, it contains one of the stock ideas about Indra (2.17.5 ; 3.44.3), and loose linkage of motifs is one of the standard failings of the RV. But the other stanza shows the same pāda so closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2 : 'On no timbers (resting it) he supported the high heaven ; he filled the two (cosmic) hemispheres and the mid-air ; he sustained the earth and spread it out. Inspired by soma Indra hath done these deeds.' The stanza is perfect, and the sequence dyām, antárikṣam, pṛthivīm intentional and original.

1.103.7^d : 1.52.15^b, víçve devāso amadann ānu tvā.1.104.1^a (Kutsa ; to Indra)

yóniṣ ṭa indra niśáde akāri tám ā ní śīda svānó nárva,
 vimúcyā váyo 'vasāyāçvān doṣā vāstor váhiyasah prapitvé.

7.24.1^a (Vasiṣṭha Maitrāvaruṇi ; to Indra)

yóniṣ ṭa indra sádane akāri tám ā nfbhiḥ puruhūta prā yāhi,
 āso yāthā no 'vitā vṛdhé ca dādo vāsūni mamādaç ca sómāḥ.

On sundry aspects of 1.104.1 (especially the word prapitvé) see Geldner, *Ved. Stud.* ii. 177 ; Bloomfield, *JAOS.* xvi. 31 ; Bartholomae, *Bezz. Beitr.* xv. 206 ; Oldenberg, *RV. Noten*, p. 98.

1.104.8^a (Kutsa ; to Indra)

mā no vadhīr indra mā párā dā mā naḥ priyā bhójanāni prā moṣṭh,
 āṇḍā mā no maghavañ chakra nīr bhen mā naḥ pātrā bhet sahājānuṣāni.

7.46.4^a (Vasiṣṭha ; to Rudra)

mā no vadhī rudra mā párā dā mā te bhūma prāsītau hīlītāsya,
 ā no bhaja barhīṣi jīvaçañsé yuyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

One may fancy that the repeated pāda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra ; cf. 1.114.8. But see also the pāda 10.128.8^d, indra mā no rīriṣo mā párā dāḥ.

[1.104.9^o, uruvyācā jāthāra ā vṛṣasva ; 10.96.13^d, satrá vṛṣaṇ jāthāra, &c.]1.105.1^a—18^c, vittām me asyā rodasī.

15 [M.O.S. 20]

1.105.5^b (Trita Āptya, or Kutsa; to Viṣve Devāḥ)

amī yé devā sthāna triṣv ā rocané divāḥ,

kād va ṛtām kād ānṛtām kvā prasnā va āhutiṛ [vittām me asyā rodasi.]

☞ refrain, 1.105.1^e–18^e

8.69.3^d (Priyamedha Āngirasa; to Indra)

tā asya sūdadohasaḥ sōmanī cṛṇanti pñayāḥ,

☞ 1.84.11^b

jānman devānām viṣas triṣv ā rocané divāḥ.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané divāḥ is frequent cadence, 8.10.1; 82.4; 97.5; 9.86.27.

1.105.8^{ab+cd} (Trita Āptya, or Kutsa; to Viṣve Devāḥ, here Indra)

sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ,

mūṣo ná çignā vy ādanti mādhyā stotāram te çatakrato [vittām me asyā rodasi.]

☞ refrain, 1.105.1^e–18^e

10.33.2^{ab} (Kavaṣa Āiluṣa; to Indra)

sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ,

nī bād hate āmatir nagnātā jāsur vér ná vevīyate matīḥ.

10.33.3^{ab} (The same)

mūṣo ná çignā vy ādanti mādhyā stotāram te çatakrato,

sakṛt sū no maghavann indra mṛṣayād hā pitēva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kurucravaṇa has a Purohita, named Kavaṣa Āiluṣa. The king dies. His wicked heir, Upamaçravaṣa, dislikes Kavaṣa and casts him into a well. There Kavaṣa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kurucravaṇa is dead; he is 'out of a job', and therefore appeals to Upamaçravaṣa, the son and successor of Kurucravaṇa, to remember that he was his father's devoted priest (stanzas 7–9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmins in need see RV. 6.44.10; 8.80.3; 10.24.3; AV. 7.103 (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats RV. 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Guṇādhyā et la Bṛhatkathā*, p. 272 ff. Later ākhyānas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17–19) of the same hymn. To me, as to Oldenberg, RV. Noten, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifex could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best lines of the RV. As stated before, they seem to be the complaint of a needy poet :

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god Indra), who hast a hundred wisdoms. Once, pray, O patron Indra, take pity on me, be now as a father to me.'

Ludwig, *Nachrichten des Rig- und Atharvaveda*, p. 16, 'wie die mäuse çignafrüchte (oder phallusidole) so verzehren mich sorgen.' Similarly Brunnhofer, *Bezz. Beitr.* xxvi. 107 ff., takes çignā in the sense of 'peas'. Very improbable. Nirukta 4.6 explains çignā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; this establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraçcām eṣa svabhāvo yac chepaṁ bhakṣayanti. Cf. Zimmer, *Altindisches Leben*, p. 85.

Regarding the natural history of the comparison, I have consulted Professor Henry H. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912) :

'Appropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13^b (Trita Āptya, or Kutsa; to Viçve Devāh, here Agni)

agne tāva tyād ukthyaṁ devéṣv asty ápyam,

sá naḥ sattó manuṣvād á devān yakṣi viduṣṭaro ṽvittām me asya rodasi.

☞ refrain, 1.105.1^a—18^e

8.10.3^d (Pragātha Kaṇva; to Açvins)

tyā nv açvinā huve sudānsasā gr̥bhé krtā,

yāyor āsti prá naḥ sakhyaṁ devéṣv ádhy ápyam.

Cf. the pāda 8.27.10^b, dévāso ásty ápyam.

1.105.14^{cd} (Trita Āptya, or Kutsa; to Viçve Devāh, here Agni)

sattó hótā manuṣvād á devān áchā viduṣṭarah,

agnír havyā suṣūdati devó devéṣu médhīro ṽvittām me asya rodasi.

☞ refrain, 1.105.1^a—18^e

1.142.11^{cd} (Dirghatamas Āucathya; to Agni)

avasrjānn ūpa tmānā devān yakṣi vanaspate,

agnír havyā suṣūdati devó devéṣu médhīrah.

1.188.10^c (Agastya ; Āpra, here to Vanaspati)
 ūpa tmānyā vanaspate pātho devébhyaḥ sṛja,
 agnīr havyāni siṣvadat.

For pāda 1.105.14^d cf. 8.29.2^b, antār devēṣu mēdhiraḥ.

1.105.16^b (Trita Āptya, or Kutsa ; to Viṣve Devāḥ)
 asāu yāḥ pāntha ādityó divī pravācyam kṛtāḥ,
 ná sá devā atikráme tám martāso ná paçyatha ,vittām me asyá rodasi,
 ☞ refrain, 1.105.1^a–18^c

2.22.4^c (Gr̥tsamada ; to Indra)
 táva tyān nāryam nṛtó 'pa indra prathamām pūrvyām divī pravācyam
 kṛtām,
 yád devāsya çāvasā prāriṇā āsum riṇānn apāḥ,
 bhúvad viçvam abhy ādevam ójasā vidād ūrjam çatākratur vidād iṣam.

For the metre of 2.22.4 see Oldenberg, Prol. 115 ; RV. Noten, p. 206 ; Arnold, VM. § 247 (iii), and page 249, nr. 84. The former divides off pravācyam kṛtām as a separate pāda ; the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divī pravācyam kṛtām is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, Über Kritik, pp. 22, 36, 37, 50.

Geldner, Ved. Stud. iiii. 173, renders 1.105.16 : 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgehen, ihr Götter ; die wollt ihr Menschen nicht sehen.' The word pravācyam seems to be rendered by 'wahrhaftig'. Ludwig, Ueber die neuesten Arbeiten, p. 117, translates, without bias : 'jener pfad des Āditya am himmel ist zu etwas berühmendem gemacht ; ihr götter, ihr überschreitet ihn nicht ; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam means 'object of praise', 'calling for praise' : 'O dancer Indra, that manly deed of thine, the first, of yore, has been made an object of praise in heaven.' The masculine kṛtāḥ in 1.105.16 is inconsistent with the expression pāṇca ukṣāno . . . devatrā nú pravācyam in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1^{cd}–6^{cd}, rátham ná durgád vasavaḥ sudānavo viçvasmān no áñhaso nís
 pipartana.

1.106.2^a (Kutsa ; to Viṣve Devāḥ)
 tá ādityā á gatā sarvátātaye bhūtā devā vṛtratúryeṣu çambhúvaḥ,
 ,rátham ná durgád vasavaḥ sudānavo viçvasmān no áñhaso nís pipartana.,
 ☞ refrain, 1.106.1^{cd}–6^{cd}

10.35.11^a (Luça Dhānaka ; to Viṣve Devāḥ)
 tá ādityā á gatā sarvátātaye vṛdhé no yajñām avatā sajosaṣaḥ,
 bhāspátim pūṣānam açvínā bhāgam svasty agnīm samidhānam ímahe.

1.106.7^{ab} (Kutsa ; to Viṣve Devāḥ)
 devāir no devy āditir ní pātu devás trātā trāyatām āprayuohan,
 ,tán no mitró váruṇo māmahantām āditih sīndhuḥ pṛthiví utá dyāuh.,
 ☞ refrain, 1.94.16^{cd} ff.

4.55.7^{ab} (Vamadeva ; to Viṣve Devāḥ)

devāir no devy āditir nī pātu devās trātā trāyatām āprayuchan,
nahī mitrāsya vāruṇasya dhāsim, ārhāmāsi pramiyaṁ sāvṇ agnēh.

cf. 4.55.7^c

[1.107.2^a, ūpa no devā āvasā gamantu : 10.35.13^c, viṣve no devā, &c.]

Cf. 1.89.7^d.

1.107.2^d (Kutsa ; to Viṣve Devāḥ)

ūpa no devā āvasā gamantv, āṅgīrasām sāmabhi stūyāmanāḥ, cf. 1.107.2^a
indra indriyāir marúto marúdbhir ādityāir no āditiḥ çárma yaṁsat.

4.54.6^d (Vamadeva ; to Savitar)

yé te trír áhan savitaḥ savāso divé-dive sáubhagam āsuvánti,
indro dyāvaprthiví sindhur adbhír ādityāir no āditiḥ çárma yaṁsat.

10.66.3^b (Vasukarṇa Vasukra ; to Viṣve Devāḥ)

indro vāsubhiḥ pári pātu no gáyam ādityāir no āditiḥ çárma yachatu,
rudró rudrēbhir devó mṛṣayāti nas tvāṣṭa no gnābhīḥ suvitāya jinvatu.

The two distichs of 4.54.6 are anacoluthic. Ludwig, 134, overrides the difficulty by separating yé from āsuvánti, and changing the latter to á suvanti : 'die trankopfer für dich, o Savitar, die dreimal des tags statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form á suvantu, or the like; cf. yaṁsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either; see under 7.35.15.—For the repeated páda cf. 4.25.5^b, urv āsmā āditiḥ çárma yaṁsat.

1.107.3^b (Kutsa ; to Viṣve Devāḥ)

tán na indras tát vāruṇas tát agnīs tát aryamā tat savitā cāno dhāt,
tán no mitró vāruṇo māmahantām āditiḥ sindhuḥ prthiví utá dyāuḥ.

cf. refrain, 1.94.16^d ff.

6.49.14^b (Rjicvan Bhāradvāja ; to Viṣve Devāḥ)

tán nó 'hir budhnyò adbhír arkāis tát párvatas tát savitā cāno dhāt,
tád ōsadhribhir abhí rātiṣāco bhāgaḥ púramndhir jinvatu prá rāyé.

1.108.1^b (Kutsa ; to Indra and Agni)

yā indragñi citrātamo rátho vām abhí viçvāni bhūvanāni cāṣṭe,
ténā yātām sarāthām tasthivāns, áthā sómasya pibatām sutāsya.

cf. refrain, 1.108.6^d—12^d

7.61.1^c (Vasiṣṭha ; to Mitra and Varuṇa)

úd vām cákṣur varuṇa supratíkaṁ devāyor eti sūryas tatanvān,
abhí yó viçvā bhūvanāni cāṣṭe sá manyūm mártyeṣv á ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitra, or of heaven, performs the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇa (and Mitra). He looks upon all beings, and takes note of the wrath that is among mortals.' See 1.50.7; 1.115.1; 6.51.2; 7.60.1, 2, &c., and cf. Bergaigne, iii. 168. Evidently the epigonal poet of 1.108.1 has borrowed and applied with a rather frenzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18°, víçvāny anyo bhūvanābhiçāṣṭe.

1.108.1^d, 6^d–12^d, ātha sómasya pibatam sutásya; 1.108.5^d, tébhiḥ sómasya, &c.

1.108.3^d (Kutsa; to Indra and Agni)

cakráthe hí sadhryān náma bhadráṁ sadhricnā vṛtrahaṇā utá sthaḥ,
tāv indrágni sadhryāñcā niśádyā vṛṣṇaḥ sómasya vṛṣṇā vṛṣethām.

6.68.11^b (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mádhumattamasya vṛṣṇaḥ sómasya vṛṣṇā vṛṣethām,
idám vām ándhaḥ páriṣiktam asmé ṛasádyāsmín barhīṣi mádayethām.]

6.62.13^d

1.108.4^d (Kutsa; to Indra and Agni)

sámiddheṣv agniṣv anajānā yatásruçā barhír u tistirāṇā,
tivrāiḥ sómāiḥ páriṣiktebhir arvág éndrāgni sāumanasáya yátam.

7.93.6^b (Vasiṣṭha; to Indra and Agni)

imám u sú sómasutim úpa na éndrāgni sāumanasáya yátam,
nú cid dhí parimamnáthe asmán á vām çaçvadbhir vavṛtiya vājaiḥ.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7^c–12^c, átaḥ pári vṛṣṇāv á hí yátam.

1.108.12^b (Kutsa; to Indra and Agni)

yád indrágni údita súryasya mádhye diváḥ svadháyā mādáyethe,
ṛataḥ pári vṛṣṇāv á hí yátam átha sómasya pibatam sutásya.]

c: refrain, 1.108.1^d, 6^d–12^d; d: refrain, 1.108.7^c–12^c

10.15.14^b (Çaṅkha Yāmayana: to the Fathers)

yé agnidagdhā yé ágnidagdhā mádhye diváḥ svadháyā mādáyante,
tébhiḥ svarāḥ ásunṭim etám yathāvāçam tanvaṁ kalpayasva.

Possibly, though by no means certainly, the repeated páda is secondary in 1.108.12, because, as a rule, svadhā is *leitmotif* of pitáraḥ, rather than deváḥ, who are later on restricted to svāhā. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Müller, SBE. xxxii. 36.

1.110.7^c (Kutsa; to Ṛbhus)

ṛbhúr na indráḥ çavasā návīyān ṛbhúr vājebhir vásubhir vásur dadhí,
yuṣmákam devā ávasāhani priyē 'bhí tiṣṭhema pṛtsutír ásunvatām.

7.59.2^a (Vasiṣṭha; to Maruts)

yuṣmákam devā ávasāhani priyá ijanás tarati dvīṣaḥ,
ṛprá sá kṣáyam tirate ví mahír iṣo yó vo várāya dáçati.]

7.59.2^{ad}

[1.110.9^a, vājebhir no vājasātāv aviddhi: 6.44.9^d, dhānasya sātāv asmān aviddhi.]

Cf. 2.30.8.

1.112.1^d–23^d, tābhir ū sū utībhir aṇvinā gatam.

1.112.5^b (Kutsa; to Aṇvins)

yābhi rebhām nīrṭam sitām adbhya ūd vāndanam āirayataṁ svār dṛṣṭe,

yābhiḥ kṛpām prā śāsantam āvataṁ [tābhir ū sū utībhir aṇvinā gatam.]

☞ refrain, 1.112.1^d–23^d

1.118.6^a (Kakṣvat Dairghatamasa; to Aṇvins)

ūd vāndanam āirataṁ daṁśānābhir ūd rebhām dasrā vṛṣaṇā cācībhiḥ,

nīḥ tṛugryām pārayathaḥ samudrāt pūnaḥ cyāvanam cakrathur yūvanam.

[1.112.8^c, yābhir vārtikām grastām āmuñcatam: 10.39.13^d, yuvām cācībhir grastām āmuñcatam.]

1.112.20^b (Kutsa; to Aṇvins)

yābhiḥ cāntātī bhāvatho dadācuṣe bhujoyūm yābhir āvatho yābhir ādhrigum,

omyāvataṁ subhāram ṛastūbham [tābhir ū sū utībhir aṇvinā gatam.]

☞ refrain, 1.112.1^d–23^d

8.22.10^a (Sobhari Kṛpā; to Aṇvins)

yābhiḥ pakthām āvatho yābhir ādhrigum yābhir babhrūm vījoṣasam,

tābhir no makṣū tūyam aṇvinā gatam bhiṣajyātam yād āturam.

1.112.24^d: 1.34.12^d, vṛdhē ca no bhavataṁ vājasātāu.

1.113.4^a: 1.92.7^a, bhāsvatī netrī sūntānām.

1.113.4^d–6^d, usā ajīgar bhūvanāni vīcva.

1.113.7^{a+d} (Kutsa; to Uṣas)

eṣā divo duhitā prāty adarṇi vyuchāntī yuvatīḥ cūkrāvāsāḥ,

vīcvasyēcānā pārthivasya vāsva ūso adyéhā subhage vy ūcha.

1.124.3^a (Kakṣvat Dairghatamasa; to Uṣas)

eṣā divo duhitā prāty adarṇi jyōtir vāsānā samanā purāstāt,

ṛtāsya pānthām ānv eti sādhu prajanatīva nā dīḥo minātī. ☞ 1.124.3^{od}

1.123.13^c (Kakṣvat Dairghatamasa; to Uṣas)

ṛtāsya raçmīm anuyāchamānā bhadram-bhadram krātum asmāsu dhehi,

ūso no adyā suhāvā vy ūchāsmāsu rāyo maghavātsu ca syuh.

For 1.113.7^a cf. 4.52.1; 7.81.1.—For the relationship of 1.113 and 1.124 see under 1.113.15, and cf. also 1.113.1^d with 1.124.8^a.

1.113.14^d (Kutsa; to Uṣas)

vy āñjibhir divā ātāv adyāud āpa kṛṣṇām nirṇījam devy āvaḥ,

prabodhayānty aruṇebhir aṇvair oṣā yāti suyūjā rāthena.

4.14.3^d (Vāmadeva Gāutama; to Uṣas)
 avāhanty aruṇīr jyōtisāgān mahī citrā raçmibhiḥ cékitānā,
 prabodhāyanty suvitāya devy ūṣā iyate suyūjā rāthēna.

1.118.15^{cd} (Kutsa; to Uṣas)
 avāhanti pōṣya vāryāni citrām ketūm kṛṇute cékitānā,
 iyūṣiṇām upamā ṣāçvatinām vibhātinām prathamōṣā vy āçvāit.

1.124.2^{cd} (Kakṣivāt Dairghatamasa; to Uṣas)

āminatī dāivyāni vratāni praminatī manuṣyā yugāni,

^{cf} a : 1.92.12^c; b : 1.92.11^c

iyūṣiṇām upamā ṣāçvatinām āyatinām prathamōṣā vy ādyāt.

See under 1.92.11 and 1.113.14.

1.118.16^d (Kutsa; to Uṣas)
 ūd irdhvām jivō āsur na āgād āpa prāgāt tāma ā jyōtir eti,
 āraik pānthām yātave sūryayāganma yātra pratirānta āyuh.

8.48.11^d (Pragātha Kaṇva; to Soma)

āpa tyā asthur ānirā āmivā nīr atrasan tāmiṣicīr ābhāiṣuh,
 ā somo asmān aruhad vīhāyā āganma yātra pratirānta āyuh.

For the repeated pāda cf. 7.103.10^d.

1.114.6^d (Kutsa; to Rudra)
 idām pitrē marutām ucyate vācaḥ svādōḥ svādiyo rudrāya vārdhanam,
 rāsvā ca no amṛta martabhōjanam, tmāne tokāya tānayāya mṛṣa.

^{cf} cf. 7.45.3^d

2.33.14^d (Gṛtsamada; to Rudra)

pāri ṇo hetī rudrāya vrjyāḥ, pāri tveṣāya durmatīr mahī gāt,

^{cf} 2.33.14^d

āva sthirā maghāvadbbhyas tanuṣva mīḍhvas tokāya tānayāya mṛṣa.

Cf. 7.45.3^d martabhōjanam ādha rāsate naḥ, and 7.16.4; 81.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9^a, ūpa te stómān paçupā ivākaram: 10.127.8^a, ūpa te gā ivākaram
 (. . . stómam).]

[1.114.10^c, mṛṣā ca no ādhi ca brūhi deva: 1.35.11^d, rākṣā ca, &c.]

1.115.1^{c+d} (Kutsa; to Sūrya)
 citrām devānām ūd agād ānikam cākṣur mitrāya vāruṇasyāgnēḥ,
 āprā dyāvāpṛthivī antāriḥṣam sūrya ātmā jāgatas tasthūṣaḥ ca.

4.14.2^c (Vāmadeva Gāutama; to Savitar-Sūrya)

urdhvām ketūm savitā devō açrej jyōtir viçvasmai bhūvanāya kṛṇvān,

^{cf} 1.92.4^c

āprā dyāvāpṛthivī antāriḥṣam ví sūryo raçmibhiḥ cékitānāḥ.

7.101.6^b (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

śá retodhā vṛṣabhāḥ śáṣvatīnām, tásminn ātmā jāgatas tasthūṣaḥ ca,

cf 3.56.3^d

tān ma ṛtām pātu śatācāradāya yuyām pāta svastībhiḥ sādā nah.

cf refrain, 7.1.20^d ff.

1.115.3^d (Kutsa ; to Uṣas)

bhadrá ācva haritāḥ sūryasya citrá étagva anumádyasah,

namasyānto divā á pṛsthām asthuh pári dyāvāpṛthiví yanti sadyāḥ.

3.58.8^d (Viṣvāmitra ; to Aṣvins)

ācvinā pári vām iṣaḥ puruṣéṛ iyúr gīrbhír yátamānā āmr̥dhrāḥ,

rātho ha vām ṛtajā ādriṇūtaḥ pári dyāvāpṛthiví yāti sadyāḥ.

For 3.58.8 cf. Geldner, *Ved. Stud.* iii. 14; yátamānā means 'keep step', 'keep in line with'.

[1.115.4^c, yadéd áyukta haritāḥ sadhásthāt : 7.60.3^a, áyukta saptá haritāḥ, &c.]

Group 12. Hymns 116–126, ascribed to Kaksīvat Dāirghatamasa

1.116.7^{a+d} (Kaksīvat Dāirghatamasa ; to Aṣvins)

yuvām narā stuvaté pajriyāya kaksīvate aradataṁ pūram̐dhim,

karotarāc chapḥād ācvasya vṛṣṇaḥ śatām kumbhān asificataṁ sūrāyāḥ.

1.117.7^a (The same)

yuvām narā stuvaté kṛṣṇiyāya viṣṇāpvām dadathur vícvakāya,

ghóṣāyāi cit pitṛśāde duroné pátim júryantyā aṣvināv adattam.

1.117.6^d (The same)

tád vām narā cānsyam pajriyēṇa kaksīvatā nāsatyā párijman,

ṣaphād ācvasya vājino jānāya śatām kumbhān asificataṁ mād̐hūnām.

Note also that 1.116.16^a = 1.117.17^a. For the relation of these hymns see p. 18. Cf. also the páda 1.116.23^a, avasyaté stuvaté kṛṣṇiyāya.—See Geldner, *Rigveda Kommentar*, p. 18.

1.116.16^a (Kaksīvat Dāirghatamasa ; to Aṣvins)

śatām meṣān vṛkye cakṣadānām ṛjrácvaṁ tám pitāndhām cakāra,

tasmā akṣī nāsatyā vicákṣa ādhattām dasā bhiṣajāv anarván.

1.117.17^a (The same)

śatām meṣān vṛkye māmahanām támah prāṇitam ācivena pitrá,

ākṣī ṛjrácve aṣvināv adhattām jyótir andhāya cakrathur vicákṣe.

These two stanzas as a whole are constructed imitatively ; see preceding item.

1.117.2^c (Kakṣivat Dairghatamasa; to Aṣvins)

yó vām aṣvinā mánaso jáviyān ráthah sváçvo víça ajígati,
yéna gáçhathah sukṭto duroṇām téna narā vartir asmábhyaṁ yātam.

1.183.1^c (Agastya; to Aṣvins)

tām yuñjathām mánaso yó jáviyān trivandhuró vṛṣaṇā yás tricakráh,
yénopayāthah sukṭto duroṇām tridhātunā patatho vír ná parnáih.

Cf. yātam aṣvinā sukṭto duroṇām, 4.13.1^c.—For the expression mánaso jáviyān see under 1.118.1^d.

1.117.6^d, çatām kumbhān asiñcatām mādhnām: 1.116.7^d, çatām kumbhān
asiñcatām sūrāyāh.

1.117.7^a, yuvām narā stuvaté kṛṣṇiyāya: 1.116.7^a, yuvām narā stuvaté pajriyāya.

1.117.9^b (Kakṣivat Dairghatamasa; to Aṣvins)

purú várpaṁsy aṣvinā dádhanā ní pedáva ūhathur āçúm āçvam,
sahasrasām vājīnam āpratitam ahihānam çravasyām tárutram.

7.71.5^b (Vasiṣṭha; to Aṣvins)

yuvām cyāvanam jaráso 'mumuktaṁ ní pedáva ūhathur āçúm āçvam,
nir ānhasas tāmasa spartam átrim ní jāhuṣām çithiré dhātam antáh.

Stanza 7.71.5 has the truer ring. Ludwig, 28, renders 1.117.9^{ab}, 'vile gestalten schaffend, O Aṣvinā, habt ihr dem Pedu das rasche ross zugeführt'. Grassmann, 'Euch viele Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugeführt'. It seems to me more likely that the passage means: 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3; for the repeated pāda cf. under 1.118.9.

1.117.17^a, çatām meṣān vṛkyè māmahanām: 1.116.16^a, çatām meṣān vṛkyè
cakṣadānām.

1.117.20^d (Kakṣivat Dairghatamasa; to Aṣvins)

ádhenum dasrā staryām víçaktām ápinvataṁ çayáve aṣvinā gām,
yuvām çácibhir vimadāya jáyām ny ūhathuḥ purumitrāsya yóṣām.

10.39.7^b (Ghoṣa Kakṣivatī; to Aṣvins)

yuvām ráthena vimadāya çundhyúvām ny ūhathuḥ purumitrāsya
yóṣaṇām,

yuvām hávam vadhrimatýá agachataṁ yuvām sūṣutim cakrathuḥ
púramdhaye.

For sūṣutim in 10.39.7^d cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṣvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jáyām also in 1.116.1^c.—Note also that 1.118.9^c = 10.39.10^a.

1.117.21^d (Kakṣivat Dāirghatamasa ; to Aṣvins)

yávam vṛkeṇaṣvinā vāpantēsaṁ duhāntā mānuṣāya dasrā,
abhi dāsyuṁ bākureṇā dhāmantorū jyōtiḥ cakrathur āryāya.

7.5.6^d (Vasiṣṭha Maitravaruṇi ; to Vaiṣvānara)

tvé asuryaṁ vāsavo ny ṛṇvan krātuṁ hī te mitramaho juṣānta,
tvām dāsyūṇr ókaso agna āja urū jyōtir janāyann āryāya.

For 1.117.21 see Muir, OST. i. 171, note, 174; Oldenberg, RV. Noten, p. 113, where other references. For pāda 1.117.21^a cf. 8.22.6^b, yávam vṛkeṇa karṣathah; for the repeated pāda, 6.3.1^b.

1.117.23^d (Kakṣivat Dāirghatamasa ; to Aṣvins)

sāda kavi sumatīm ā cake vām viṣvā dhīyo aṣvinā prāvataṁ me,
asmé rayīm nāsatyā brhāntam apatyasācam ṛṛtyaṁ rarāthām.

6.72.5^b (Bharadvāja ; to Indra and Soma)

indrāsomā yuvām aṅgā tārutram apatyasācam ṛṛtyaṁ rarāthe,
yuvām ṣuṣmaṁ nāryaṁ carṣaṇibhyaḥ sām vivyathuḥ pṛtanāśāham ugrā.

Grassmann translates 6.72.5^{ab}, 'Ihr, Indra-Soma, ihr allein verliehet siegreiche kraft, berühmte, kinderreiche', that is, he makes the adjectives in pāda b agree with ṣuṣmam in pāda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayīm with these adjectives: 'Indra und Soma, ihr fürwar gebt sigenden, auf die kinder übergehenden, ruhmvollen [reichtum].' Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his Lexicon, s. v. ṛṛtya, Grassmann also correctly supplies rayīm in 6.72.5. The word ṛṛtya, something like German 'protzig', is a kind of kenning of rayi (cf. also 2.30.11), so that I do not feel at all sure that the repeated pāda in 6.72.5, although its real theme, rayi, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tārutram with rayīm in 6.72.5 see under 1.79.8^b.

1.117.25^{a+d} (Kakṣivat Dāirghatamasa ; to Aṣvins)

etāni vām aṣvinā viryāni prā pūrvyāṇy āyāvo 'vocaṇ,
brāhma kṛṇvānto vṛṣaṇā yuvābhyāṁ suvīrāso vidātham ā vadema.

2.39.8^a (Gr̥tsamada ; to Aṣvins)

etāni vām aṣvinā vārdhanāni brāhma stōmaṁ gr̥tsamadāso akran,
tāni narā juṣaṇāpā yataṁ br̥hād vadema vidāthe suvīrāḥ,
☞ refrain, 2.1.16^d ff.

2.12.15^d (Gr̥tsamada ; to Indra)

yāḥ sunvaté pácate dudhrā ā cid vājam dārdarṣi sá kilāsi satyāḥ,
vayām ta indra viṣvāha priyāsah, suvīrāso vidātham ā vadema.

☞ 2.12.15^o

8.48.14^d (Pragātha Kāva ; to Soma)

trātāro devā ādhi vocatā no mā no nidrā īcata mótā jālpīḥ,
vayām sōmasya viṣvāha priyāsah, suvīrāso vidātham ā vadema.

☞ 2.12.15^o

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers; see Part 2, chapter 1, class 5.—The fourth pāda in most of these stanzas is in reality a refrain, not very different from the more technical refrain pāda, 2.1.16^d ff., br̥hād vadema vidāthe suvīrāḥ.

1.118.1^b: 1.35.10^b, sumṛīkāḥ svāvaṇ yātv arvāṇ.

1.118.1^d (Kakṣivat Dairghatamasa ; to Aṣvins)

ā vām rātho aṣvinā cyeṇāpatvā [sumṛīkāḥ svāvaṇ yātv arvāṇ,] 6. 1.35.10^b
yó mártasya mánaso jáviyān trivandhuró vṛṣaṇā vātaraṇhāḥ.

1.183.1^b (Agastya ; to Aṣvins)

tām yuñjātham mánaso yó jáviyān trivandhuró vṛṣaṇā yás tricakráḥ,
[yēnopayāthāḥ sukṛto duroṇām,] tridhātunā patatho vír ná parṇāiḥ.

6. 1.117.2^o

See under 1.35.10^b.—For the expression mánaso jáviyān see under 1.117.2^o.

1.118.3^{abod} (Kakṣivat Dairghatamasa ; to Aṣvins)

pravádyāmanā suvṛtā ráthena dásrāv imám ṛṇutam ḡlókam ádreḥ,
kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinā purājāḥ.

3.58.3^{abod} (Viṣvāmītra ; to Aṣvins)

suyúgbhir aṣvāiḥ suvṛtā ráthena dásrāv imám ṛṇutam ḡlókam
ádreḥ,

kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvinā purājāḥ.

For pravádyāmanā . . . ráthena cf. 1.181.3 ; 5.31.1.

1.118.4^d (Kakṣivat Dairghatamasa ; to Aṣvins)

ā vām cyeṇāso aṣvinā vahantu ráthe yuktāsa ācávaḥ patarṇgāḥ,
yé aptúro divyāso ná gṛdhrā abhí práyo nāsatyā váhanti.

6.63.7^b (Bharadvāja ; to Aṣvins)

ā vām váyó 'cvaso váhiṣṭhā abhí práyo nāsatyā vahantu,
[prá vām rātho mánojavā asarjī,śāḥ pṛksā isídho ānu pūrvīḥ. 6. 6.63.7^o

For the difficult pāda 6.63.7^a cf. 8.23.3, and Oldenberg, RV. Noten, p. 408 ; for pṛksā Pischel, Ved. Stud. i. 96.

1.118.6^a, úd vāndanam āirataṁ dānsānabhiḥ : 1.112.5^b, úd vāndanam āirayataṁ
svār dṛṣé.

1.118.9^a (Kakṣivat Dairghatamasa ; to Aṣvins)

yuvám ḡvetám pedáva índrajūtam ahihānam aṣvinādhattam ācvaṁ,
johútram aryó abhiḥhūtim ugrám sahasrasām vṛṣaṇam vídvaṅgam.

10.39.10^a (Ghoṣā Kakṣivati ; to Aṣvins)

yuvám ḡvetám pedáve 'ḡvinācvaṁ navábhír vājair navatí ca vājīnam,
carkṛtyam dadhathur drāvayātsakham bhāgam ná nṛbhyo hávyam
mayobhūvam.

The problem of interpretation is johútram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehernd'. Sāyana had previously indicated the same translation, and accounted for it by atīṣayena saṁgrāmeṣv āhvātāram, 'the caller to battles par excellence'. Bergaigne, ii. 452, 'invoqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laut zu rühmen'. The suffix -tra makes the noun one of instrument, with incidental passive value, e.g. pátra 'instrument of drinking'; johútra means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel carṣṭyam 'worthy of ardent praise' in 10.39.10 (cf. also 1.119.10). The expression johútram aryāḥ is paralleled even more closely by carṣṭyam aryāḥ in 4.38.2; cf. also hávyo aryāḥ in 1.116.6. I cannot agree with Geldner, *Ved. Stud.* iii. 77, that carṣṭyam aryāḥ means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that hávyo aryāḥ means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, *Lexique du Rig-Veda*, p. 170, and Oldenberg, *ZDMG.* liv. 178, are right in translating johútram aryāḥ, and carṣṭyam aryāḥ by 'he is to be praised or called by the poor'. ari is in these passages synonymous with sūri and maghāvan: carṣṭyam aryāḥ 'fit to be praised by the rich (sacrificer)'; johútram aryāḥ 'to be fervently invoked by the rich (sacrificer)'.—Note also that 1.117.20^d = 10.39.7^b.—For the repeated pāda cf. 1.117.9^b.

1.121.5^{cd} (Kakṣivāt Dāirghatamasa; to Indra, or Viṣve Devāḥ)
tūbhyām páyo yát pitārāv anítām rādhaḥ surétas turāṇe bhuṛanyú,
gūci yát te rékṇa áyajanta sabardúghāyāḥ páya usríyāyāḥ.

10.61.11^{cd} (Nabhanedīṣṭha Mánava; to Viṣve Devāḥ)
makṣú kanāyāḥ sakhyām návyo rādho ná réta rtám ít turāṇan,
gūci yát te rékṇa áyajanta sabardúghāyāḥ páya usríyāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475; Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, *RV. Noten*, p. 118. Stanza 10.61.10 begins with a pāda almost identical with 10.61.11^a makṣú kanāyāḥ sakhyām návagvāḥ.

1.121.18^b (Kakṣivāt Dāirghatamasa; to Indra, or Viṣve Devāḥ)
tvām sūro harito rāmāyo nṛṇ bhārao cakrām étaḥo nāyām indra,
pṛāśya pāram navatīm nāvyaṇām āpi kartām avartayó 'yajyūn.

5.31.11^c (Avasyu Ātreya; to Indra)
sūraḥ cid rátham páritakmyāyām pūrvam karad úparam jūjuvāṇsam,
bhārao cakrām étaḥaḥ sám riṇāti puró dádhat sanīṣyati krátum naḥ.
4.20.3^b

Pāda 5.31.11^d is repeated in 4.20.3^b, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with nṛṇ in 1.121.13^a (why, after all, not accusative, if such expressions as hārayo vṛṣaṇaḥ, 6.44.19, 10.112.2, are to be trusted?); with nāyām in 1.121.13^b; and, above all, with the difficult legend of Étaḥ and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, *Ved. Myth.* iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Pischel, *Ved. Stud.* i. 38, 42; Geldner, *ibid.* ii. 161–163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, *RV. Noten*, p. 121 ff., to which add Ludwig, *Ueber Methode*, p. 23.

1.122.3^d, 14^b, tán no víḥve varivasyantu devāḥ.

1.122.6^a (Kakṣivāt Dāirghatamasa; to Viṣve Devāḥ, here Mitra and Varuṇa)
ṣrutām me mitrāvaruṇā hávemótá ṣrutām sádane viḥvátāḥ sīm,
ṣrótu naḥ ṣróturātīḥ suḥrótuḥ suḥsétra sīndhur adbhīḥ.

7.62.5^d (Vasiṣṭha ; to Mitra and Varuṇa)

prā bahāvā sisṛtaṁ jivāse na ā no gāvṛyūtim ukṣataṁ ghr̥tēna,

cf. 3.62.16^{ab}

ā no jāne ṇavayataṁ yuvānā ṇrutāṁ me mitrāvaruṇā hāvemā.

Grassmann renders 1.122.6^d, 'Der gern erhört, Gehör uns schenkt, erhör uns, der wiesenreiche Strom mit seinen Wassern'; Ludwig, 195, 'es höre uns, der gabe besitzt, von der man hören soll, der ser berühmte Sindhu mit schönem gefilde mit den Āpas'. The entire stanza with its hysterical repetition of root ṇru is secondary clap-trap, its last pāda is metrically defective; see Oldenberg, Prol., p. 82, who restores it hypothetically suksētrā naḥ ṇṇavat sindhur adbhīḥ (cf. also RV. Noten, p. 124); Arnold VM., who would supply ṇrōtu naḥ before suksētrā. Neither compels. It is quite probable that such a versifex borrowed his first pāda from the faultless stanza 7.62.5.

[1.122.11^b, ṇrōtā rājano amṛtasya mandrāḥ ; 10.93.4^a, té ghā rājāno, &c.]

1.123.5^b (Kakṣivat Dairghatamasa ; to Uṣas)

bhāgasya svāsā varuṇasya jāmir ūsaḥ sūnṛte prathamā jarasva,
paçcā sā daghyā yó aghāsyā dhātā jāyema tāṁ dākṣiṇyā rāthēna.

7.76.6^d (Vasiṣṭha ; to Uṣas)

prāti tvā stómair īlate vasiṣṭhā uṣarbūdhaḥ subhage tuṣṭuvāṁsaḥ,
gāvāṁ netrī vājapatnī na uchōsaḥ sujāte prathamā jarasva.

For 1.123.5 cf. Oldenberg, RV. Noten, p. 127, whom I cannot join in supporting Grassmann's change of dākṣiṇyā to dākṣiṇyā(h), notwithstanding the expression rātho dākṣiṇyā(h) in st. 1. The apposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1, 'may the institutor of evil get left, may we get ahead of him on the chariot bakaheesh'. The expression paçcā (or paçcād) dagh is the equivalent of English slang 'get left'; āpaçcā(d)-daghvan is one who does not 'get left', RV. 6.42.1; AV. 19.55.5; MS. 3.9.4: 120.17; ApÇ. 7.28.2. In st. 1.123.1 dākṣiṇyāḥ seems to be the veiled name of Uṣas herself; see my Religion of the Veda, p. 71 ff. In st. 1.123.5 the picture has changed: bakaheesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious.—For jarasva see under 1.124.10^b.

1.123.12^b (Kakṣivat Dairghatamasa ; to Uṣas)

āçvāvatiṛ gómatīṛ viçvāvārā yātamānā raçmībhiḥ sūryasya,
pārā ca yānti pūnar ā ca yanti bhadrá nāma váhamānā uśāsaḥ.

5.4.4^b (Vasuçruta Ātreya ; to Agni)

juṣāsvāgna īlayā sajōṣā yātamāno raçmībhiḥ sūryasya,

juṣāsva naḥ samīdham jātaveda ā ca devān havirādyāya vakṣi.

cf. 5.1.11^d

1.123.18^c, ūṣo no adyā suhāvā vy ūcha : 1.113.7^d, ūṣo adyēhā subhage vy ūcha.

1.124.2^a : 1.92.12^c, āminatī dāivyāni vratāni.

1.124.2^b : 1.92.11^c, praminatī manuṣyā yugāni.

1.124.2^{ad} : 1.113.15^{od}, īyūṣiṇām upamā ṇāvatinām āyatīnām (1.113.15^c, vibhātī nām) prathamōṣā vy ādyāut (1.113.15^d, āçvāt).

1.124.3^a: 1.113.7^a, eṣā divó duhitā prāty adarçi.

1.124.3^{od} (Kakṣīvat Dāirghatamasa ; to Uṣas)

eṣā divó duhitā prāty adarçi, jyōtir vásanā samanā purástāt, [1.113.7^a
ṛtāsya pānthām ānv eti sādhu prajānatīva ná dīgo mināti.

5.80.4^{od} (Satyaçravas Ātreya ; to Uṣas)

eṣā vyēni bhavati dvibārḥā aviṣkṛṇvānā tanvaṃ purástāt,
ṛtāsya pānthām ānv eti sādhu prajānatīva ná dīgo mināti.

10.66.13^b (Vasukarṇa Vasukra ; to Viçve Devāḥ)

dāivyā hótārā prathamā purohita, ṛtāsya pānthām ānv emi sādhuṣā,
[2.3.7^a

kṣétrasya pátim prátiveçam imahe víçvān devāñ amṛtāñ āprayuchataḥ.

We have not the means of deciding which of the first two very imitative stanzas is entitled to priority. But one point is certain: the two pādas of the repeated distich are so well knit together as to preclude their having been composed in the first place separately, 'straight does she (the daughter of Heaven, Uṣas) go along the path of ṛtā (divine law); as one who knows (the way) she does not miss the directions'. Now 10.66.13^b (with sādhuṣā, neat jagatī variant for the triṣṭubh cadence in sādhu) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13^{ab} in one construction: 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach den weg der ordnung.' Grassmann, not unsimilarly, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii. 241: 'Je suis exactement les deux sacrificeurs divins, les premiers purohita sur le chemin du ṛta.' I do not regard these translations as correct, first, because they impose a different meaning upon ānv emi in 10.66.13 from that of ānv eti in 1.124.3; 5.80.4; secondly, because ānv + i does not govern two accusatives; cf. in addition 3.12.7 (where there are two verbs, úpa prā yanti, and ānu yanti); 7.44.5; and 8.12.3. The facts are these: in 10.66.13 ṛtāsya pānthām ānv emi sādhuṣā is a parenthesis suggested by the ritualistic dāivyā hótārā prathamā purohita, who are stock figures in the seventh or eighth stanzas of the āpri-hymns: see 2.3.7; 3.4.7 = 3.7.8; 10.110.7, and cf. of the more recent literature on the āpri-sūktas, Bergaigne, *Recherches sur l'Histoire de la Liturgie védique*, Journal Asiatique, 1889, pp. 13 ff.; Oldenberg, SBE. xlii, p. 9. The stanza 10.66.13, therefore, is to be rendered: 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic ṛtā, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unfailing.' There can be no doubt that the repeated pāda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the dāivyā hótārā, otherwise āpri-genii, figure here (and in 10.65.10) outside their proper sphere.

1.124.5^c (Kakṣīvat Dāirghatamasa ; to Uṣas)

pūrve ārdhe rájaso aptyásya gávāñ jánitrý akṛta prá ketúm,
vy ù prathate vitarām váriya óbhā prṇánti pitrór upástḥa.

10.110.4^c (Jamadagni Bhārgava, or Rama Jāmadagnya ; Āpriyaḥ, here Barhis)

prācnam barhiṣṭh pradīçā pṛthivyā vástor asyā vṛjyate āgre áhnām,
vy ù prathate vitarām váriyo devébhyo áditaye syonám.

We render 1.124.5, 'On the eastern side of the watery sky Uṣas, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third pāda of this picturesque stanza did not happen to

occur elsewhere it would stand unquestioned, because it is of the very essence of Uṣas imagery (cf. 1.92.12; 3.61.4; 4.51.8; 6.64.3, &c.). The same pāda, however, is used to describe the barhis, in 10.110.4: 'Eastward in the direction of the earth the barhis is prepared (✓varj, 'work', cf. I.E. *gerǵ* = Avestan *varež*, Gr. *ἔργον*), when this (Dawn) lights up at the beginning of the days. Farther and farther it spreads, soft (seat) for the gods for their ease.' Ludwig, 781, misconceives *vástor asyáh* as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, *vástor asyáh* (sc. *usásah*), because this brings on the motif of Uṣas. So, correctly, Grassmann, ii. 389; Geldner, *Ved. Stud.* i. 153; cf. also Bergaigne, iii. 160. Now the remaining barhis-stanzas of the Āpri hymns (1.13.5; 1.142.5; 1.188.4; 2.3.4; 3.4.4; 5.5.4; 7.2.4; 9.5.4; 10.70.4) introduce, of course, the notion that the barhis is wide: in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated pāda is borrowed directly from the Uṣas imagery and diction. It may have been, as hinted above, suggested by pāda b, *vástor asyá vṛjyate ágre áhnām*, which introduces Uṣas in person. See *vástor usásah*, or *usásam* 1.79.6; 7.10.2; and *ágre áhnām* in 5.1.4; 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when Uṣas rises does not miss the opportunity to make this bold comparison between his 'God Barhis' (devabarhis, TS. 1.1.2.1, and many other times) and the Goddess Uṣas.—For 1.124.5^{ab} cf. 1.92.1^{ab}.

1.124.7^c (Kakṣivāt Dairghatamasa; to Uṣas)

abhrátēva puṇsá eti pratiś gartārúg iva sanāye dhánānām,

jāyēva patyá uṇatí suvásā, usá hasréva ní riṇte ápsah,]

cf. 1.124.7^d

4.3.2^b (Vāmadeva Gāutama; to Agni)

yám yóniḥ cakrmá yám vayám te jāyēva patyá uṇatí suvásāh,

arvācínāh párivito ní śidemá u te svapāka pratiśh.

10.71.4^d (Bṛhaspati Āngirasa; to Jñāna)

utá tvaḥ páçyan ná dadarça vácam utá tvaḥ çṛṇvān ná çṛṇoty enām,

utó tvasmāi tanvām ví sasure jāyēva patyá uṇatí suvásāh.

10.91.13^d (Aruṇa Vāitahavya; to Agni)

imām prasnāya suṣtutīm nāvīyasīm vocéyam asmā uṇaté çṛṇótu nah,

bhūyá ántarā hr̥dy aśya nisṛṇce jāyēva patyá uṇatí suvásāh.

The repeated pāda offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the Veda. We know that the idea of the repeated pāda is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the verse was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the Uṣas stanza, 1.124.7 (for which see Bartholomae, *Bezz. Beitr.* xv. 2; Pischel, *Ved. Stud.* i. 308). The poet of 10.71.4 uses high art in braiding the notion with his theme *vác*, 'the holy word', precursor of *bráhma*: 'There are some who are able to see, yet do not see *Vác*; yea there are some who are able to hear *Vác*, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clever song of praise shall insinuate itself into Agni's heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated pāda begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, *SBE.* xlv. 325 renders, 'This is the home which we have prepared for thee (sc. Agni, meaning, of course, Agni's hearth, *yóni*) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind; he wishes to say, it seems, that Agni's hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated pāda is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the

applicability of the repeated pāda: 1.124.7; 10.71.4; 10.91.13; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a simile whose interpretations engage the native commentators; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7^a, also the author, *SBE*. xlii. 258.

[1.124.7^d, uṣāḥ hasréva ní rinṛte āpsaḥ : 5.80.6^b, yóṣeva bhadrā ní rinṛte āpsaḥ.]

1.124.10^b (Kakṣivāt Dāirghatamasa; to Uṣas)

prā bodhayoṣaḥ prṇatō maghony ābudhyamānāḥ pañāyaḥ sasantu,
revād ucha maghāvadbhyo maghoni revāt stotrē sūnrte jārāyanti.

4.51.3^c (Vāmadeva; to Uṣas)

uchāntīr adyā citayanta bhojān rādhodéyāyoṣāso maghónīḥ,
acitrē antāḥ pañāyaḥ sasantv ābudhyamānās tāmāso vímadhye.

The obscure word jārāyanti (Sāyana, sarvapraṇīnaḥ kṣapayanti!) in 1.124.10^a seems to me to be intelligible best in the light of such an expression as, uṣāsam . . . prāti viprāso matibhir jarante, 5.80.1. Since the bards sing to Uṣas habitually, Uṣas, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', revāt stotrē jārāyanti. This is, in fact, what happens on the morning of each (sacrificial) day when Uṣas appears. In 1.123.5; 7.76.6 Uṣas is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem jārāya in the sense of 'awaken', as suggests Foy, *KZ*. xxxiv. 251. The root gar (jāgar) never shows initial j. For other suggestions, none of them alluring, see Oldenberg, *RV. Noten*, p. 128.—Note that the first pādas of the two stanzas transfuse the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (Kakṣivāt Dāirghatamasa; to Uṣas) =

6.64.6 (Bharadvāja; to Uṣas)

ūt te váyaç cid vasatér apaptan náraç ca yé pitubhájo vyūṣṭāu,
amā́ saté vahasi bhūri vāmām ūso devi dāçūṣe mārtyāya.

Geldner und Kaegi, *Siebenzig Lieder*, p. 37, regard stanzas 1.124.11–13 as appendix; Grassmann, ii. 449, impugns stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c of 10.42.8^d, ní sunvaté vahatī bhūri vāmām.

Group 13. Hymns 127–139, ascribed to Parucchepa Dāivodāsi

[1.127.1^b, vásuṁ sūnúṁ sáhaso jātávedasam : 8.71.11^a, agníṁ sūnúṁ, &c.]

1.127.2^{a+e} (Parucchepa Dāivodāsi; to Agni)

yājīṣṭham tvā yājamānā huvema jyēṣṭham āṅgirasāṁ vípra mánmabhir vípre-
bhiḥ çukra mánmabhiḥ,

párijmānam iva dyām hótāraṁ carṣanīnām,
çociṣkeçam vīṣaṇam yām imā víçāḥ právantu jutāye víçāḥ.

17 [R.O.S. 20]

8.60.3^d (Bhargha Pragātha ; to Agni)
 āgne kavír vedhá asi hótā pāvaka yáksyah,
 mandró yájiṣṭho adhvarésv ídya, víprebhiḥ çukra mánmabhiḥ. ~~cf~~ 4.7.1^b
 8.23.7^b (Viçvamanas Vāiṣṭva ; to Agni)
 agním vaḥ pūrvyām huve hótāraṁ carṣaṇinām,
 tām ayā vācā gr̥ṇe tām u va stuṣe.
 8.60.17^d (Bhargha Pragātha ; to Agni)
 agním-agním vo ádhrigum huvēma vṛktābarhiṣaḥ,
 agním hitāprayasaḥ çaçvatīṣv á hótāraṁ carṣaṇinām.

Oldenberg, SBE. xlv. 129, translates the first tristich of 1.127.2: 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Aṅgiras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, 'mit den heiligen sängern, O heller, mit gedenkenden liedern'. Grassmann, like Oldenberg, 'mit weisen liedern, reiner'. Oldenberg in a note points out the recurrence of the pāda, víprebhiḥ çukra mánmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly; the stanza in question is translated most naturally: 'O Agni, thou art an ordering sage, a worshipful priest, O Purifier; lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For ídya with the instrumental of person performing the reverence, cf. 1.1.2; 3.29.2. The same statement in the active at 8.23.25, víprā agním . . . ṇate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hótāraṁ carṣaṇinām, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit: 7^b = 17^d; 22^b = 2^d; 27^a = 14^d.

1.127.8^d (Parucchepa Dāivodāsi ; to Agni)
 víçvāsām tvā viçām pátim havāmahe sárvasām samānām dāmpatīm bhujé satyá-
 girvāhasām bhujé,
 átithīm mānuṣāṇām pitúr na yásyāsayá,
 amí ca víçve amítāsa á váyo havýā devésv á váyah.
 8.23.25^a (Viçvamanas Vāiṣṭva ; to Agni)
 átithīm mānuṣāṇām sūnūm vānaspátinām,
 víprā agním ávase pratnām ṇate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20^b, víçvesām átithir mānuṣāṇām.

1.127.9^{de} (Parucchepa Dāivodāsi ; to Agni)
 tvām agne sáhasā sáhantamaḥ çuṣmíntamo jāyase devátātaye rayír ná devátātaye,
 çuṣmíntamo hí te mádo dyumníntama utá krátuḥ,
 ádha smā te pári caranty ajara çruṣṭívāno nājara.

1.175.5^{ab} (Agastya ; to Indra)
 çuṣmíntamo hí te mádo dyumníntama utá krátuḥ,
 vṛtraghnā varivovidā maṁsīṣṭhā açvasátamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of máda and krātu is common in Indra stanzas: 5.43.5; 6.40.2.—On the metre of 1.127.9^a cf. Oldenberg, Prol., p. 69.

1.127.10^a (Parucchepa Dāivodāsi ; to Agni)

prā vo mahé sāhasā sāhasvata uṣarūdhe paçuṣé nágnāye stómo babhūtv agnāye,
prāti yād īm havīṣmān viçvāsu kṣāsu jóguve,
āgre rebhó ná jarata ṛṣṇām jūrñir hóta ṛṣṇām.

5.64.2^d (Arcanānas Ātreya ; to Mitra and Varuṇa)

tā bahāvā sucetunā prā yantam asmā ārcate,
cévañ hī jaryām vām viçvāsu kṣāsu jóguve.

The repeated pāda is used in slightly different constructions. The passage 1.127.10^{de} is to be rendered, 'when (the worshipping) who gives offerings has praised him in all places'; 5.64.2^{ad}, 'for your praiseworthy kindness has been praised in all places'. The word sucetunā in the latter stanza occurs also in 1.127.11.—For 1.127.10^{ab} cf. Pischel, *Ved. Stud.* i. 91; its metre, Oldenberg, *RV. Noten*, p. 132.

1.128.2^b (Parucchepa Dāivodāsi ; to Agni)

tām yajñasādham āpi vātayāmasy ṛtāsya pathā nāmasā havīṣmatā devātātā
havīṣmatā,

sā na ūrjām upābhṛty ayā kṛpā ná jūryati,
yām mātariçvā mánave parāvato devām bhāḥ parāvataḥ.

10.70.2^c (Sumitra Bādhryaça ; Āpra, here to Naraçansa)

ā devānām agrayāvehá yātu naraçāñso viçvārūpebhīr āçvāñ,
ṛtāsya pathā nāmasā miyédho devébhyo devātamah suṣūdat.

10.31.2^b (Kavaṣa Āiluṣa ; to Viçve Devāḥ)

pāri cin mārto drāviṇām mamanyād ṛtāsya pathā nāmasā vivāset,
utā svéna krátunā sām vadeta çréyāñsam dāksam mánasā jagṛbhyāt.

For 1.128.2 see Oldenberg, *SBE.* xlii. 137; *RV. Noten*, p. 132; Max Müller, *SBE.* xxxii. 202, 437; for 10.70.2, Hillebrandt, *Ved. Myth.* ii. 104; ii. 448.—The cadence nāmasā vivāset also in 6.16.46^d.

1.128.6^{es} (Parucchepa Dāivodāsi ; to Agni)

viçvo viháyā aratír vásur dadhe háste dāksīṇe tarāñir ná çirathac chravasyāyā
ná çirathat,

viçvasmā id iṣudhyatē devatrā havyām óhiṣe,
viçvasmā it sukṛte vāram ṛṇvaty agnír dvārā vy ṛṇvati.

8.19.1^c (Sobhari Kaṇva ; to Agni)

tām gūrdhayaḥ svarṇaram devāso devām aratīm dadhanvire,
devatrā havyām óhire.

8.39.6^d (Nābhaka Kaṇva ; to Agni)

agnír jatā devānām agnír veda mártānām apīcyam,
agníḥ sá draviṇodā agnír dvārā vy ūrñute svāhuto nāvīyasā nabhantām
anyaké same.] ~~es~~ refrain, 8.39.1^b ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in óhiṣe (Padapāṭha, ā + ūhiṣe) leads Bartholomae, *Bezz. Beitr.* xv. 230, to suggest the infinitive ā + ūhiṣe to wit: 'für jeden flehenden ist von ihm (nämlich Agni) das opfer götterwärts zu faren.' The parallel óhire (Padapāṭha, ā + ūhire) does not go to support that view; cf. also Neisser,

ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xlv. 140, proposes the radical change to *viṣvā vihāyā aratīr vāsū dadhe*, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives *viṣvo vihāyā aratīr vāsūr* should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, *vāsū*, which is to be supplied with punning allusion to the nominative *vāsūr*). So Sāyana; differently Mādhava to TB. 2.5.4.4. For *iṣudhyatē* see Fischel, Ved. Stud. i. 141; Ludwig, Über Methode, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel *aratīr* and *aratīm*.—For the interchange between *ṛṇvati* and *ūrṇute* cf. in my Vedic Concordance: *tveṣas te dhūma ṛṇvati* (*ūrṇotu*).

1.128.8^{a+b} (Parucchepa Dāivodāsi; to Agni)
agnīm hótāram īlate vāsudhitīm priyām cētiṣṭham aratīm ny èrire havya-
vāham ny èrire,
viṣvāyūr viṣvāvedasām hótāram yajatām kavīm,
devāso raṇvām āvase vasūyāvo gīrbhī raṇvām vasūyāvah.

5.1.7^b (Budha Ātreya, and Gaviṣṭhira Ātreya; to Agni)
prā nū tyām vipram adhvarēsu sādhum agnīm hótāram īlate nāmobhiḥ,
ā yās tatāna ródasi ṛtēna nītyām mṛjanti vājīnam ghṛtēna.

6.14.2^c (Bharadvāja Bārhaspatya; to Agni)
agnīr id dhī pracetā agnīr vedhástama ṣṣiḥ,
agnīm hótāram īlate yajñēsu mānuṣo víṣah.

7.16.1^c (Vasiṣṭha Maitrāvaruṇi; to Agni)
enā vo agnīm nāmas₁ orjó nāpātam ā huve, cf. 7.16.1^b
priyām cētiṣṭham aratīm svadhvarām víṣvasya dūtām amṣtam.

It is obvious that 1.128.8^a is composite and secondary in the light 6.14.2^c and 5.1.7^b; cf. also 3.10.2^b, *agne hótāram īlate*. It does not seem necessary with Arnold, VM., p. 124, to read *vāsūdhitīm*; cf. under 1.1.1^c. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.2^a, *prkṣām ātyām ná vājīnam*: 1.135.5^c, *ācūm ātyām*, &c.]

1.129.3^{fs} (Parucchepa Dāivodāsi; to Indra)
dasmó hí ṣmā vṛṣaṇām pínvasi tvācam kām cid yāvīr arārum çūra mártyaṁ
parivṛṇákṣi mártyaṁ,
īndrotá túbhyaṁ tát divé tát rudráya svāyāçase,
mitráya vocaṁ várūṇāya sapráthaḥ sumṛṭikāya sapráthaḥ.

1.136.6^{bo} (Parucchepa Dāivodāsi; Liṅgoktadevatāḥ)
nāmo divé brhaté ródasiḥbhyām mitráya vocaṁ várūṇāya mīlhūṣe
sumṛṭikāya mīlhūṣe,

[*īndram agnīm úpa stuhi*], *dyukṣām aryamāṇām bhāgam*, cf. 1.12.7^a
jyóg jīvantah prajāyā sacemahi sómasyotí sacemahi.

For 1.129.3^a cf. Max Müller, SBE. xxxii. 142; Fischel, Ved. Stud. i. 109. For 1.129.3^{ab}, Oldenberg, RV. Noten, pp. 133.

1.129.5^c, ugrābhīr ugratībhīḥ : 1.7.4^c, ugrā ugrābhīr utībhīḥ.

1.129.9^{a+s} (Parucchepa Dāivodāsi ; to Indra)

tvām na indra rāyā páriṇasā yāhi pathān anehāsā puró yāhi arakṣāsā,
sācasva naḥ parākā á sācasvāstamikā á,
pāhi no durād arād abhiṣṭibhīḥ sādā pāhy abhiṣṭibhīḥ.

4.31.12^b (Vāmadeva ; to Indra)

asmān aviddhi viṣvāhendra rāyā páriṇasā,
asmān viṣvābhīr utībhīḥ.

8.97.6^d (Rebha Kāçyapa ; to Indra)

sā naḥ sómeṣu somapāḥ sutēṣu çavasas pate,
mādāyasva rādhasā sūnṭavatendra rāyā páriṇasā.

10.93.11^c (Tanva Partha ; to Viçve Devāḥ, here Indra)

etām çānsam indrāsmayūṣ tvām kūcit sántam sahasāvann abhiṣṭaye
sādā pāhy abhiṣṭaye,
medātām vedātā vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapāñkti) approaching the aṣṭi type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣṭibhīḥ sādā pāhy abhiṣṭibhīḥ ; see Part 2, chapter 3, class B 9.—Cf. 5.10.1^a, prá no rāyā páriṇasā.

1.130.1^s (Parucchepa Dāivodāsi ; to Indra)

endra yahy ūpa naḥ parāvato nāyām áchā vidāthānīva sātpatir āstām rájeva
sātpatih,
hāvāmahe tvā vayām prāyasvantah sutó sácā,
putráso ná pitāram vājasātaye mánhiṣṭham vājasātaye.

8.4.18^d (Devātithi Kāṇva ; to Indra or Pūṣan)

pārā gāvo yávasam kác cid āghrṇe nītyām rékṇo amartya,
asmákam pūṣann avitá çivó bhava mánhiṣṭho vājasātaye.

8.88.6^d (Nodhas Gautama ; to Indra)

nákīḥ páriṣṭir maghavan maghāsya te yád dāçúṣe daçasyāsi,
asmákam bodhy ucāthasya coditá mánhiṣṭho vājasātaye.

To the treatments of the difficult expression nāyām áchā, cited by Oldenberg, RV. Noten, p. 121, add Ludwig, Kritik, p. 37 ; Über Methode, p. 23.

1.130.6^b (Parucchepa Dāivodāsi ; to Indra)

imām te vācam vasūyānta āyāvo rátham ná dhīraḥ svápā atakṣiṣuḥ sumnāya
tvām atakṣiṣuḥ,
çumbhānto jénym yathā vájeṣu vipra vājīnam,
ātyam iva çāvase sātāye dhānā viçvā dhānāni sātāye.

5.2.11^b (Kumāra Ātreya, or Vṛṣa Jāna ; to Agni)

etām te stōmam tuvijāta vipro rátham ná dhīraḥ svápā atakṣam,
yádíd agne práti tvām deva háryaḥ svarvatir apā enā jayema.

5.29.15^d (Gaurivṛti Çakṭya ; to Indra)

indra brāhma kriyāmāṇā juṣasva yā te çaviṣṭha nāvya ākarma,
vāstreva bhadra sūkrta vasuyū rātham nā dhīraḥ svāpā atakṣam.

The repetition of the word atakṣiṣuḥ in 1.130.6^a, belonging as the word does to the formulaic repeated pāda b, marks the composition of this rhyme pāda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7^d, atithigvāya çambaram : 1.56.6^b, ārandhayo 'tithigvāya çambaram ;
cf. 9.61.2^b.]

1.130.8^c (Parucchepa Daivodāsi ; to Indra)

indrah samātsu yājamānam āryam prāvad viçveṣu çatāmūtir ājīṣu svārmīlheṣv
ājīṣu,

mānave çāsad avratān tvācam kṛṣṇām arandhayat,
dākṣan nā viçvam tatṛṣṇānam oṣati ny āçasānam oṣati.

8.12.9^b (Parvata Kāṇva ; to Indra)

indrah sūryasya raçmībhir ny āçasānam oṣati,
agnīr vāneva sāsaḥḥ prā vāvṛdhe.

Cf. Muir, OST. i. 174 ; Oldenberg, RV. Noten, p. 135.

1.130.9^d (Parucchepa Daivodāsi ; to Indra)

sūraç cakrām prā vrhaj jātā ōjasaḥ prapitvā vācam aruṇo muṣāyatīçānā ā muṣāyati,
uçānā yāt parāvātó jagann ūtāye kave,
sumnāni viçvā mānuṣeva turvāṇir āhā viçveva turvāṇiḥ.

8.7.26^a (Punarvatsa Kāṇva ; to Maruts)

uçānā yāt parāvāta ukṣṇo rāndhram āyātana,
dyāur nā cakradad bhiyā.

The appraisal of the repeated pāda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough : 'When, (O Maruts) ye came with Uçānā from a distance to Ukṣṇo Randhra, he bellowed from fright, as the sky (thunders).' So Max Müller, SBE. xxxii. 392, 397 ; Geldner, Ved. Stud. ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçānā as instrumental. Uçānā (later Uçanas) Kāṇva is an ancient priest-ally of the gods (Bergaigne, ii. 338 ff.). And so he figures in 1.130.9 : When, O seer, thou didst come with Uçānā from a distance to help.' The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken ; see Bloomfield, JAOS. xvi. 34 ff. ; Hillebrandt, Ved. Myth. iii. 290, note 2 ; Geldner, Ved. Stud. ii. 175 ; Ludwig, Die neuesten Arbeiten, p. 174 ; Oldenberg, RV. Noten, p. 135. Later stories throw no light on the matter ; see Spiegel, Die arische Periode, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Kaus : Spiegel, ibid. 285) is doubted, perhaps over-acceptically, by Bartholomae, Altiranisches Wörterbuch, s. v. 2. usant.

[1.131.1^f ; 8.12.22^b, devāso dadhire purāḥ : 5.16.1^d, mātāso dadhiré purāḥ :
8.12.25^b, devās tvā dadhiré purāḥ.]

[1.131.4^b, pūro yād indra čāradīr avātīrah : 1.174.2^b; 6.20.10^c, saptā yāt pūrah
čārma čāradīr dārt.]

1.132.1^{bc} (Parucchepa Dāivodāsi ; to Indra)

tvāya vayām maghavan pūrve dhāna indratvotāḥ sāsahyāma pṛtanyatō vanu-
yāma vanuṣyatāḥ,

nédhiṣṭhe asmīnn āhany ādhi vocā nū sunvaté,

asmīn yajñé vī cayamā bhāre kṛtām vājayānto bhāre kṛtām.

8.40.7^{de} (Nābhāka Kaṇva ; to Indra and Agni)

yād indrāgnī jānā imé vihváyante tānā girā,

asmākebhīr nfbhīr vayām sāsahyāma pṛtanyatō vanuyāma vanuṣyatō

ṇābhantām anyaké same.]

☞ refrain, 8.39.1^f ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136 ; Ludwig, Über Methode, p. 25. The pāda,
sāsahyāma pṛtanyatāḥ also in 1.8.4^a (q.v.) ; 9.61.29^a ; the cadence vanavad vanuṣyatāḥ at
2.25.1^a, 2^a ; 26.1^a.

[1.132.4^b, yād āngirobhyō 'vṛṇor āpa vrajām : 1.51.3^c, tvām gotrām āngirobhyo
'vṛṇor āpa.]

1.132.5^s (Parucchepa Dāivodāsi ; to Indra)

sām yāj jānān krátubhiḥ čūra ikṣáyad dhāne hité taruṣanta čravasyávaḥ prā
yaksanta čravasyávaḥ,

tāsmā áyuh prajāvad id bādhe arcanty ójasa,

indra okyam didhiṣanta dhītáyo devān āchā ná dhītáyaḥ.

1.139.1^s (Parucchepa Dāivodāsi ; to Viṣve Devāḥ)

ástu črāusaṭ purō agnīm dhiyā dadha á nū tác chárdho divyām vṛṇīmahe

indravāyú vṛṇīmahe,

yād dha krāná vivásvati nābhā samdāyi návyasī,

ádha prā sú na úpa yantu dhītáyo devān āchā ná dhītáyaḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137 ; for 1.139.1, Pischel, Ved. Stud. i. 69, 70 ;
Hillebrandt, Ved. Myth. i. 488 ; Ludwig, Kritik, pp. 12, 19 ; Über Methode, p. 24 ; Oldenberg,
RV. Noten, p. 141.

1.133.7^e (Parucchepa Dāivodāsi ; to Indra)

vanóti hí sunván kṣáyam páriṇasaḥ sunvānó hí śmā yájaty áva dvīṣo devānām
áva dvīṣaḥ,

sunvāná ít siṣāsati sahásrā vājy ávṛtaḥ,

sunvanáyéndro dadāty ābhúvam rayīm dadāty ābhúvam.

8.32.18^b (Medhatithi Kaṇva ; to Indra)

pānya á dardirac chatā sahásrā vājy ávṛtaḥ,

índro yó yájvano vṛdhāḥ.

Cf. Neisser, Bezz. Beitr. xix. 148.

1.134.2^a (Parucchepa Daivodāsi; to Vāyu)

māndantu tvā mandīno vāyav indavo 'smāt krāṇāsaḥ sukr̥tā abhīdyavo góbhiḥ
krāṇā abhīdyavaḥ,

yád dha krāṇā irādhyai dākṣaṁ śácanta útāyaḥ,
sadhricinā niyúto dāvāne dhīya úpa bruvata im dhīyaḥ.

2.11.11^b (Gr̥tsamada; to Indra)

pśbā-pibéd indra çūra sómaṁ, māndantu tvā mandīnaḥ sutāsaḥ,

2.11.11^a

pr̥nāntas te kuksī vardhayantv itthā sutāḥ pāurā indram āva.

3.13.2^b (R̥ṣabha Vāiçvāmītra; to Agni)

rtāvā yāsa ródasi dākṣaṁ śácanta útāyaḥ,
haviṣmantas tám ṛlate tám sanisýántó 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; they that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, ii. 137; Pischel, Ved. Stud. i. 68. Pischel here defends the translation of krāṇā by 'mixed'. This suggestion, as well as the comparison with *κεράς*, dates back to Roth, as early as 1852; see Yāska's Nirukta, Erläuterungen, p. 46, bottom. Cf. also Ludwig, Kritik, p. 12; Über Methode, p. 24; Oldenberg, RV. Noten, p. 58; Geldner, Rig-Veda Kommentar, p. 26. The matter that concerns us here is the recurring pāda 3.13.2^b. Ludwig, 312: 'der ordnungsmässige den die beiden welthälften, mit des tüchtigkeit hilfe verbunden, den flehen an die havis bereitet haben, die gewinnen wollen zur gnade.' Grassmann, i. 67: 'Den Heil'gen dessen Kräfte stärkt das Weltenpaar, das Opferwerk, ihn flehn die opferreichen an, um Hülfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dākṣaṁ with ródasi. Oldenberg, SBE. xlv. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling.' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of ródasi and útāyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dākṣaṁ śácanta útāyaḥ, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)', and that the pāda forms a parenthesis in 3.13.2. I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been afloat as a sort of proverb. Cf. also Ludwig, Neueste Arbeiten, p. 59.

1.134.3^{bc} (Parucchepa Daivodāsi; to Vāyu)

vāyūr yuñkte róhitā vāyūr aruṇā vāyú ráthe ajirā dhurī vólhave váhiṣṭhā
dhurī vólhave,

prā bodhaya pūramdhiṁ jarā á sasatīm iva,
prā cakṣaya ródasi vāsayośasaḥ çrāvase vāsayośasaḥ.

5.56.6^{cd} (Ṣyāvāṣva Atreya ; to Maruts)

yuṅgdhvām hy āruṣi ráthe, yuṅgdhvām rátheṣu rohítaḥ, 1.14.12^a
yuṅgdhvām hāri ajirā dhurí vólhave váhiṣṭhā dhurí vólhave.

For the relation of the repeated pádas see under 1.14.12^a.

1.134.6⁺⁺ (Paruccheṣa Dāivodāsi ; to Vāyu)

tvām no vāyav eṣām āpūrvyaḥ sómānām prathamāḥ pítim arhasi sutānām
pítim arhasi,

utó viḥutmatīnām viṣām vavarjūṣīnām,

viṣva it te dhenāvo duhra āṣīram ghṛtām duhrata āṣīram.

4.47.2^b (Vamadeva ; to Indra and Vāyu)

indraḥ ca vāyav eṣām, sómānām pítim arhathaḥ, 4.47.2^a

yuvām hí yántīndavo nimnām āpo ná sadhryak, 4.47.2^d

5.51.6^b (Svastyātreya Atreya ; to Viṣve Devāḥ)

indraḥ ca vāyav eṣām, sutānām pítim arhathaḥ, 4.47.2^a

tāñ juṣethām arepāsāv abhí prāyaḥ.

8.6.19^b (Vatsa Kāṇva ; to Indra)

imās ta indra pṛṇayo ghṛtām duhata āṣīram,

enām ṛtāsyā pipyūṣīḥ.

The difficult word vavarjūṣīnām, 1.134.6, in the light of viḥutmatīnām suggests the common use of root varj in connexion with barhís ; viṣām vavarjūṣīnām would then mean, 'of people that have prepared (the barhís)'. In AV. 7.50.2 avarjūṣīnām looks like an artificial negative of the same word, perhaps haplogically á(va)varjūṣīnām, something like 'impious' (cf. āsunvant, and the like). Cf. Geldner, Ved. Stud. i. 144 ; Ludwig, Ueber Methode, p. 28 ; Oldenberg, RV. Noten, p. 138. In 8.6.19 the páda, ghṛtām duhata āṣīram, is apparently a modernized and metrically less fit version of ghṛtām duhrata āṣīram in 1.134.6. However, Aufrecht, in the Preface to the second edition of the Rig-Veda, p. xix, note, remarks whimsically and pertinently anent 1.134.6^{abc}: 'Was hat der gute Paruccheṣa dabei gedacht als er die beiden Adjectiva (meaning āpūrvyaḥ and prathamāḥ) setzte ? Der Vers musste ausgefüllt werden.' The secondary manufacture of 1.134.6 is unmistakable.—Cf. 2.14.2.

1.135.2^{++f} (Paruccheṣa Dāivodāsi ; to Vāyu)

túbhyāyām sómaḥ páripūto ádribhi spārhā vāsanaḥ pári kóṣam arṣati ṣukrá
vāsāno arṣati,

tāvāyām bhágā ayúṣu sómo devēṣu huyate,

vāha vāyo niyúto yāhy asmayúr juṣāno yāhy asmayūḥ.

8.82.5^a (Kusidin Kāṇva ; to Indra)

túbhyāyām ádribhiḥ sutó góbhiḥ ṛtó mādāya kām,

prá sóma indra huyate.

7.90.1^c (Vasiṣṭha ; to Vāyu)

prá virayā ṣucayo dadrire vām adhvaryúbhir mādhumantaḥ sutásah,

vāha vāyo niyúto yāhy áchā píba sutāsyāndhaso mādāya, 5.51.5^c

Oldenberg, ZDMG. lxi. 825, is struck by the unfitness of the combination páripūto ádribhiḥ in 1.135.2^a: 'mit den steinen wird der soma ja gepreest, nicht gereinigt' (cf. under 5.86.6).

The repeated pāda 8.82.5^a illustrates his misgivings, and points to the later, mere jingly, manufacture of Parucchepa, 1.135.2^a. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2^f and 7.90.1^c suggests the praūgaṣṭra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^{ab+c} (Parucchepa Daivodāsi; to Vāyu)

ā no niyúdbhiḥ ṣatínibhir adhvarám sahasrínibhir úpa yāhi vitāye vāyo
havyāni vitāye,

tāvayām bhāgā rtvīyah saraṇmīḥ sūrye sáca,

adhvaryúbhir bhāramāṇa ayaṇsata, vāyo ṣukrá ayaṇsata.

☞ 1.135.3^f

7.92.5^{ab} (Vasiṣṭha; to Vāyu)

ā no niyúdbhir ṣatínibhir adhvarám sahasrínibhir úpa yāhi yajñám,

vāyo asmín sāvane mādayasva, yuyám pāta svastíbhiḥ sáda nah.

☞ c: cf. 7.23.5^d; d: refrain, 7.1.20^d ff.

The pāda 1.135.3^c is repeated in the next stanza 1.135.4^c. Ludwig, *Der Rig-Veda*, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5^a is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagatī line repeated in exactly the same form, in 1.135.3^a. Pāda c is a triṣṭubh of established form in the seventh maṇḍala, e.g. asmīñ chūra sāvane mādayasva, 7.23.5^d; asmīnn ū sū sāvane mādayasva, 7.29.2^c. The fourth pāda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Pāda b is shortened from a jagatī to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the praūgaṣṭra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^c, 4^c, vāyo havyāni vitāye.

1.135.3^f, 6^b, adhvaryúbhir bhāramāṇa ayaṇsata.

1.135.4^{b+c} (Parucchepa Daivodāsi; to Vāyu)

ā vām rátho niyútvan vakṣad ávase 'bhi práyāñsi súdhitāni vitāye vāyo
havyāni vitāye,

pībatam mādhu andhasaḥ pūrvapéyam hí vām hitám,

vāyav ā candréna rádhasá gatam, índraç ca rádhasá gatam.

☞ cf. 1.135.4^f

6.16.44^b (Bharadvāja; to Agni)

āchā no yahy ā vahābhi práyāñsi vitāye,

ā devān sómapitaye.

☞ 1.14.6^c

Pāda 1.135.4^c is identical with 1.135.3^c.—Oldenberg, SBE. xlv. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate pāda of 1.135.4, which just fall short of carrying conviction. For the pādas repeated in this item see also the closely similar pādas treated under 6.15.15^a.

[1.135.4^f, vāyav ā candréna rádhasá gatam: 4.48.1^c–4^c, vāyav ā candréna ráthena.]

[1.135.5^c, açúm átyam ná vājīnam: 1.129.2^c, prkṣám átyam, &c.]

1.135.6^a (Parucchepa Dāivodāsi ; to Vāyu)

imé vām sómā apsev ā sutā ih₁ādhvaryūbhir bhāramāṇa ayaṇsata, vāyo çukrá
ayaṇsata, 1.135.3^b

eté vām abhy ārkṣata tirāḥ pavītram āçāvah,

yuvāyāvó 'ti rómāny avyāyā sómāso áty avyāyā.

9.62.1^b (Jamadagni Bhārgava ; to Soma Pavamāna)

eté asrggram índavas tirāḥ pavītram āçāvah,

viçvāny abhi sāubhagā.

9.67.7^b (Gotama ; to Soma Pavamāna)

pāvamānāsa índavas, tirāḥ pavītram āçāvah, 9.24.1^b

indram yāmebhir açata.

It seems natural to suppose that the repeated pāda, tirāḥ pavītram āçāvah, in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7^c (Parucchepa Dāivodāsi ; to Vāyu and Indra)

āti vāyo sasató yāhi çāçvato yātra grāva vādati táttra gachatam gṛhām indraç ca
gachatam,

vī sunftā dādṛçe rīyate ghṛtām ā purṇāyā niyūta yātho adhvarām indraç ca yātho
adhvarām.

4.49.3^b (Vamadeva ; to Indra and Bṛhaspati)

ā na indrabṛhaspati gṛhām indraç ca gachatam,

somapā somapitaye,

1.23.3^c

8.69.7^b (Priyamedha Āṅgīrasa ; to Indra)

úd yád bradhnāsyā viṣṭāpaṁ gṛhām indraç ca gānvahi,

mādhvah pítvá sacevahi trīḥ sapta sákhyuḥ padé.

It seems to me that the repetition of Indra's name in 4.49.3^{ab} shows that pāda b is employed here formulaically and secondarily. Cf. 6.36.6 ; 7.88.3 ; 8.25.2 ; 10.86.22, and for the entire phenomenon, Edgerton, KZ. xliii. 110 ff.

1.136.1^d (Parucchepa Dāivodāsi ; to Mitra and Varuṇa)

prá sú jyēṣṭham nicirábhyām bṛhān námo havyām matīm bharatā mṛṇayádbhyām
svādiṣṭham mṛṇayádbhyām,

tā samrājā ghṛtāsutī yajñé-yajña upastutā,

āthainoh kṣatrām ná kútaç canādhfṣe devatvām nú cid adhṛṣe.

2.41.6^a (Grtsamada ; to Mitra and Varuṇa)

tā samrājā ghṛtāsutī ādityā dānunas pāti,

1.136.3^f

sācete ānavahvaram.

Cf. 8.29.9^b, samrājā sarpirāsutī ; and 8.8.16^d, vastyād dānunas pati. Note that 2.41.6^b = 1.136.3^f.

1.136.2^e (Parucchepa Dāivodāsi ; to Mitra and Varuṇa)

ādarçi gātūr urāve vārtiyasī pānthā r̥tāsyā sām ayaṇsta raçmībhiç cākṣur bhāgasya
raçmībhiḥ,

dyukṣām mitrāsya sādhanam aryamṇó vāruṇasya ca,

āthā dadhāte bṛhād ukthyām váya upastútyām bṛhād váyah.

8.47.9^d (Trita Āptya ; to Ādityas)

āditir na uruṣyatv [āditih çarma yachatu,]

☞ 6.75.12^d

matā mitrāsya revāto aryamṇó várūnasya cā₁nehāso va utāyah su₁tāyo
va utāyah.] ☞ refrain, 8.47.1^{ef}–18^{ef}

1.136.3^e (Parucchepa Daivodāsi ; to Mitra and Varuṇa)

jyōtismatim āditim dhārayātkṣitim svārvatim ā sacete divé-dive jagr₁vānsa divé-
dive,

jyōtismat kṣatram āçate ādityā dānunas patī,

mitrās tāyor várūno yātayājano 'ryamā yātayājjanah.

2.41.6^b (Gṛtsamada ; to Mitra and Varuṇa)

[tā samrāja ghr̥tāsuti,] ādityā dānunas patī,

☞ 1.136.1^d

sācete ānavahvaram.

For the repeated pāda cf. 8.8.16^d, vasūyād dānunas patī. Note that 2.41.6^a = 1.136.1^d.

[1.136.4^a, ayām mitrāya várūṇāya çāntamaḥ : 9.104.3^c, yāthā mitrāya, &c.]

1.136.6^{bc}, mitrāya vocam várūṇāya mīlhūse sumṛīkāya mīlhūse : 1.129.3^{fe},
mitrāya vocam várūṇāya sapráthah sumṛīkāya sapráthah.

1.137.1^e, 3^d, asmatrá gantam úpa nah.

1.137.1^e (Parucchepa Daivodāsi ; to Mitra and Varuṇa)

suṣumā yātam ádri₁bhir góçrītā matsará imé sómāso matsará imé,

ā rājānā divispṛç₁ asmatrá gantam úpa nah,]

☞ 1.137.1^e

imé vām mitrávaruṇā gávāçirah sómāḥ çukrá gávāçirah.

9.64.28^c (Kaçyapa Māṛica : to Soma Pavamāna)

dávidyutatya rucā pariṣtóbhantya kṛpā,

sómāḥ çukrá gávāçirah.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchgemischten Soma's sind erhellt von lichtem Strahlenglanz, versehn mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28.

1.137.2^b : 1.5.5^c ; 5.51.7^b ; 7.32.4^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sómāso dādhy-
açirah.

1.137.2^e : 1.47.7^d ; 5.79.8^c ; 8.101.2^d, sākām sūryasya raçmibhiḥ.

1.137.2^e (Parucchepa Daivodāsi ; to Mitra and Varuṇa)

imā ā yātam índavaḥ [sómāso dādhyaçirah,] sūtāso dādhyaçirah,

☞ 1.5.5^c

utā vām uśāso budhī [sākām sūryasya raçmibhiḥ,]

☞ 1.47.7^d

sutó mitrāya várūṇāya pitāye cārur ṛtāya pitāye.

9.17.8^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
mādhora dhārām ānu kṣara tivrāḥ sadhāstham āsadaḥ,
cārur ṛtāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3^{bc}, añçum duhanty ādribhiḥ sōmam duhanty ādribhiḥ : 9.65.15^b, tivrām
duhanty ādribhiḥ.]

1.139.1^s : 1.132.5^s, devān āchā nā dhrtāyaḥ.

[1.139.3^d, yuvōr viçvā ādhi çriyaḥ : 8.92.20^a, yāsmiṇ viçvā, &c.]

[1.139.6^s, sumṛīkō na ā gahi : 1.91.11^c, sumṛīkō na ā viça.]

Group 14. Hymns 140-164, ascribed to Dirghatamas Āucathya

1.140.10^a (Dirghatamas Āucathya ; to Agni)
asmākam agne maghāvatsu dīdihy ādha çvāsivān vṛsabho dāmūnāḥ,
avāsya çicumatiṛ adīder vārmeva yutsu pariārbhurāṇaḥ.

6.8.6^a (Bharadvāja Barhaspatya ; to Vāiçvānara)
asmākam agne maghāvatsu dhārayānāmi kṣatram ajāram suvīryam,
vayām jayema çatīnam sahasrīnam vāiçvānara vājam agne tāvotībhiḥ.

[1.141.9^d, arān nā nemīḥ paribhūr ājāyathāḥ : 1.32.15^d, arān nā nemīḥ pari tā
babhūva.]

Cf. 5.13.6.

1.142.1^c (Dirghatamas Āucathya ; Āpra, here Agni)
sāmiddho agna ā vaha devān adyā yatāsrūce,
tāntum tanuṣva pūrvyām sutāsomāya dāçūṣe.

8.13.14^c (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)
ā tū gahi prā tū drava 1mātsvā sutāsyā gómataḥ, 8.13.14^b
tāntum tanuṣva pūrvyām yāthā vidé.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidé (tetra-syllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2, class B 3.

1.142.2^b : 1.13.2^a, mādhumantam tanūnapāt.

[1.142.2^c, yajñām viprasya māvataḥ : 1.17.2^b, hāvam viprasya, &c.]

1.142.3^a (Dirghatamas Āucathya ; Āpra, here Narāçansa)
gūciḥ pāvako ādbhuto mādhvā yajñām mimikṣati,
nāraçānsaḥ trīr ā divo devō devēṣu yajñīyaḥ.

8.13.19^c (Nārada Kaṇva ; to Indra)
 stotā yāt te ānuvrata ukthāny ṛtuthā dadhē,
 ūciḥ pāvakā ucyate sō ādbhutaḥ.
 9.24.6^c (Viṣvamanas Vaiyaçva ; to Pavamāna Soma)
 pāvasva vṛtrahantamokthēbhīr anumādyāḥ,
 ūciḥ pāvakō ādbhutaḥ.
 9.24.7^a (The same)
 ūciḥ pāvakā ucyate sōmaḥ sutāsya mādhvah,
 devāvīr aghaçaṇsahā.]

9.24.7^c

Stanza 8.13.19 offers a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pādas show that the attributes contained in pāda c, namely, ūciḥ pāvakā ucyate sō ādbhutaḥ, can be applied to a devoted poet (stotā ānuvrataḥ, in pāda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, ūci, pāvakā, ādbhuta; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19^c has in sō ādbhutaḥ the usual tetrasyllabic refrain-pāda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the *Rig-Veda*, p. xxxv, writes anent 8.13.19^c: 'Wer? der Stotr oder Indra? In dem Kopfe der Uebersetzer steigt keine Ahnung von einer Schwierigkeit auf. Die Attribute passen nur auf Agni oder Soma.' Sayana, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of RV. criticism which will explain many such oddities.

1.142.4^{ab} (Dirghatamas Āucathya ; Āpriyaḥ)
 īlito agna ā vahéndraṁ citrām ihā priyām,
 iyām hī tvā matīr māmāchā sujihva vacyāte.

5.5.3^{ab} (Vasuçruta Ātreya ; Āpra)
 īlito agna ā vahéndraṁ citrām ihā priyām,
 sukhāi rāthebhīr utāye.

For 1.142.4^{cd} cf. 3.39.1, and Geldner, *Ved. Stud.* ii. 259; for citrām see under 1.92.13. The two hymns share also 1.142.7^c and 5.5.6^b.

1.142.6^{a+d}: 1.13.6^{a+b}, vī çrayantām ṛtāvfdhaḥ, dvāro devīr asaçcātaḥ.

1.142.7^b: 1.13.7^a, nāktosāsā supēçasā.

1.142.7^{c+d} (Dirghatamas Āucathya ; Āpriyaḥ)
 ā bhādamāne ūpake [nāktosāsā supēçasā,
 yahvī ṛtāsya mātārā sīdatām barhīr ā sumāt.

1.13.7^a

5.5.6^b (Vasuçruta Ātreya ; Āpra)
 supratīke vayovfdhā yahvī ṛtāsya mātārā,
 doṣām uṣāsam imahe.
 9.33.5^b (Trita Āptya : to Soma Pavamāna)
 abhī brāhmīr anuṣata yahvīr ṛtāsya mātārāḥ,
 marmrjyānte divāḥ çīçum.

9.102.7^b (Trita Āptya ; to Soma Pavamāna)

samīciné abhī tmānā yahvī ṛtāsya mātārā,

tanvānā yajñām ānuság yád añjaté.

10.59.8^b (Bandhu Gopāyana, or others ; to Dyāvapṛthivyāu)

çām ródasi subāndhave yahvī ṛtāsya mātārā,

bhāratām āpa yád rápo dyáuḥ pṛthivi kṣamā rápo mó sú te kíṁ canā-
mamat. ☞ refrain, 10.59.8^e ff.

8.87.4^b (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

pśbataṁ sómaṁ mádhumantam aṇvinā barhiḥ sídataṁ sumát,

tā vāvṛdhānā úpa suṣṭutīm divó gantām gaurāv ivérinam.

The dual form, yahvī ṛtāsya mātārā, to Day and Night, 1.142.7 ; 5.5.6 ; to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2 ; 10.44.8), is original. The plural form, 9.33.5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7^d cf. ā barhiḥ sídataṁ narā, 8.87.2^b.—For the correspondence of 1.142 and 5.5 see also under 1.142.4^{ab}.

1.142.8^{bc}: 1.13.8^{bc} ; 1.188.7^{bc}, hótārā dāivyaḥ kaví, yajñām no yakṣatām imám.

1.142.8^d (Dirghatamas Āucathya ; Āpra, here Divine Hotars)

mandrájihvā jugurvāṇi hótārā dāivyaḥ kaví,

☞ 1.13.8^b

yajñām no yakṣatām imám, sidhrám adyá divispṛçam.

☞ 1.13.8^c

2.41.20^b (Grtsamada ; to Dyāvapṛthivyāu, or Havirdhāne)

dyáva naḥ pṛthiví imám sidhrám adyá divispṛçam,

yajñām devéṣu yachatām.

5.13.2^b (Sutamābhara Ātreya ; to Agni)

agné stómaṁ manāmahe sidhrám adyá divispṛçam,

devāsya draviṇasyávaḥ.

The question of interpretation involved is this: Is divispṛçam, in 5.13.2^b, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe? The translators, Ludwig, 351 ; Grassmann ; Oldenberg, SBE. xlv. 395, take the first view. The last mentioned scholar, in a note, definitely: 'divispṛçam, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stóma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stóma and yajñā see RV. 1.156.1 ; 2.5.7 ; 5.52.4 ; 6.16.22 ; 8.6.3 ; ç. 10.9.17. We may accept this conclusion notwithstanding that divispṛç is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2: 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11^{cd}: 1.105.14^{cd}, agnīr havyā suṣudati devó devéṣu médhiraḥ ; 1.188.10^c,
agnīr havyāni sisvadat.

1.143.2^a (Dirghatamas Āucathya ; to Agni)

sá jáyamānaḥ paramé vyòmany āvīr agnīr abhavan mātariçvane,
asyá krátvā samidhānāsyā majmánā prá dyāva çocīḥ pṛthivī arocayāt.

6.8.2^a (Bharadvāja Barhaspatya ; to Vaiçvānara)

sá jáyamānaḥ paramé vyòmani vratāny agnīr vratapá arakṣata,
vy antárikṣam amimīta sukrátur vaiçvānaró mahinā nákam asprçat.

7.5.7^a (Vasiṣṭha Maitravaruni ; to Vaiçvānara)

sá jáyamānaḥ paramé vyòman vāyūr ná páthah pári pási sadyāḥ,
tvám bhúvanā janáyann abhī krann ápatyāya jātavedo daçasyān.

For the metrical modulation of the repeated páda, see Part 2, chapter 2, class A 1.

[1.143.8^{cd}, ádabdhēbhīr ádrpītebhīr iṣṭé 'nimīṣadbhiḥ pári páhi no jáḥ : 6.8.7^{ab},
ádabdhēbhis táva gopābhīr iṣṭé 'smákam páhi triṣadhaṣṭha sūrin.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4^b, samāné yónā mithunā sámokasā : 1.159.4^b, jámi sāyonī mithunā
sámokasā.]

1.144.5^b (Dirghatamas Āucathya ; to Agni)

tám im hinvanti dhītāyo dáça vṛiço devām mártāsa útāye havāmahe,
dhānor ádhi pravāta á sá ṛṇvaty abhivrájadbhir vayúnā návadhita.

3.9.1^b (Viçvāmitra Gāthina ; to Agni)

sákhāyas tvā vavṛmahe devām mártāsa útāye,

ṛapām nápatam subhāgam súdīditim, ṛsuprátūrtim anehāsam.]

¶ c : 3.9.1^c ; d : 1.40.4^d

5.22.3^b (Viçvasāman Ātreya ; to Agni)

cikītvínmanasam tvā devām mártāsa útāye,

vāreṇyasya té 'vasa iyānáso amanmahi.

8.11.6^b (Vatsa Kaṇva ; to Agni)

vīpram vīprasó 'vase devām mártāsa útāye,

ṛagnīm gīrbhīr havāmahe.]

¶ 8.11.6^o

For 1.144.5 cf. Pischel, Ved. Stud. i. 300 ; ii. 69 ; Oldenberg, RV. Noten, p. 146.

1.144.7^{b+d} (Dirghatamas Āucathya ; to Agni)

ágne juṣāsva prāti harya tád váco mándra svádhāva řtajāta súkrato,
yó viçvátah pratyāññ ási darçató raṇvāḥ sámndrřṣāu pitumāñ iva kṣáyah.

8.74.7^c (Gopavana Ātreya ; to Agni)

iyām te návyasi matīr ágne ádhāy asmád á,

mándra sújāta súkrato 'mūra dāsmātithe.

10.64.11^a (Gaya Plāta ; to Viçve Devāḥ, here Maruts)

raṇvāḥ sámndrřṣāu pitumāñ iva kṣáyō bhadrā rudrāṇām marútām
ūpastutih,

góbhiḥ ṣyāma yaçāso jáneṣv á sáda devāso řlayā sacemahi.

We render 1.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, *ṛta*-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second *pāda* has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here *pāda* c = *māndra sū[ādhāva ṛta]jāta sūkrato*; it seems likely that the shorter *pāda* is a scooped-out form of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with 1.144.7 its fourth *pāda* in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of 1.144.7 and 10.64.11 shows the secondary character of the repeated *pāda* in the latter stanza; its primary value in 1.144.7 is guaranteed by the correspondence of *darṣatō* and *sāmdrṣṭāu*; cf. Ludwig, *iii*. 116. See also RV. 4.1.8.

[1.146.8^a, *samānām vatsām abhī samcārantrī*: 3.33.3^d; 10.17.11^c, *samānām yōnim ānu samcārantrī* (10.17.11^c, *samcārantam*).]

1.147.1^d (Dirghatamas Āucathya; to Agni)

kathā te agne ṣucāyanta āyōr dadācūr vājebhir āṣuṣāṇāḥ,
ubhē yāt tokē tānaye dādhānā ṛtasya sāmān raṇāyanta devāḥ.

4.7.7^b (Vāmadeva Gautama; to Agni)

sasāya yād vīyutā sāsminn ūdhann ṛtasya dhāman raṇāyanta devāḥ,
mahān agnir nāmasā rātāhavyo vēr adhvarāya sādām id ṛtāva.

See Oldenberg, SBE. xlv. 170, 343; RV. Noten, pp. 147, 273. Agni is *āyū*, as well as men are *āyavaḥ* (see Bloomfield, *Religion of the Veda*, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of *āyōḥ* in 1.147.1^a to *āyavaḥ*.

1.147.3 (Dirghatamas Āucathya; to Agni) =

4.4.13 (Vāmadeva Gautama; to Agni)

yé pāyāvo māmāteyām te agne pācyanto andhām duritād āraḥṣan,
rarákṣa tān sukṛto viśvāvedā dīpsanta id ripāvo nāha debhuḥ.

Since *māmāteyā*, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12^o (*té pāyavaḥ . . . yé pāyavaḥ*). Cf. Oldenberg, SBE. xlv. 171, 334; RV. Noten, p. 147.

1.148.1^a, *māthid yād im viśtō mātariṣvā*: 1.71.4^a, *māthid yād im vibhrto mātariṣvā.*

1.148.4^c (Dirghatamas Āucathya; to Agni)

purūṇi dasmō nī ripāti jāmbhāir ād rocate vāna ā vibhāvā,
ād asya vāto ānu vāti ṣocīr āstur nā cāryām asanām ānu dyūn.

7.3.2^c (Vasiṣṭha Maitravaruṇi; to Agni)

próthad ācvo ná yāvase 'visyān yadā mahāḥ samvāraṇād vy āsthāt,
ād asya vāto ānu vāti ṣocīr ādha sma te vrājanām kṣṇām asti.

Very similar lines are: 4.7.10^b, *yād asya vāto anuvāti ṣocīḥ*, and 10.142.4^c, *yadā te vāto anuvāti ṣocīḥ*, both times also of Agni.

1.149.1^a (Dirghatamas Āucathya; to Agni)

mahāḥ sá rāyā éṣate pátir dán̄n iná inásya vásunaḥ padá á,
 úpa dhṛájantam ádrayo vidhānn ít.

10.93.6^c (Tānva Partha; to Viṣve Devāḥ)

utá no devāv aṇvīnā cūbhās pátir dhāmabhir mitrávaruṇā uruṣyatām,
 mahāḥ sá rāyā éṣaté 'ti dhānveva duritá.

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Fischel's treatment of them, *Ved. Stud.* ii. 99 ff., involves dividing pátir dán̄n from 1.149.1^a, and placing it with páda b; and, even more temerarily, treating sá . . . éṣate in both stanzas as first person: 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (cf. the author *IF.* xxv. 190, 193); the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6: 'Further, the divine Aṇvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures. (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éṣate is the yajamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer; see Oldenberg's perfectly good translation, *SBE.* xlv. 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán̄n (cf. 1.120.6; 153.4; 10.99.6; 105.2); and, to match, the sense of the páda fits more primarily the yajamāna in 10.93.6.

1.151.4^b (Dirghatamas Āucathya; to Mitra and Varuṇa)

prá sá kṣitír asura yá máhi priyá řtāvānāv řtám á ghoṣatho bṛhát,
 yuvám divó bṛható dákṣam abhúvam gám ná dhury úpa yuñjathe apāḥ.

8.25.4^c (Viṣvamanas Vāiṣṇava; to Mitra and Varuṇa)

mahāntā mitrávaruṇā samrájā devāv ásurā,
 řtāvānāv řtám á ghoṣato bṛhát.

For 1.151.4 see Oldenberg, *SBE.* xlv. 224; *RV. Noten*, p. 149.

1.152.1^d, řtēna mitrávaruṇā sacethe: 1.2.8^a, řtēna mitrávaruṇāu.

[1.152.4^d, priyám mitrásya varuṇasya dhāma; 7.61.4^a, çānsā mitrásya, &c.; 10.10.6^c, bṛhán mitrásya, &c.; 10.89.8^c, prá yé mitrásya, &c. Cf. also under 2.27.7^c and 4.5.4^c.]

1.152.5^a (Dirghatamas Āucathya; to Mitra and Varuṇa)

anaṇvó jātó anabhiṇú řrvā kánikradat patayad urdhvāsānuḥ,
 acíttaṁ bráhma jujuṣur yúvānaḥ prá mitré dhāma varuṇe gṛṇántaḥ.

4.36.1^a (Vāmadeva; to Ṛbhus)

anaṇvó jātó anabhiṇú ukthyò ráthas tricakráḥ pári vartate rájaḥ,
 mahát tát vo devyāsya pravācanaṁ dyām řbhavaḥ pṛthivīm yác ca
 pūṣyatha.

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the Ṛbhus are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the Aṇvins; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the Maruts are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. Now in 1.152.5 the mystery is heightened to the second power, as it were. Ludwig, 97: 'ohne ross geboren, ohne zügel der renner, wiehernd fliegt er mit aufgerichtem rücken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehernd fliegt auf der Renner mit erhobenem Rücken.' Geldner and Kaegi, Siebenzig Lieder, p. 13, more diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich bäumend schiesst nach oben mit Gewieher der Renner ohne Zügel, der kein Ross ist.' Any attempt to extract a picture with clear outline out of 1.152.5^a will prove quite futile; the pāda is built by a secondary poetaster upon the previously existing pāda 4.36.1^a; he 'goes' his model 'one better', and loses himself in mock-mythic fatuity—one of the standard failings of his class: something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7^a, ā vām mitrāvaruṇā havyājuṣṭim: 7.65.4^a, ā no mitrā^o; see under 3.62.16.]

1.153.1^b (Dirghatamas Āucathya; to Mitra and Varuṇa)

yājamahe vām mahāh sajoṣa havyébhir mitrāvaruṇā nāmobhiḥ,
ghṛtāir ghṛtasnu ādha yād vām asmé adhvaryāvo ná dhṛtībhir bhāranti.

4.42.9^b (Trasādasyu Paurukutsya; to Indra and Varuṇa)

purukutsāni hī vām ādācā dhavyébhir indrāvaruṇā nāmobhiḥ,
āthā rājanam trasādasyum asyā vṛtrahānam dadathur ardhadēvām.

7.84.1^b (Vasiṣṭha; to Indra and Varuṇa)

ā vām rājanāv adhvaré vavṛtyām havyebhir indrāvaruṇā nāmobhiḥ,
prā vām ghṛtāci bāhvōr dādhānā pāri tmānā vṣurupā jigāti, 5.15.4^d

1.154.2^b (Dirghatamas Āucathya; to Viṣṇu)

prā tād viṣṇu stavate vīryēṇa mṛgō ná bhīmāh kucarō giriṣṭhāh,
yasyorūṣu triṣṭu vikramaṇeṣv adhikṣiyānti bhūvanāni vīcva.

10.180.2^a (Jaya Āindri; to Indra)

mṛgō na bhīmāh kucarō giriṣṭhāh parāvāta ā jaganthā pārasyaḥ,
srkām samcāya pavim indra tigamām vī cātrun tālhi vī mṛdho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The pāda looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prā tād viṣṇu stavate vīryāni mṛgō na bhīmāh kucarō giriṣṭhāh, parāvāta ā jagamyāt pārasyaḥ. Just such processes without doubt preceded the Rīg-Veda as we have it. For sundry points in the two stanzas see Neisser, Bezz. Beitr. vii. 227; xvii. 254; Hillebrandt, Ved. Myth. I. 44; Ludwig, Kritik, pp. 26, 36, 51.

1.154.5^b (Dirghatamas Āucathya; to Viṣṇu)

tād asya priyām abhī pātho aṇyām nāro yātra devayāvo mādanti,
urukramāsyā sá hī bāndhur itthā vīṣṇoḥ padé paramé mādha ūtsah.

7.97.1^b (Vasiṣṭha ; to Indra)

yajñe divo nṛṣādane pṛthivyā náro yátra devayávo mádanti,
indrāya yátra sávanāni sunvé gáman mádāya prathamām váyaç ca.

For 1.154.5 cf. Pischel, *Ved. Stud.* ii. 88 ; Hillebrandt, *Ved. Myth.* iii. 354, note 1.

1.155.3^{cd} (Dirghatamas Āucathya ; to Viṣṇu and Indra)

tā m̐ vardhanti máhy asya páuṇsyaṁ ní mātārā nayati rétase bhujé,
dádhāsti putrāḥ 'varam páram pitúr náma tṛtíyam ádhi rocané divāḥ.

9.75.2^{cd} (Kavi Bhārgava ; to Pavamāna Soma)

ṛtasya jihvá pavate mādhu priyām vaktā pátir dhiyó asyā ádabhyah,
dádhāsti putráḥ pitrór apīcyām náma tṛtíyam ádhi rocané divāḥ.

Of Muir, *Original Sanskrit Texts*, iv. 75 ; Bergaigne, i. 238 ; ii. 108, 124, 125 note, 416, 418 ; Ludwig, *Kritik*, p. 45. The repeated distichs interpret one another to some extent. 9.75.2^{cd} : 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3^{cd} : 'The son sets the lower and higher (form) of the father (upon the lower and middle planes) ; the third name (form) upon the luminous space of the heavens.' In 1.155.3 tā (tāḥ) is difficult : Sāyana, 'oblations of soma'. If we only knew who is the son (putrā) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Sāyana, refers to Indra whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, *Kritik*, 45, ingeniously, but without convincing me, regards vaktā pátir dhiyāḥ and dhiḥ herself, in 9.75.2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4^d (Dirghatamas Āucathya ; to Viṣṇu)

tāt-tad id asya páuṇsyaṁ gṛṇimasínāsyā trātúr avṛkāsya mīlhuṣaḥ,
yāḥ párthivāni tribhír id vígāmabhir urú kramīṣṭorugāyāya jivāse.

8.63.9^b (Pragātha Kāṇva ; to Indra)

asyā vṛṣṇo vyódana urú kramīṣṭa jivāse,
yávam ná paçvā á dade.

Ludwig, 607, renders 8.63.9, 'bei dieses stieres überquellen schritt er weit aus zum leben, wie getreide empfang ich viel'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated páda, vṛṣṇo referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers vṛṣṇo to Soma, and takes the subject of urú kramīṣṭa to be Indra. This seems to me unlikely.

1.157.1^c (Dirghatamas Āucathya ; to Aṇvins)

ábodhy agnir jma úd eti sūryo vy uṣāç candrá mahy āvo arcīṣā,
áyuḥṣātām aṇvínā yátave rátham prásavíd devāḥ savitā jágat pṛthak.

10.35.6^c (Luça Dhānāka ; to Viçve Devāḥ)

anamivā uṣāsa á carantu na úd agnáyo jihatām jyótīṣā brhát,
áyuḥṣātām aṇvínā tútujiṁ rátham svasty agnīm samidhānām imahe.

1.157.4^a: 1.92.17^c, ā na ūrjam vahatam açvina yuvām.

1.157.4^{cd}: 1.34.11^{cd}, prāyus tāriṣṭam nī rāpānsi mr̥kṣatam sēdhataṁ dvēṣo
bhāvataṁ sacābhūva.

1.159.1^a (Dirghatamas Āucathya; to Dyāvapṛthivyāu)
prā dyāvā yajñāiḥ pṛthivī ṛtāvṛdhā mahī stuṣe vidātheṣu prācetasa,
devēbhir yé devāputre sudānsasetthā dhiyā vāryāni prabhūṣataḥ.

7.53.1^a (Vasiṣṭha; to Dyāvapṛthivyāu)
prā dyāvā yajñāiḥ pṛthivī nāmobhiḥ sabādha iḥe br̥hatī yājatre,
té cid dhī pūrve kavāyo gr̥nāntaḥ puró mahī dadhiré devāputre.

[1.159.4^b, jāmi sāyonī mithunā sāmokasā: 1.144.4^b, samāné yonā mithunā
sāmokasā.]

[1.159.4^d, samudré antāḥ kavāyaḥ suditāyaḥ: 10.177.1^c, samudré antāḥ kavāyo
vī cakṣate.]

1.159.5^d (Dirghatamas Āucathya; to Dyāvapṛthivyāu)
tād rādhō adyā savitūr vāreṇyāṁ vayāṁ devāsya prasavé manāmahe,
asmābhyāṁ dyāvapṛthivi sucetūnā rayīm dhattaṁ vāsumantaṁ ṣatagvīnam.

4.34.10^b (Vāmadeva; to Ṛbhus)
yé gómantaṁ vājavantaṁ suvīraṁ rayīm dhatthā vāsumantaṁ puru-
kṣūm,

té agrepā ṛbhavo mandasānā asmé dhatta yé ca rātīm gr̥nānti.

4.49.4^b (Vāmadeva; to Indra and Br̥haspati)
asmé indrābr̥haspati rayīm dhattaṁ ṣatagvīnam,
āçvāvantaṁ sahasrīnam.

6.68.6^b (Bharadvāja; to Indra and Varuṇa)
yām yuvām dāçvādhvarāya devā rayīm dhatthó vāsumantaṁ purukṣūm,
asmé sá indrāvaruṇāv āpi syāt prā yó bhanākti vanūṣām āçastīḥ.

7.84.4^b (Vasiṣṭha; to Indra and Varuṇa)
asmé indrāvaruṇā viçvāvāraṁ rayīm dhattaṁ vāsumantaṁ purukṣūm,
prā yá ādityó ānṛtā mināty āmita çūro dayate vāsūni.

See for these parallel pādas, with reference to purukṣūm, 'containing much cattle',
Bloomfield, IF. xxv. 190.

[1.160.1^c, sujānmanī dhiṣāne antār iyate: 1.35.9^b, ubhé dyāvapṛthivī antār iyate.]

See the context of each stanza.

1.160.4^c (Dirghatamas Āucathya; to Dyāvapṛthivyāu, here Sūrya)
ayām devānām apāsām apāstamo yó jajāna ródasi viçvācam̐bhuvā,
vī yó mamé rájasi sukratūyáyājārebhi skāmbhanebhiḥ sām ānṛce.

6.7.7^a (Bharadvāja Barhaspatya ; to Vaiṣvānara)

vī yó rájáñsy ámimita sukrátur ṽaiṣvānaró vī divó rocaná kavīh,
~~cf.~~ cf. 6.6.7^b

pári yó víçvā bhūvanāni paprathé 'dabdhó gopá amṛtasya raksitá.

Cf. 6.49.13^a, yó rájáñsi vimamé párthivāni, of Viṣṇu ; and 6.8.2^a, vy āntárikṣam amimita sukrátuh, of Agni.—For the metrical aspect of the repeated páda see Part 2, chapter 2, class A 3 ; for sám āñce in 1.160.4^d, Oldenberg, RV. Noten, p. 152.

1.161.4^a, 13^a, cakṛvāñsa (13^a, suṣupvāñsa) ṛbhavas tát apr̥chata.

1.161.7^a (Dirghatamas Āucathya ; to Ṛbhus)

nīç cārmaṇo gām ariṇīta dhītībhīr yá járantā yuvaçá tákr̥notana,
 sáudhanvanā áçvād áçvam ataksata yuktvá rátham úpa devān ayātana.

4.36.4^b (Vamadeva ; to Ṛbhus)

ékam vī cakra camasām cāturvayam, nīç cārmaṇo gām ariṇīta dhītī-
 bhīh,
~~cf.~~ 4.35.2^d

áthā devéçv amṛtatvām ānaça çruṣṭī vājā ṛbhavas tát va ukthyām.

1.162.1^{ab} (Dirghatamas Āucathya ; Açvastutiḥ)

má no mitró váruṇo aryamāyúr indra ṛbhukṣá marútaḥ pári khyan,
 yád vājino devájatasya sápteḥ pravakṣyāmo vidáthe víryāni.

5.41.2^{ab} (Atri Bhāuma ; to Viçve Devāḥ)

té no mitró váruṇo aryamāyúr indra ṛbhukṣá marúto juṣanta,
 námobhir vā yé dádhate suvṛktīm stómaḥ rudráya mīlhūṣe sajósāḥ.

Cf. the parallel relation of 8.73.14^{ab} to 8.73.15^{ab}, under 6.60.14^{ab}.—For 1.162.1^{ab} cf. also 7.93.8^a, méndro no viṣṇur marútaḥ pári khyan.

1.162.6^d, 12^d, utó téçām abhígūrtir na invatu.

1.162.8^d, 9^d, 14^d, sárva tá te ápi devéçv asti.

[1.162.22^a, anāgastvām no áditih̥ kr̥notu : 4.39.3^a, ānāgasam̐ tám áditih̥ kr̥notu.]

1.163.7^c (Dirghatamas Āucathya ; Açvastutiḥ)

átra te rūpām uttamām apaçyam̐ jígīsamānam̐ isá á padé góḥ,
 yadá te máрто ánu bhógam̐ ānaḥ ád id grásistha̐ ósadhīr̐ ajigāḥ.

10.7.2^c (Trita Āptya ; to Agni)

imá agne matáyas túbhyam̐ jatá góbhīr̐ áçvāir̐ abhī gr̥nanti rádhah̐,
 yadá te máрто ánu bhógam̐ ānaḥ vāso dádhāno matībhiḥ̐ sujāta.

Cf. Oldenberg, RV. Noten, p. 156 ; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent renderings, li. 294, 455.

1.163.10^c (Dirghatamas Āucathya ; Açvastutiḥ)

irmántasah̐ ślikamadyamāsah̐ sám̐ çūraṇāso divyáso átyāḥ,
 hañsá iva çreṇiq̐ yatante yád ákṣīsur̐ divyām̐ ájmam̐ áçvāḥ.

3.8.9^a (Viçvāmitra Gāthina; to the Yūpa)

hañsā iva gṛeṇiḡ yātānāḥ çukrá vāsānāḥ svāravo na āguḥ,
unnīyāmanāḥ kavibhiḥ purāstād 1 devā devānām āpi yanti pāthah.]

3.8.9^d

In the light of anta and madhyama, çūraṇāso, in 1.163.10, may perhaps harbour a compound çūra-pās, 'having the heads (lit. noses) of heroes', or, 'the snorting nostrils of heroes'. Dubious native comments begin with Nirukta 4.13; cf. especially Mahidhara to VS. 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described: *irmāntāsah*, 'broad-haunched'; *silikamadhyamāsah*, 'having the flanks of a silika, some slender animal', in any case something like 'lean-flanked'.

[1.164.3^c, saptā svāsāro abhi sám navante: 10.71.3^d, tām saptā rebhā abhi sám navante.]

[1.164.21^c, ino viçvasya bhūvanasya gopāḥ: 2.27.4^b, devā viçvasya, &c.]

1.164.30^d, 38^b, āmartyo mārtyena sāyonih.

1.164.31 (Dirghatamas Āucathya; to Viçve Devāḥ) =

10.177.3 (Pataṅga Prājāpatya; Māyābhedaḥ)

āpaçyām gopām ānipadyamānam ā ca pārā ca pathibhiḥ cārantam,
sā sadhrīciḥ sā viçvōir vāsāna ā varivarti bhūvaneṣv antāḥ.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see Henry, *Les Livres viii et ix de l'Atharva-Véda*, pp. 112, 152; Deussen, *Geschichte der Philosophie*, vol. i, part 1, p. 115.

[1.164.40^b, ātho vayām bhāgavantāḥ syāma: 7.41.5^b, téna vayām, &c.]

1.164.43^d, 50^b, tāni dhārmani prathamāny āsan.

1.164.50 (Dirghatamas Āucathya; Sādhyāḥ) =

10.90.16 (Nārāyaṇa; to Puruṣa)

yajñéna yajñām ayajanta devās tāni dhārmāni prathamāny āsan,
té ha nákaḥ mahimānaḥ sacanta yātra pūrve sādhyāḥ sánti devāḥ.

In the Puruṣa hymn this stanza is evidently appended; see Deussen, l.c., 119, 158.—Pāda b is repeated in 1.164.43^d.

1.164.52^b (Dirghatamas Āucathya; to Sarasvat, or Sūrya)

divyām suparnām vāyasām brhāntam apām gārbhaḥ darçatām oṣadhīnām,
abhīpató vṛṣṭibhis tarpáyantaḥ sárasvantaḥ ávase johavīmi.

3.1.13^a (Viçvāmitra Gāthina; to Agni)

apām gārbhaḥ darçatām oṣadhīnām vānā jajāna subhāgā vīrūpam,
devāsaç cin mānasā sám hí jagmūḥ pāniṣṭhaḥ jātām tavāsam duvasyan.

Bergaigne, i. 144; ii. 47, regards Agni as the theme of 1.164.52, especially on the strength of pāda b, 'child of the waters and the plants'. If Agni at all, he must be the solar Agni.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 38c, identifies Sarasvant with Apām Napāt, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'diser (sc. Sarasvān) kann am besten mit vṛṣabha oṣadhīnām (als mond, divyāḥ suparnāḥ) bezeichnet werden.' The words vṛṣabhām oṣadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13^a shows that the words apām gārbhaḥ darçatām oṣadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyāḥ suparnām will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

Group 15. Hymns 165-191, ascribed to Agastya Māitrāvaruṇi

[1.165.18^d oṣām bhūta nāvedā ma ṛtānām; 4.23.4^c, devō bhuvan nāvedā, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi;
to Maruts)

oṣā va stōmo maruta iyām gir mādāryāsya mānyāsya kārōḥ,
oṣā yāsiṣṭa tanvō vayām vidyāmeṣām vṛjānam jirādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15^a ff.

1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d; 171.6^d; 173.13^d; 174.10^d;
175.6^d; 176.6^d; 177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d; 183.6^d;
184.6^d; 185.11^d; 186.11^d; 189.8^d; 190.8^d, vidyāmeṣām vṛjānam
jirādānum.

1.166.4^a, bhāyante viçvā bhūvanāni harmyā: 1.85.8^c, bhāyante viçvā bhūvanā
marūdbhyaḥ.

[1.166.8^b, pūrbhī rakṣatā maruto yām āvata: 1.64.13^b, tasthāu va utī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1^d, sahasrīṇa ūpa no yantu vājāḥ: 7.26.5^c, sahasrīṇa ūpa no māhi vājan.]

[1.167.9^b, arāttāc cic chāvaso āntam āpūḥ: 1.100.15^b, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1^d, mahē vavṛtyām āvase suvṛktūbhīḥ: 1.52.1^d, éndraṁ vavṛtyām, &c.]

1.168.9^d (Agastya Māitrāvaruṇi; to Maruts)

āsūta pñçir mahatē rāṇāya tveṣām ayāsām marūtām ānikam,
tē sapsarāso 'janayantābhvam ād it svadhām iṣirām pāry spaçyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāuvana ; to Viṣve Devah)
 pratyāñcam arkām anayañ chācibhir
 ād it svadhām iṣirām páry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5^c, té sū no marúto mṛṇyantu: 1.171.3^a, stutáso no marúto, &c.]

1.170.5^a (Agastya ; to Indra)

tvám iṣiṣe vasupate vāsūnām tvám mitrānām mitrapate dhēsthaḥ,
 indra tvám marúdbhiḥ sām vadasvādha práçana ṛtuthā havīṁsi.

8.71.8^c (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa ; to Agni)
 āgne mákiṣ te devāsya rātīm ádevo yuyota,
 tvám iṣiṣe vāsūnām.

[1.171.3^a, stutáso no marúto mṛṇyantu: 1.169.5^c, té sū no marúto, &c.]

1.174.2^b (Agastya ; to Indra)

dāno víça indra mṛdhrāvācaḥ sapta yāt púraḥ çárma çáradīr dārt,
 ṛṇór apó anavadyārnā yúne vṛtrām purukútsāya randhīḥ.

6.20.10^c (Bharadvāja ; to Indra)
 sanéma té 'vasā návyā indra prá pūrāva stavanta enā yajñāñi,
 sapta yāt púraḥ çárma çáradīr dārd dhán dāsīḥ purukútsāya çíkṣan.

The expression hán dāsīḥ, in 6.20.10^c, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by víçaḥ in 1.174.2^a: 'thou didst slay the Dāsa clans'. For dāno in 1.174.2^a, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106; Oldenberg, RV. Noten, p. 173. The parallelism with hán in 6.20.10^c is obvious, and supported by 1.131.4^b, púro yád indra çáradīr avátiraḥ. The word dāno has suggested both to native commentators and to Westerners the root dam 'tame'. Perhaps it is a more or less nonce formation blended together out of dam and han; cf. adamāyo dāsýūn in 6.18.3. The connexion of dāno with dán in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff.; Hillebrandt, *Ved. Myth.* i. 112; iii. 272.

1.174.5^a, váha kútsam indra yásmiñ cakán: 1.33.14^a, ávaḥ kútsam indra yásmiñ cakán.

1.174.5^c (Agastya ; to Indra)

1 váha kútsam indra yásmiñ cakán, syūmanyú ṛjrá vātasyáçvā, 1.33.14^a
 prá súraç cakráñ vṛhatād abhíke 'bhi spṛdho yásiṣad vájrabāhuḥ.

4.16.12^d (Vamadeva Gāutama ; to Indra)
 kútsāya çuṣṇam açuṣam ní barhiḥ prapitvé áhnaḥ kúyavam sahasrá,
 sadyó dāsýūn prá mṛṇa kutsyéna prá súraç cakráñ vṛhatād abhíke.

Stanza 1.174.5 shares its first páda with 1.33.14; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 171; Oldenberg, RV. Noten, p. 278.

1.174.8^d (Agastya ; to Indra)

sānā tā ta indra nāvya āguḥ sāho nābhó 'virāṇya pūrvīh,
bhināt pūro ná bhído ádevir nanámo vādhar ádevasya piyóh.

2.19.7^d (Gṛtsamada ; to Indra)

evā ta indrocātham ahema çravasyā ná tmānā vājáyantah,
açyāma tát sáptam açuṣāṇā nanámo vādhar ádevasya piyóh.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of ná bhído to anabhído, which aims to make away with the at least clumsy expression ná bhído, which is not rendered quite digestible by Oldenberg's suggestion, 'er zerbrach wie Burgen die widergöttlichen Zerbrechungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvām dhūnir indra dhūnimatīr ṛṇór apāh sīrā ná srávantiḥ,
prá yát samudrām áti çūra párṣi párāyā turváçam yádum svastí.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2^b = 6.20.10^c.

[1.175.2^b, vṛṣā mádo váreṇyah : 8.46.8^a, yás te mádo váreṇyah.]

[1.175.3^c, sahāvan dásyum avratám : 9.41.2^c, sahvánso dásyum, &c.]

1.175.5^{ab} : 1.127.9^{de}, çuṣmíntamo hí te mádo dyumníntama utá krátuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yáthā pūrvabhya jaritṛbhya indra máya ivápo ná tṛṣyate babhútha,
tām ānu tvā nivídaṁ johavīmī vidyāmeṣām vṛjánāṁ jirádānum.]

☞ refrain, 1.165.15^d ff.

1.176.1^b (Agastya ; to Indra)

mátsi no vásyaiṣṭaya índram indo vṛṣá viça,
ṛghāyamāna invasi, çátrum ánti ná vindasi.

☞ 1.10.8^b

9.2.1^c (Medhātithi Kāṇva ; to Soma Pavamāna)

pávasva devavír áti, pavítram soma ráñhya,
índram indo vṛṣá viça.

☞ 9.2.1^a

Ludwig, 481, renders 1.176.1 : 'Freu dich am tranke, bestes uns zu suchen, [sag] Indu als stier flies ein, tobend stürzest du, findest in der Nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second páda, and therefore supplies the imperative 'say', construing the second páda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first páda, and coordinates the two pádas by making mátsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit : 'Berauscht zur Schatzzerlangung ihn, in Indra dringe, Indu, Held.' But the páda índram indo vṛṣá viça in the Pavamāna hymn is in faultless connexion ; its extraneous and parenthetic character in 1.176.1 is due to borrowing : 'Intoxicate thyself (O Indra) in order to get us greater riches —O bull Indu (Soma), enter Indra !—Impetuously thou (Indra) dost rush, findest no enemy near (i.e. to withstand thee).' The second páda of 1.176.1 also is repeated in 1.10.8^b (q.v.) : both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2 :

sá váhniḥ soma jāgrviḥ pávasva devavír āti, abhí kóṣaṁ madhuṣoṭam.

The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793: 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2: 'als ross, soma, [immer] wachend, läutere dich hindurch du, im bewusstsein, dass du zu den göttern komst [der du die götter genieusst], hin in das madhutriefende gefäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavír āti to devavír iti; in his note (cf. also Der Rig-Veda, vi. 25) he adheres to this emendation, supporting it by reference to 9.39.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1^c, ṛghāyāmāṇa invasi: 1.10.8^b, ṛghāyāmāṇam invataḥ.

1.176.2^b: 1.7.9^a, yá ékaṣ carṣaṇínām.

[1.176.2^d, yávaṁ ná carkṛṣad vṛṣā: 1.23.15^c, góbhir yávaṁ ná carkṛṣat.]

1.176.3^a (Agastya; to Indra)

yásya víḡvāni hástayoḥ páñca kṣitínām vásu,
spācáyasva yó asmadrúg divyévācānir jahi.

6.45.8^a (Ṣaṁyu Barhaspatya; to Indra)

yásya víḡvāni hástayor ūcúr vásūni ní dvitá,
virásya pṛtanāsáhaḥ.

For 6.45.8 see Oldenberg, RV. Noten, p. 396, where earlier literature is cited.

1.176.5^d: 1.4.8^c, právo vájeṣu vājīnam.

1.176.6 = 1.175.6.

1.177.1^b (Agastya; to Indra)

á carṣaṇiprá vṛṣabhó jánānām rájā kṛṣṭínām puruhūtá indraḥ,
sutáḥ pravyasyānn ávasópa madrig yuktvá hári vṛṣaṇá yahy arvāñ.] ~~cf.~~ cf. 1.177.1^d

4.17.5^b (Vāmadeva Gautama; to Indra)

yá éka íc cyávayati prá bhúma rájā kṛṣṭínām puruhūtá indraḥ,
satyám enam ánu víḡve madanti rātín devásya gṛṇató maghónaḥ.

The hymn 1.177 is certainly late clap-trap; the jingly use of stems vṛṣaṇ and vṛṣabhá furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1^d, yuktvá hári vṛṣaṇá yahy arvāñ: 5.40.4^c, yuktvá háribhyām úpa yāsad arvāñ.]

1.177.3^b (Agastya; to Indra)

á tiṣṭha ráthaṁ vṛṣaṇam vṛṣā te sutáḥ sómaḥ páriṣiktá mádhūni,
yuktvá vṛṣabhyām vṛṣabha kṣitínām háribhyām yahi pravátópa madrik.

7.24.2^b (Vasiṣṭha Māitrāvaruṇi; to Indra)

gr̥bhrtám te mána indra dvibárhaḥ sutáḥ sómaḥ páriṣiktá mádhūni,
vīrṣṭadhenā bharate suvṛktír iyám indram jóhuvati manīṣá.

See the preceding item. For vīrṣṭadhenā see Geldner, Ved. Stud. iii. 39; Oldenberg, Vedaforschung, p. 98; Oliphant, JAOS. xxxii. 410.

1.177.5° (Agastya ; to Indra)

ó súṣṭuta indra yāhy arvān ūpa brāhmāṇi mānyāsya kārōh,
vidyāma vāstor āvasā gr̥ṇānto [vidyāmeśām vr̥jānam jirādānum.]
☞ refrain, 1.165.15^d ff.

6.25.9° (Bharadvāja ; to Indra)

evā na sp̥dhaḥ sām ajā samātsv indra rārandhī mithatīr ādevih,
vidyāma vāstor āvasā gr̥ṇānto [bharadvāja utā ta indra nūnām.]
☞ 6.25.9^d

10.89.17° (Reṇu Vaiçvāmitra ; to Indra)

evā te vayām indra bhuñjatnām [vidyāma sumatnām nāvānām.]
☞ 1.4.3^b
vidyāma vāstor āvasā gr̥ṇānto [viçvāmitrā utā ta indra nūnām.]
☞ 6.25.9^d

For the relation of 10.89.17 to 6.25.9 see under 1.4.3^b.—Stanza 1.177.5 is late; cf. under 1.177.1^b. For the construction of āvasā gr̥ṇānto see Oldenberg, RV. Noten, p. 176; for vāstor, Bartholomae, Bezz. Beitr. xv. 212 ff.; Oldenberg, ibid. p. 79.

1.179.2° (Lopāmudrā ; to Rati)

yé cid dhī pūrva ṛtasāpa āsan sākām devébhir āvadann ṛtāni,
té cid āvasur nahy āntam āpūh sām u nū pātnīr vṛsabhir jagamyuh.

10.154.4° (Yami ; Bhāvavṛttam)

yé cit pūrva ṛtasāpa ṛtāvāna ṛtāv̐dhaḥ,
pit̐n tāpasvato yama tāñ cid evāpi gachātāt.

The metre would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, *Mysterium und Mimus*, p. 156 ff.; Oldenberg, RV. Noten, p. 177, where earlier literature is cited.

1.179.5° (Pupil of Agastya ; to Rati)

imām nū sōmam āntito hr̥sū pitām ūpa bruve,
yāt sīm āgaç cakṛmā tát sū mṛ̐latu pulukāmo hī mārtyah.

5.85.7^d (Atri Bhāuma ; to Varuṇa)

aryamyām varuṇa mitryām vā [sākhayām vā sādām id bhrātaram vā.]
☞ 1.185.5^b

veçām vā nītyām varuṇāraṇām vā yāt sīm āgaç cakṛmā çigrāthas tát.

7.93.7° (Vasiṣṭha ; to Indra and Agni)

só agna enā nāmasā samiddhó 'chā mitrām varuṇam indram voceh,
yāt sīm āgaç cakṛmā tát sū mṛ̐la tād aryamāditih çigrathantu.

It would seem a good guess that pāda c is primary in 7.93.7.

1.180.10° (Agastya ; to Açvins)

tām vām rátham vayām adyā huvema stómair açvinā suvitāya návyam,
āriṣṭanemim̐ pari dyām iyānām [vidyāmeśām vr̥jānam jirādānum.]
☞ refrain, 1.165.15^d ff.

4.44.1^a (Purumīḷha Sāuhotra and Ajamīḷha Sāuhotra ; to Aṇvins)
 táṃ vām rátham vayám adyá huvema pr̥thujráyam aṇvinā sāṃgatiṃ
 góh,
 yáḥ sūryám váhati vandhurāyūr gírvāhasam purutáman vasūyīm.

Ludwig, 34, suggests návyas for návyam in 1.180.10, in the sense of návyase. This is required by the sense, but the word may after all refer to rátham, so that there is no pressing reason for emending. The expression 'new chariot' is frequent ; see Grassmann's Lex., s. v. náva.

1.182.6^b (Agastya ; to Aṇvins)

ávaviddham tāugryám apesv antár anārambhané támasi práviddham,
 cātaso návo játhalaśya jūṣṭā ud aṇvibhyām iṣitāḥ parayanti.

7.104.3^b (Vasiṣṭha ; to Indra and Soma)

indrāsomā duṣkṛto vavré antár anārambhané támasi prá vidhyatam,
 yáthā nátaḥ púnar ékaṣ canódāyat tát vām astu sáhase manyumác chāvah.

7.104.3 does not exactly impress one as of especial dignity or antiquity.—For játhalaśya in 1.182.6^a see Oldenberg, RV. Noten, pp. 103, 181 (with citations of earlier literature).

1.183.1^b, trivandhuró vṛṣaṇā yás tricakráḥ: 1.118.1^d, trivandhuró vṛṣaṇā váta-
 ran̥hah.

1.183.3^{od} (Agastya ; to Aṇvins)

á tiṣṭhataṃ suvṛtam yó rátho vām ánu vratáni vártate haviṣmān,
 yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmáne ca.

1.184.5^c (The same)

eṣá vām stómo aṇvināv akāri mánebhir maghavānā suvṛktí,
 yátám vartís tánayāya tmáne cāgástye nāsatyā mādantā.

6.49.5^{od} (R̥jicvan Bhāradvāja ; to Viṣve Devāḥ)

sá me vápuṣ chādāyad aṇvínor yó rátho virúkmān mánasā yujānāḥ,
 yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmáne ca.

Note the curious awkward separation by pāda ending of the articular yó from its noun rátho in 6.45.5^{od}, and compare yó rátho in 1.183.3^a. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4^{c+d} (Agastya ; to Aṇvins)

má vām vṛko má vṛkír á dadharahín má pári varktam utá máti dhaktam,
 ayám vām bhāgó níhita iyám gír dásrāv imé vām nidháyo mádhūnām.

8.57 (Val. 9).4^a (Medhya Kaṇva ; to Aṇvins)

ayám vām bhāgó níhito yajatremá giro nāsatyópa yātam,
 píbatam sómam mádhumantam asmé prá dāṇvānsam avatam čácibhiḥ.

3.58.5^d (Viçvāmitra; to Aṣvins)

tīrāḥ purū cid aṣvinā rājāṁsya āṅgūṣo vām maghavānā jāneṣu,
 ēhā yātām pathībhir devayānāir, dāsrāv imé vām nidháyo mādhnām.

☞ 1.183.6^c

Note that both repeated pādas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5^c in 1.183.6^c (also 1.187.6^c); and 3.58.5^d in 1.183.4^d.

1.183.5^d (Agastya; to Aṣvins)

yuvām gótamaḥ purumīlho ātrir dāsrā hāvaté 'vase havīṣmān,
 dīṣam na diṣṭām rjūyēva yāntā me hāvaṁ nāsatyópa yātām.

8.85.1^a (Kṛṣṇa Āṅgīrasa; to Aṣvins)

ā me hāvaṁ nāsatyā, ṣvinā gāchataṁ yuvām,
 mādhvah sómasya pītāye.

☞ 5.75.3^b

☞ 1.47.9^d

The metre of 8.85.1^a is defective; apparently the line is merely a curtailed version of 1.183.5^d. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1^a cf. under asyā sómasya pītāye in 1.22.1^c.

1.183.6^a = 1.184.6^a: 1.93.6^a; 7.73.1^a, átāriṣma támasas pārām asyā.

1.183.6^c = 1.184.6^c (Agastya; to Aṣvins)

átāriṣma támasas pārām asyā, prāti vām stómo aṣvināv adhāyi,
 ēhā yātām pathībhir devayānāir, vidyāmeṣām vṛjānām jirádānum.

☞ refrain, 1.165.15^d ff.

3.58.5^c (Viçvāmitra; to Aṣvins)

tīrāḥ purū cid aṣvinā rājāṁsya āṅgūṣo vām maghavānā jāneṣu,
 ēhā yātām pathībhir devayānāir, dāsrāv imé vām nidháyo mādhnām.

☞ 1.183.4^d

Note the correspondence of 1.183.3^d with 1.184.5^c, above.—Cf. 4.37.1^b, closely allied to 7.38.8^c, and the cadence pathībhir devayānāir, 5.43.6^d.

[1.184.2^a, asmé u ṣu vṛṣaṇā mādayetham: 4.14.4^d, asmín yajñé vṛṣaṇā, &c.]

1.184.5^c, yātām vartīs tánayāya tmāne ca: 1.183.3^{od}; 6.49.5^{od}, yéna narā nāsa-
 tyeṣayādhyāi vartír yāthās tánayāya tmāne ca.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2^d–8^d, dyāvā rākṣataṁ pṛthivī no ābhvāt.

1.185.8^b (Agastya; to Dyāvapṛthivyāu)

devān vā yāc cakṛmā kác cid āgaḥ sákhāyaṁ vā sádām ij jāspatīm vā,
 iyām dhír bhūyā avayānam eṣām, dyāvā rākṣataṁ pṛthivī no ābhvāt.

☞ refrain, 1.185.2^d–8^d

5.85.7^b (Atri Bhāuma ; to Varuṇa)

aryamyaṁ varuṇa mitryaṁ vā sakhāyaṁ vā sādā id bhrātaraṁ vā,
veçāṁ vā nītyaṁ varuṇāraṇaṁ vā yāt sīm āgaç cakrmā çirāthas tát.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated pāda originated in 5.85.7.—Cf. 2.27.14; 4.12.4.

1.186.2^b (Agastya ; to Viçve Devāḥ)

ā no viçva āsakra gamantu devā mitrō aryamā vāruṇaḥ sajōṣāḥ,
bhūvan yāthā no viçve vṛdhāsaḥ karan suṣāḥ vithurāṁ nā çāvaḥ.

7.60.4^d (Vasiṣṭha ; to Mitra and Varuṇa)

ud vām prkṣāso mādhumanto asthur, ā sūryo aruhac chukram āraṇaḥ,
yasmā adityā ādhvano rādanti mitrō aryamā vāruṇaḥ sajōṣāḥ.

☞ a : 4.45.2^a ; b : 5.45.10^a

The list of the gods in the repeated pāda fits primarily the designation adityaḥ in 7.60.4 ; secondarily the designation viçve devāḥ in 1.86.2.—For āsakra in 1.186.2 see KZ. xxv. 71 ; for prkṣā in 7.60.4, Pischel, Ved. Stud. i. 96.

1.186.3^a (Agastya ; to Viçve Devāḥ, here Agni)

prēṣṭhaṁ vo ātithiṁ gr̥ṇiṣe 'gnīm çastibhir turvāṇiḥ sajōṣāḥ,
asad yāthā no vāruṇaḥ sukirtīr iṣaç ca paṛsad arigūrtāḥ sūriḥ.

8.84.1^a (Uçanas Kavya ; to Agni)

prēṣṭhaṁ vo ātithiṁ stuṣe mitrām iva priyām,
agnīm rāthaṁ nā vēdyam.

☞ 8.19.8^b

Pāda 8.84.1^a, prēṣṭhaṁ vo ātithiṁ, followed by stuṣe, as a sort of metrical vox media between the two pādas, is so defective as to invite the conclusion that it is an imitation of 1.186.3^a, which is, however, itself not perfect. See Oldenberg, Prol., pp. 38, note 5, 69, note 3, 187, note 5 ; RV. Noten, p. 182. For stanza 8.84.1 Oldenberg, Prol. 288 ; SBE. xlv. 195 ; Pischel, Ved. Stud. i. 93, 105 ; for 1.186.3, Geldner, Ved. Stud. iii. 79.—A similar sequence of words in 8.103.10, prēṣṭhaṁ u priyāṇāṁ stuhy . . . agnīm . . .

1.186.4^b (Agastya ; to Viçve Devāḥ, here Uṣāsānaktā)

ūpa va ēṣe nāmasā jigīṣosāsānāktā sudūgheva dhenūḥ,
samāné āhan vimīmāno arkām viṣurūpe pāyasi sāsminn ūdhan.

7.2.6^b (Vasiṣṭha Maitravaruṇi ; Āpra, to Uṣāsānaktā)

utā yōṣaṇe divyē mahī na uṣāsānāktā sudūgheva dhenūḥ,
barhiṣādā puruhūtē maghōni ā yajñīye suvitāya çrayetam.

The repeated pāda here involves a certain case of relative dates. Pāda 7.2.6^b contains the subject of the sentence, Morn and Night, compared to a cow that yields abundant milk : 'And the two great divine maidens, Morn and Night, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhiṣ, shall come to us for our weal.' But in 1.186.4 the repeated pāda is in the accusative : 'With reverence do I implore for you . . . Morn and Night, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7 : ūpa va ēṣe vāndyebhiḥ çūṣāḥ . . . arkāḥ, uṣāsānāktā.

The author of 1.186.4 has borrowed the existing pāda 7.2.6^b, content to take it as it is, because the slight alteration to *uśāsānāktā sudūghām iva dhenūm* is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183: 'Bewegte sich der R̥ṣi nicht im Wortlaut jener stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass *uśāsānāktā* hier *akkusative* sind?'

1.188.4^a (Agastya; Āpra, to Barhis)

prācīnam̐ barhīr ōjasā sahasravīram astṛṇan,
yātrādityā virājatha.

9.5.4 (Asita Kaçyapa, or Devala Kaçyapa; Āpra, to Barhis)
barhiṣ̐ prācīnam̐ ōjasā pāvamāna stṛṇan̐ hāriḥ,
devēṣu devā iyate.

For the general character of 9.5 see Oldenberg, Prol., pp. 28, note, 194; and our p. 17. The Pavamāna stanza is accordingly late.

1.188.7^{bc}: 1.13.8^{bc}; 1.142.8^{bc}, hōtārā dāivya̎ kavī, yajñām̐ no yakṣatām̐ imām̐.

1.188.10^c, agnīr̐ havyāni sisvadat: 1.105.14^c; 142.11^c, agnīr̐ havyā̎ susvdati.

1.189.1^b (Agastya; to Agni)

agne nāya supāthā̎ rāyē asmān̐ viçvāni deva̎ vayūnāni vidvān̐,
yuyodhy̎ asmāj̐ juhuraṇām̐ éno bhūyis̐ṭham̐ te nāmauktīm̐ vidhema.

3.5.6^b (Viçvāmītra Gāthina; to Agni)
ṛbhuṣ̐ cakra̎ īdyaṁ̐ cāru nāma̎ viçvāni devā̎ vayūnāni vidvān̐,
sasāya cārma̎ gṛtāvāt̐ padām̐ vés̐ tād̐ id̐ agnī̎ rakṣaty̎ āprayuchan̐.

For 3.5.6 see Oldenberg, RV. Noten, p. 227.

1.189.2^b (Agastya; to Agni)

agne tvām̐ pārayā̎ nāvyo̎ asmān̐ svastībhir̐ āti durgāni viçvā̎,
pūç̐ ca pṛthivī̎ bahulā̎ na urvī̎ bhāvā̎ tokāya̎ tānayāya̎ çām̐ yóh̐.

10.56.7^b (Bṛhaduktha Vāmadevya; to Viçve Devāh)
nāvā̎ ná̎ kṣódaḥ̎ pradīçah̎ pṛthivyā̎h̎ svastībhir̐ āti durgāni viçvā̎,
svām̐ prajām̐ bṛhāduktho̎ mahitvāvaresv̎ adadhād̐ ā̎ parēṣu.

Cf. 1.99.1^a, sá̎ naḥ̎ paṣād̐ āti durgāni viçvā̎.

[1.190.2^b, sārgo ná̎ yó̎ devayatām̐ āsarji: 9.97.46^d, kámo ná̎, &c.]

1.190.8^c (Agastya; to Bṛhaspati)

evā̎ mahás̎ tūvijātás̎ tūviṣmān̐ bṛhaspátir̐ vṛṣabhó̎ dhāyi̎ devāḥ̎,
sá̎ na stutó̎ virāvad̐ dhātu̎ gómad̐ [vidyāmeṣām̐ vṛjānam̐ jirādānum̐.]

cf. refrain, 1.165.15^d ff.

7.23.6^c (Vasiṣṭha Maitrāvaruṇi; to Indra)

[evéd̐ indram̐ vṛṣaṇam̐ vājrabahum̐, vasiṣṭhāso̎ abhy̎ arcanty̎ arkāih̐,

cf. 7.23.6^a

sá̎ na stutó̎ virāvad̐ dhātu̎ gómad̐ [yuyām̐ pāta̎ svastībhiḥ̎ sádā̎ nah̐.]

cf. refrain, 7.1.20^d ff.

For 7.23.6^a cf. 9.97.4^d, abhíndram̐ vṛṣaṇam̐ vājrabahum̐.

1.191.1^d, 4^d, ny ādfṣṭā alipsata.

1.191.4^c (Agastya ; to Ap, Tr̥ṇa, Sūrya ; an Upaniṣad)

ni gāvo goṣṭhé asadan ní mrgāso aviksata,

ní ketávo jánānām ny ādfṣṭā alipsata.]

☞ 1.191.1^d

5.66.4^c (Ratahavya Ātreya ; to Mitra and Varuṇa)

ādha hí kāvya yuvám dāksasya pūrbhír adbhuta,

ní ketúnā jánānām cikéthe pūṭadaksasā.

1.191.5^a (Agastya ; to Ap, Tr̥ṇa, Sūrya ; an Upaniṣad)

etá u tyé práty adṛṇran pradoṣám táskarā iva,

[ādrṣṭā víḥvadrṣṭāh] prátibuddhā abhūṭana.

☞ 1.191.5^c

7.78.3^a (Vasiṣṭha ; to Uṣas)

etá u tyāḥ práty adṛṇran purástāj jyótir yāchantir uṣāso vibhatīḥ,

[ājñanan sūryam yajñam agním] apācīnam támo agād ājuṣṭam. ☞ 7.78.3^c

We render 1.191.5, 'These (evil creatures) here have been seen, like thieves at night. O ye invisible (creatures), (yet) seen by all, ye have been noted !' Cf. Ludwig, 921 ; Grassmann, ii. 462 ; Henry, *Mémoires de la Société de Linguistique*, ix. 239. The stanza is magic rubbish of the worst sort. Henry, worried by the metre of pāda a, would read prāti dṛṇran, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.195.5^c, 6^c, ādrṣṭā víḥvadrṣṭāh.

1.191.10^{c-f}, 11^{c-f}, só cin nú ná marāti nó vayám marāmāré asya yójanam hariṣṭhā

mādhū tvā madhulā cakāra ; 1.191.12^{c-f}, tāḥ cin nú ná maranti nó

vayám, &c. ; 1.191.13^{de}, āré asya yójanam, &c.

For the quasi metre of these formulas see Oldenberg, *Prol.* 160 (erroneous divisions) ; Bloomfield, *Concordance* ; Oldenberg, *RV. Noten*, p. 187. For pāda f see *Concordance* under madhu tvā madhulā karotu.

REPEATED PASSAGES BELONGING TO BOOK II

2.1.2 (Gṛtsamada Bhārgava Čaunaka, formerly Čaunahotra ; to Agni) =

10.91.10 (Aruṇa Vaitahavya ; to Agni)

tāvāgne hotrām táva potráṃ ṛtviyaṃ táva neṣtrām tvám agníd
ṛtāyatáh,
táva pračāstrām tvám adhvariyaṣi brahmá cāsi gṛhāpatiḥ ca no dáme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit; cf. Weber, *Proceedings of the Berlin Academy*, June 14, 1900, p. 603, note 1, 606.

2.1.18^d: 1.94.3^b, tvé devá havír adanty áhutam.

2.1.16 (Gṛtsamada, &c., as above ; to Agni) =

2.2.13 (The same)

yé stotṛbhyo góagrām áṣvapeçasam ágne rātīm upasṛjānti sūrāyaḥ,
asmāñ ca tāñ ca prá hí néṣi vāsya á bṛhád vadema vidátthe suvírāḥ.

The fourth páda is refrain: see the next item.—Cf. Oldenberg, *Prol.* p. 431; *RV. Noten*, p. 189; Fischel, *Ved. Stud.* ii. 114.

2.1.16^d; 2.13^d; 11.21^d; 13.13^d; 14.12^d; 15.10^d; 16.9^d; 17.9^d; 18.9^d; 20.9^d;
23.19^d; 24.16^d; 27.17^d; 28.11^d; 29.7^d; 33.15^d; 35.15^d; 39.8^d;
40.6^d; 42.3^d; 9.86.48^d, bṛhád vadema vidátthe suvírāḥ.

2.2.2^b (Gṛtsamada, &c., as above ; to Agni)

abhí tvā náktír uśáso vavāçiré 'gne vatsám ná svásareṣu dhenávaḥ,
divá ivéd aratír mānuṣā yugá kṣápo bhāsi puruvāra samyátāḥ.

8.88.1^c (Nodhas Gāutama ; to Indra)

tām vo dasmām ṛtiśāham vásor mandānām ándhasaḥ,
abhí vatsám ná svásareṣu dhenáva [indram gṛbhír navāmahe.]

8.76.5^c

Cf. Geldner, *Ved. Stud.* iii. 114, who renders erroneously náktír uśáso in 2.2.2 by 'nachts und morgens'. The two words are the subject of abhí vavāçiré; cf. 9.94.2.

[2.2.4^d, pāthó ná pāyūm jánasi ubhé ánu: 9.70.3^b, ádabhyāso janúsi ubhé ánu.]

2.2.8^c (Gṛtsamada, &c., as above ; to Agni)

sá idháná usáso rámyā ánu svār ná dided aruséna bhānūna,
hótrābhir agnir mánusaḥ svadhvaró rája viçám átithiç cárur āyāve.

10.11.5^b (Havirdhāna Āngi ; to Agni)

sádāsi raṇvó yāvaseva pūsyate hótrābhir agne mánusaḥ svadhvarāḥ,
viprasya vā yác chaçamāná ukthyām vājam sasavān upayāsi bhūribhiḥ.

Cf. 1.36.7^c, hótrābhir agnir mánusaḥ sám indhate.

2.2.13 = 2.1.16.

2.3.1^d (Gṛtsamada, &c., as above ; to Agni)

sámiddho agnir níhitaḥ prthivyām pratyān viçvāni bhūvanāny asthat,
hótā pávakāḥ pradīvaḥ sumedhá devó devān yajatv agnir árhan.

10.2.2^d (Trita Āptya ; to Agni)

ṽeṣi hotrām utá potráṁ jánanaṁ, mandhatási draviṇodá ṛtāvā,
svāhā vayām kṛṇávamā havīṁsi devó devān yajatv agnir árhan. 1.76.4^c

2.3.7^{a+d} (Gṛtsamada, &c., as above ; Āpra, to Dāivya Hotārā)

dāivya hotārā prathamā viduṣṭara ṛjū yakṣataḥ sám ṛcā vapuṣṭarā,
devān yājantāv ṛtuthá sám añjato nábhā prthivyā ádhi sānuṣu triṣú.

3.4.7^a (Viçvāmitra Gāthina ; Āpra, to Dāivya Hotārā) =

3.7.8^a (Viçvāmitra Gāthina ; to Agni)

dāivya hotārā prathamā ny ṛje saptaḥ pṛkṣāsah svadhāyā madanti,
ṛtām çānsanta ṛtām it tá āhur ánu vratām vratapá dídhyanāḥ.

10.66.13^a (Vasukarṇa Vasukra ; to Viçve Devāḥ)

dāivya hotārā prathamā puróhita ṛtāsya pántham ánv emi sādhyā,
1.124.3^c

ksétrasya pátiṁ prátiveçam Imahe viçvān devān amftān áprayuchataḥ.

10.110.7^a (Jamadagni Bhārgava, or Rāma Jāmadagnya ; Āpra, to Dāivya Hotārā)

dāivya hotārā prathamā suvácā mīmānā yajñām mánuso yājadhyāi,
pracodáyantā vidátheṣu kārú pracínam jyótiḥ pradīça díçanta.

3.29.4^b (Viçvāmitra ; to Agni)

īlayās tvā padé vayām nábhā prthivyā ádhi,

játavedo ní dhīmahy ṽagne havyāya vólhave. 1.45.6^d

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3^{ad}).—In 2.3.7 vapuṣṭarā (for vāpuṣṭarā) is made to rhyme more perfectly with viduṣṭarā, as dadhantu (for dadhatu) rhymes with santu in 7.62.6; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG. lx. 557.—For the apparently shortened páda 3.29.4^b cf. 3.8.3^b, vārsman prthivyā ádhi, and see Part 2, chapter 2, class B 9.

[2.3.9^d, átha devānām āpy etu pāthah: 3.8.9^d; 7.47.3^b, devā (7.47.3^b, devīr)
devānām āpi yanti pāthah.]

2.3.11^c (Grtsamada Bhārgava Čaunaka, formerly Čaunahotra; to Agni)
ghrtām mimikṣe ghrtām asya yónir ghrté çrító ghrtām v asya dhāma,
anuṣvadhām ā vaha mādāyasva svāhakṛtām vṛṣabha vakṣi havām.

3.6.9^d (Somāhuti Bhārgava; to Agni)

āibhir agne sarātham yāhy arvān nanārathām vā vibhāvo hy āçvāh,
pātnrvatas trinçatām trinç ca devān anuṣvadhām ā vaha mādāyasva.

The very harmless appearing pāda 2.3.11^c has decided critical import: Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich'; Grassmann, 'auf eignen Antrieb fahre her, erfreu dich'. The trouble is that ā vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlv. 198, who has noted the recurrence of this pāda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont! Rejoice!' The parallel, 3.6.9, supplies the bracketed words ('the gods'); its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives! Rejoice!' The ellipsis of devān in 2.3.11 is simply due to lack of room for the word: 3.6.9 preceded 2.3.11.

2.4.2^a (Somāhuti Bhārgava; to Agni)

imām vidhānto apām sadhāsthe dvitādadhur bhṛgavo vikṣv āyōh,
eṣā vīçvāny abhy āstu bhūma devānām agnir aratīr jīrāçvah.

10.46.2^a (Vatsapri Bhālandana; to Agni)

imām vidhānto apām sadhāsthe paçūm nā naṣtām padāir ānu gman,
gūhā cātantam uçījo nāmobhir ichānto dhīra bhṛgāvo 'vindan.

See Muir, OST. i. 170.—The cadence apām sadhāsthe in 1.149.4^o; 6.52.15^b.

2.5.4^d (Somāhuti Bhārgava; to Agni)

sākām hī çucina çucih praçastā kratunājani,
vidvān asya vratā dhruvā vayā ivānu rohate.

8.13.6^c (Nārada Kāṇva; to Indra)

stotā yāt te vīcarṣanir atipraçardhāyad girāh,
vayā ivānu rohate juṣānta yāt.

The repeated pāda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmetternd die lieder lässt ertönen, dann wächst wie ein ast was sie wünschen'. But stotā is the subject of rohate, and juṣānta yāt is refrain appendage, as in 9.102.5^c. See Part 2, chapter 2, class B 4.—For vayā see Max Müller, SBE. xxxii. 207; Oldenberg, SBE. xlv. 207; RV. Noten, p. 164, where other literature is cited. It seems to me that vayā is nom. sg. of a stem vayās 'young man', 'lusty youth', the masculine pendant of vāyas, neuter, 'puberty'; cf. vayāvantam kṣāyam in 6.2.5 with kṣāya prajāvat, nrvāt, svapatyā, suvīra. The matter is not clear at every point; see Müller's and Oldenberg's discussions.—The word vīcarṣanī in 8.13.6^c is generally misunderstood. The Pet. Lexs. and Grassmann, 'sehr regsam', and the like; Ludwig, here 'menschlich'; in 6.45.16 (568) he renders kṛtīnāh vīcarṣanīh by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛtī and carṣanī shows that the vīcarṣanī means 'he who pervades the tribes of men', or 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8° (Somāhuti Bhārgava ; to Agni)

yátha vidvān āram kárad vícvebh̥yo yajatébhyah,
ayám agne tvé ápi yám yajñám cakrmá vayám.

8.44.28^a (Virūpa Āṅgīrasa ; to Agni)

ayám agne tvé ápi jaritá bhūtu santya,
tásmāi pāvaka mṛṣaya.

☞ 1.10.9°

The repeated páda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie er es weisz, bereite allen heiligen, dieser [opferer] und, Agni, auch dir das opfer, das wir veranstaltet haben'. The same scholar, 405, translates 8.48.28, 'ich möge sein preissänger bei dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is overlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated páda. Bartholomae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will: auch für dich ist hier ein opfer, das wir bereitet haben'. Here the rendering of the repeated páda jars with 8.44.28. Grassmann, i, pp. 12 and 465, translates freely, but correctly. I would render 2.5.8: 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anaecoluthic: we should expect káraḥ for kárat. Accordingly 8.44.28: 'This poet, O noble Agni, shall be in thy keep; be merciful to him, O Purifier!'

2.6.1°: 1.26.5°; 1.45.5^b, imá u śu ṛudhī girah.

2.6.5^a (Somāhuti Bhārgava ; to Agni)

sá no vṛṣṭīm divás pári sá no vájam anarvāṇam,
sá naḥ sahasrīṇīr ísaḥ.

9.65.24^a (Bhrgu Vāruṇi, &c. ; to Pavamāna Soma)

té no vṛṣṭīm divás pári pávantām á suvīryam,
suvāná devāsa índavaḥ.

Ellipsis of some such verb as á vah in 2.6.5.

[2.7.3°: áti gāhemahi dvīṣaḥ: 3.27.3°, áti dvēsāṁsi tarema.]

2.7.4^a (Somāhuti Bhārgava ; to Agni)

gūciḥ pāvaka vándyó 'gne bṛhád ví rocasa,
tvám ghṛtébhir áhutaḥ.

7.15.10° (Vasiṣṭha Maitravaruṇi ; to Agni)

agní rákṣāṁsi sedhati, çukráçocir ámartyaḥ,
gūciḥ pāvaká íḍyaḥ.

☞ 1.79.12^b

Cf. agniḥ pāvaká íḍyaḥ, 3.27.4^b.

[2.8.5^b, agním uktháni vāvṛdhuḥ: 8.6.35^a; 95.6^b, índram uktháni, &c.]

2.8.5° (Gr̥tsamada ; to Agni)

átrim ánu svarájyam agním uktháni vāvṛdhuḥ,
vīçvā ádhi çríyo dadhe.

☞ cf. 2.8.5^b

10.21.3^d (Vimada Āindra, or others ; to Agni)
 tvé dharmāṇa āsate juhūbhīḥ siñcatīr iva,
 kṛṣṇā rūpāny ājunā vi vo māde vīḡvā ādhi ḡriyo dhiṣe vīvakṣase.
 10.127.1^c (Kuṇika Saubhara, or Rātri Bhāradvājī ; Rātristavah)
 rātri vy ākhyad āyatī purutrā devy āksābhīḥ,
 vīḡvā ādhi ḡriyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and cf. the related pāda, 8.28.5*, saptó ādhi ḡriyo dhiṣe.

2.8.6^{c+d} (Ḡṛtsamada ; to Agni)
 agnér indrasya sómasya devānām ūtībhir vayám,
 áriṣyantaḥ sacemahy abhī ṣyāma pṛtanyatāḥ.

8.25.11^c (Viḡvamanas Vāiṣya ; to Viḡve Devāḥ)
 té no nāvám uruṣyata dívā náktan sudānavah,
 áriṣyanto ní pāyūbhīḥ sacemahi.
 9.35.3^b (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
 tvāyā vīreṇa vīravo 'bhī ṣyāma pṛtanyatāḥ,
 kṣārā ṇo abhī vāryam.

Cf. sāsaḡyāma pṛtanyatāḥ, under 1.8.4.

2.11.2^b (Ḡṛtsamada ; to Indra)
 sṛjó mahīr indra yā āpinvah páriṣṭhitā áhinā ḡura pūrvīḥ,
 āmartyam cid dāsām mányamānam āvābhinad ukthāir vāvṛdhānāḥ.

7.21.3^b (Vasiṣṭha Maitravaruṇi ; to Indra)
 tvām indra srāvítavā apās kaḥ páriṣṭhitā áhinā ḡura pūrvīḥ,
 tvád vāvakre rathyò na dhénā réjante vīḡvā kṛtrīmāṇi bhiṣā.

Particularly good example of the difficulty in determining which stanza is secondary.—
 Cf. Geldner, Ved. Stud. iii. 37, 45, 125 ; Oldenberg, Vedaforschung, p. 97.

2.11.4^d, 5* (Ḡṛtsamada ; to Indra)
 ḡubhrām nú te ḡuṣman vardháyantaḥ ḡubhrām vājram bahvór dādhanāḥ,
 ḡubhrās tvām indra vāvṛdhānó asmé dāsīr vīḡaḥ sūryeṇa sahyāḥ.
 ḡuhā hitām ḡúhyaṁ ḡūlhām apsv āpivṛtam māyīnam kṣiyāntam,
 utó apó dyām tastabhvānsam āhann āhim ḡura vīryeṇa.

3.39.6^c (Viḡvāmitra ; to Indra)
 indro mādhu sámabhṛtam usríyāyam padvād viveda ḡaphāvan náme ḡóḥ,
 ḡuhā hitām ḡúhyaṁ ḡūlhām apsú hāste dadhe dáksīṇe dáksīṇāvan.
 10.148.2^{b+c} (Pṛthu Vāinya ; to Indra)
 ṛṣvās tvām indra ḡura jātó dāsīr vīḡaḥ sūryeṇa sahyāḥ,
 ḡuhā hitām ḡúhyaṁ ḡūlhām apsú bibhṛmāsi prasrávaṇe ná sómam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Śāyana. This seems to be the original source of the pāda. In 10.148.2 which shares two pādas with 2.11.4, 5, the translators take a different turn. Ludwig, 658, 'den inageheim niedergelegten,

in den wassern versteckten soma'; Grassmann, 'den Soma . . . der geheim versteckt lag in den Wassern'. So also Bergaigne, ii. 36, 75 : 'le Soma caché dans les eaux (dans la nuée).' Sāyana refers the pāda to the demon Kuyava : the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitām, &c., to a demon with a measure of plausibility ; 10.148.2^{cd} would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a praarāvāṇa (pitcher?)'. In 3.39.6 Sāyana still clings to a demon (Asura) as the subject of gūhā hitām, &c. But hāste dadhe is not at all favourable to such a construction. hāste dhā is used of weapons, goods, and heroic deeds ; see the passages in Grassmann under hāste ; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that guhā hitam, &c., refers to a demon. Moreover the word dākṣiṇāvān is not on all fours with such a construction. So that we must admit (Sāyana contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1^a and 10.148.5^a, and cf. Oldenberg, RV. Noten, p. 194.

2.11.11^a (Gr̥tsamada ; to Indra)

pībā-pibéd indra çūra sōmam̐ māndantu tvā mandīnaḥ sutāsah, 1.134.2^a
prñantas te kuksī vardhayantv ithā sutāḥ paurā indram āva.

10.22.15^a (Vimada Āindra, or some other ; to Indra)

pībā-pibéd indra çūra sōmam̐ mā riṣaṇyo vasavāna vāsuh sán,
ut trāyasva grñatō maghōno, mahāç ca rāyo revātas kṛdhi naḥ.

10.22.15^c

2.11.11^b, māndantu tvā mandīnaḥ sutāsah : 1.134.2^a, māndantu tvā mandīno
vāyav indavah.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada ; to
Indra)

nūnām sá te prāti váram̐ jaritré duhiyád indra dākṣiṇā maghōnī,
çíkṣā stotfbhyo mātī dhag bhāgo no bṛhád vadema vidáthe suvīrah.

refrain, 2.1.16^d ff.

Cf. Fischel, Ved. Stud. ii. 107 ; Oldenberg, RV. Noten, p. 196.

[2.12 : 10.121, sundry looser resemblances ; see p. 19, and Oldenberg, Prol.
p. 316, note.]

[2.12.3^a, yó hatvāhim áriṇāt saptá síndhūn : 4.28.1^c ; 10.67.12^c, áhann áhim, &c.]

[2.12.12^a, yāḥ saptáraçmir vṛṣabhás túviṣmān : 4.5.3^b, sahásraretā vṛṣabhás, &c.]

2.12.12^b, avásrjat sártave saptá síndhūn : 1.32.12^d, avásrjah sártave saptá síndhūn.

2.12.14^b (Gr̥tsamada ; to Indra)

yāḥ sunvántam āvati yāḥ pácantam̐ yāḥ çāṁsantam̐ yāḥ çaçamānām ūtī,
yasya bráhma vārdhanam̐ yasya sōmo yásyedām̐ rádhaḥ sá janāsa indrah.

2.20.3^c (The same)

sá no yúvëndro johútrah sákha çivó narām astu patá,

yāḥ çāṁsantam̐ yāḥ çaçamānām ūtī pácantam̐ ca stuvántam̐ ca pranésat.

2.12.15^c (Gr̥tsamada; to Indra)

yāḥ sunvaté pácate dudhrá á cid vájam dárdaṛai sá kíḷasi satyāḥ,
vayám ta indra viçvāha priyāsaḥ ṽsuvírāso vidátham á vadema. 1.117.25^d

8.48.14^c (Pragātha Kāṇva; to Soma)

trātāro devā ádhi vocatā no má no nidrá içata mótá jálpīḥ,
vayám sómasya viçvāha priyāsaḥ ṽsuvírāso vidátham á vadema. 1.117.25^d

2.12.15^d: 1.117.25^d; 8.48.14^d, *suvírāso vidátham á vadema.*

2.13.2^d–4^d, *yás tákr̥ṇoḥ prathamám sásy ukthyāḥ.*

2.13.9^b (Gr̥tsamada; to Indra)

çatām vā yásya dáça sákām ádya ékasya çruṣṭāu yád dha codám ávitha,
arajjāu dásyūn sám unab dabhítaye suprávyò abhavaḥ sásy ukthyāḥ.

8.3.12^a (Medhyātithi Kāṇva; to Indra)

çagdhí no asyá yád dha pāurám ávitha dhíya indra síṣāsataḥ,
çagdhí yáthā rúçamaṁ çyāvakaṁ kípaṁ indra právaḥ svāṇṇaram.

The reason for confronting the two faintly similar pádas of this item is in the parallelism of *codám* and *pāurám*. The word *codá* has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Sāyana, *stotṛṇām prerakām yajamānam*¹); or 'poet' (Grassmann); or 'herrscherstab', or 'befehl' (Ludwig, 486, and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: 'Whose (sc. the enemy's) hundred and whose ten men thou didst fetter together, when in response to one (suppliant) thou didst help Coda. For Dabhīti thou didst bind the enemies without using rope. Thou wert (then) helpful; (therefore) art thou praiseworthy.' Cf. Bergaigne, ii. 209, 350; iii. 115, note; Oldenberg, RV. Noten, p. 199.

2.13.13 = 2.14.12 (Gr̥tsamada; to Indra)

aśmábhyaṁ tád vaso dānāya ráçhaḥ sám arthayasa bahú te vasavyām,
indra yáo citráṁ çravyasá ánu dyūn ṽbṛhád vadema vidáthe suvirāḥ. 2.1.16^d ff.

2.14.1^a (Gr̥tsamada; to Indra)

ádhvaryavo bháraténdrāya sómam ámatrebhiḥ siñcata mádyam ándhaḥ,
kāmí hí vírāḥ sadám asya pítīm juhóta vṛṣṇe tád íd eṣá vaṣṭi.

10.30.15^c (Kavāsa Āilūṣa; to Āpaḥ or Aponaptṛ)

ágmān āpa uçatír barhír édām ny ádhvaré asadan devayántīḥ,
ádhvaryavaḥ sunuténdrāya sómam ábhūd u vaḥ suçákā devayajyá.

I incline to believe that 2.14.1 is later than 10.13.15 (sunutá better than bhárata). For the general character of 2.14 cf. Weber, *Sitzungsberichte der Berliner Akademie der Wissenschaften*, 1900, p. 606.

¹ Sāyana has in mind expressions such as *yajamānasya oodāu* in 2.30.6, or *yajamānasya ooditā* in 1.51.8. The word *pāurá* similarly plays upon the idea 'liberal', *purukṭ*, and the like; cf. under 8.61.6. Perhaps both proper names are conscious double entente.

2.14.2^c (Gr̥tsamada ; to Indra)

ádhvaryavo yó apó vavrivánsam vṛtrám jaghānāçanyeva vṛksám,
tásmā etám bharata tadvaçāyañ eṣá indro arhati pītīm asya.

2.37.1^c (Gr̥tsamada ; to R̥tus)

māndasva hotrād ánu jósam ándhasó 'dhvaryavañ sá pūrṇám vaṣṭy
ásicam,, cf. 2.37.1^b
tásmā etám bharata tadvaçó dadír hotrād sómam dravinodah píba
rtúbhih.

2.14.10^b (Gr̥tsamada ; to Indra)

ádhvaryavañ páyasódhar yáthā góh sómebhir ím pṛṇatā bhojám indram,
védahám asya nībhṛtañ ma etád dītsantañ bhúyo yajatác ciketa.

6.23.9^b (Bharadvāja ; to Indra)

tám vañ sakṛāyañ sám yáthā sūtēṣu sómebhir ím pṛṇatā bhojám indram,
kuvít tásmā ásatī no bhārāya ná súçvim indró 'vase mṛdhātī.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1^c : 1.32.3^b, trikadrukeṣv apibat sūtāsya.

2.15.2^c : 1.103.2^a, sá dhārayat pṛthivīm paprāthac ca.

2.15.2^d—9^d, sómasya tá máda indraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9 : see 2.15.10.

2.17.4^a (Gr̥tsamada ; to Indra)

ádḥā yó víçvā bhúvanābhí majmāneçānakṛt prāvaya abhy ávardhata,
ád ródasī jyotiṣa váhnir átanot sívyan támānsi dúdhitā sám avyayat.

9.110.9^b (Tryaruna and Trasadasyu ; to Pavamāna Soma)

ádḥa yád imé pavamāna ródasī imā ca víçvā bhúvanābhí majmánā,
yúthé ná niṣṭhā vṛsabhó ví tiṣṭhase.

Grassmann renders 2.17.4^a, 'Da als an Macht er über alle Wesen wuchs'; 9.110.9^b, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4^a, 'der da alle wesen durch seine macht über(holte)'; at 900 he renders 9.110.9^b, 'so weil . . . über alle wesen an größe (du bist)'. The omission of the verb in 9.110.9^{ab} possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p. xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e.g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6 : see 2.15.10.

22 [M.O.S. 20]

2.18.3^d (Grtsamada; to Indra)

hári nú kam rátha indrasya yojám ayái súktena vácasā návena,
mó śu tvám átra bahávo hí víprā ní ríraman yájamānāso anyé.

3.35.5^b (Viçvāmītra; to Indra)

mā te harí vīṣaṇā vitápr̥sthā ní ríraman yájamānāso anyé,
atyáyahí ṣáḡvato vayám té 'raṁ sutébhiḥ kṛṇavāma sómāih.

Cf. 10.160.1^{cd}, indra mā tvā yájamānāso anyé ni ríraman túbhyam imé sutásah. A characteristic instance of translating a repeated páda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mögen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken'; but 3.35.5 incorrectly, 'Nicht mögen andre Opferer deine Hengste die höckerlosen, goldigen ergötzen'. The close parallel, mā vām anyé ní yaman devayántah, 4.44.5^c; 7.69.6^d, fixes the meaning of ní ríraman as 'make tarry'. Cf. Hillebrandt, *Ved. Myth.* i. 119 ff.; Bloomfield, *Johns Hopkins University Circulars*, 1906, pp. 1049 ff.; also Aufrecht, Preface to his second edition of the *Rig-Veda*, p. xxx. Cf. Oldenberg, *RV. Noten*, p. 202.

2.18.7^d (Grtsamada; to Indra)

māma bráhmendra yāhy áchā víḡvā hári dhurí dhiṣvā ráthasya,
purutrā hí vihávyo babhúthāsmífi chūra sāvane mādayasva.

7.23.5^d (Vasiṣṭha Maitravaruni; to Indra)

té tvā mādā indra mādayantu ṣuśmīṇam tuvirádhasam jaritré,
éko devatrā dáyase hí mártān asmífi chūra sāvane mādayasva.

7.29.2^c (The same)

bráhman vira bráhmakṛtīm juṣāṇō 'rvācínō háríbhīr yāhi túyam,

cf. 3.43.3^b

asmínn ū śu sāvane mādayasvō pa bráhmāṇi ṣṇava imā nah.

cf. 6.40.4^c

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. váyo asmin sāvane mādayasva, 7.92.5^d.

2.18.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.

2.19.7^d: 1.174.8^d, nanámo vādhar ádevasya prýōh.

2.19.9: see 2.18.9.

2.20.3^c: 2.12.14^b, yāh ṣānsantam yāh ṣaḡamānām utí.

2.20.5^d (Grtsamada; to Indra)

só āngirasam ucáthā jujuṣvān bráhmā tutod indro gātum iṣṇān,
muṣṇānn uṣāsah súryeṇa stavān áṇasya cic chiṇnathat pūrvyāṇi.

6.4.3^d (Bharadvāja Bārhaspatya; to Agni)

dyávo ná yāsa panáyanty ábhvam bhásāṁsi vaste súryo ná ṣukráh,
ví yá inóty ajárah pavakó 'ṇasya cic chiṇnathat pūrvyāṇi.

For sundry points in these two stanzas see Pischel and Geldner, *Ved. Stud.* i. 162, 201; iii. 119; Ludwig, *Ueber Methode*, p. 29; Oldenberg, *RV. Noten*, pp. 205, 371. Cf. Bergaigne, ii. 222; iii. 8, note 2. For the succession of words iṣṇān muṣṇān see under 1.62.2^c.

2.20.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9.

2.21.2^b (Gṛtsamada; to Indra)

abhibhūve 'bhibhaṅgāya vanvaté 'ṣālhāya sāhamānāya vedhāse,
tūvigraḥ vāhnaye duṣṭāritave satrasāhe nāma indrāya vocata.

7.46.1^c (Vasiṣṭha; to Rudra)

imā rudrāya sthirādhanvane girāḥ kṣiprēṣave devāya svadhāvne,
āṣālhāya sāhamānāya vedhāse tigmāyudhāya bharatā ṛṇṇōtu nah.

TB. 2.8.6.8 approximates the repeated pāda more closely to the sphere of Rudra by reading mīhūse for vedhāse in its version of 7.46.1^c. But vedhās is of wide use among the gods, intrinsically fitting Rudra as well as Indra: there is in this nothing that points to the priority of 2.21.2.

[2.21.3^d, indrasya vocam prā kṛtāni vīryā: 1.32.1^a, indrasya nū vīryāni prā
vocam.]

2.22.1^d—3^d, sāinaṁ saçcad devō devāṁ satyām indraṁ satyā induḥ.

2.22.4^c, divī pravācyam kṛtām: 1.105.16^b, divī pravācyam kṛtāḥ.

2.23.5^a (Gṛtsamada; to Brahmanaspati)

nā tām āhho nā duritām kūtaç canā nārātayas titirur nā dvayāvīnaḥ,
viçvā id asmād dhvarāso vī bādhasa yām sugopā rākṣasi brahmaṇas pate.

8.19.6^c (Sobhari Kaṇva; to Agni)

tāsyéd ārvanto ranhayanta açāvas tāsa dyumnītamaṁ yāçāḥ,
nā tām āhho devākṛtam kūtaç canā na mārtyakṛtaṁ naçat.

10.126.1^a (Kulmalabarhiṣa Çailuṣi, or Anhomuc Vāmadevya; to Viçve
Devāḥ)

nā tām āhho nā duritām devāso aṣṭa mārtyam,
sajōṣaso yām aryamā mitrō nāyanti vāruṇo āti dvīṣaḥ.

Of 7.82.7, nā tām āhho nā duritāni mārtyam.—The pādas lend themselves to the following facile chronological arrangement: surely 10.126.1^a is a truncated form of 2.23.5^a, because duritām is in perfect metrical position in the latter, in poor position in the former (10.126 is a piece of latest clap-trap). Again, the persistent recurrence together in three cases of the synonyms āhhas and duritā makes it certain that 8.19.6^c is a sophisticated form of 2.35.5^a, because it substitutes devākṛtam for nā duritām.

2.23.8^c (Gṛtsamada; to Bṛhaspati)

trātāram tvā tanūnām havāmahé 'vaspartar adhivaktāram asmayūm,
bṛhaspate devanīdo nī barhaya mā durévā uttaram sumnām ūn naçan.

6.61.3^a (Bharadvāja; to Sarasvatī)

sārasvati devanīdo nī barhaya prajāṁ viçvasya bṛsayasya māyīnaḥ,
utā kṣitibhyo 'vānīr avindo viṣām ebhyo asravo vājīnīvati.

The insistent question of the relative date of two pādas so obviously imitative may, I think, be answered confidently in favour of 2.23.8: the alliteration bṛhaspate . . . nī bar-

haya marks that composition as primary ; cf. 2.23.13, bṛhaspátir ví vavarhā. In 6.61 Sarasvati is assimilated to Bṛhaspati in an especial degree : in st. 3, as dhínām avitrí 'helper of prayers' (vác) she is clearly a sort of lieutenant of Bṛhaspati ; in st. 7 she slays Vṛtra ; in st. 1 she is hostile to the Paṇis. Cf. Bergaigne, i. 328 ; ii. 317 ; iii. 80.

2.23.10^c, mǎ no duḥcānsa abhidipsúr iṣata : 1.23.9^c ; 7.94.7^c, mǎ no duḥcānsa iṣata ; 10.25.7^d, mǎ no duḥcānsa iṣatā vívaksase.

2.23.11^c, ási satyá ṛṇayá brahmanas pate : 1.87.4^c, ási satyá ṛṇayávānedyah.

[2.23.15^d, tād asmāsu dráviṇam dhehi citrām : 10.37.10^d, tát sūrya dráviṇam, &c.]

2.23.19^{od} = 2.24.16^{od} (Gr̥tsamada ; to Brahmanaspati)

bráhmanas pate tvám asyá yantá súktásya bodhi tánayam ca jinva,
víḡvam tād bhadráṁ yád ávanti devá bṛhád vadema vidáthe suvirāḥ.]

☞ refrain, 2.1.16^d ff.

2.35.15^{od} (Gr̥tsamada ; to Aponaptar)

áyānsam agne suksitīm jánāyáyaṁsam u maghávadbhyaḥ suvr̥ktīm,
víḡvam tād bhadráṁ yád ávanti devá bṛhád vadema vidáthe su-
virāḥ.]

☞ refrain, 2.1.16^d ff.

2.24.16 : see preceding item.

2.25.1^{d-5d}, yám-yam yújam kṛṇuté bráhmanas pátih.

[2.25.4^b, sá sátvabhiḥ prathamó góṣu gachati : 1.83.1^a, ácāvati prathamó, &c.]

Cf. 9.86.12.

2.25.5^b (Gr̥tsamada ; to Brahmanaspati)

tásmā íd víḡve dhunayanta síndhavó 'chidrā cārma dadhire purūṇi,
devānām sumné subhágaḥ sá edhate yám-yam yújam kṛṇuté bráhmanas pátih.]

☞ refrain, 2.25.1^{d-5d}

3.15.5^a (Utkila Kātya ; to Agni)

áchidrā cārma jaritaḥ purūṇi devān áchā dídyanaḥ sumedhāḥ,
rátho ná sāsṇir abhí vakṣi vājam ágne tvám ródasī naḥ suméke.

For 3.15.5 see Geldner, Ved. Stud. i. 160 ; Oldenberg, SBE. xlv. 223.

2.26.2^b (Gr̥tsamada ; to Brahmanaspati)

yájasva víra prá vihi manāyató bhadráṁ mánah kṛṇuṣva vṛtratúrye,
havíṣ kṛṇuṣva subhágo yáthāsasi bráhmanas páter áva á vṛṇimahe.]

☞ cf. 2.26.2^d

8.19.20^a (Sobhari Kāṇva ; to Agni)

bhadráṁ mánah kṛṇuṣva vṛtratúrye yénā samátsu sāsáhaḥ,
áva sthirá tanuhi bhúri cārdhatām vānema te abhiṣṭibhiḥ.

An interesting study in translations of repeated pādas :—

- { Grassmann, i. 33, ad 2.26.2^b: 'mache tüchtig deinen Geist zur Feindesschlacht.'
- { Grassmann, i. 424, ad 8.19.20^a: 'im Feindeskampfe mache heilvoll deinen Muth.'
- { Ludwig, 728, ad 2.26.2^b: 'fass guten mut zur bekämpfung der feinde.'
- { Ludwig, 401, ad 8.19.20^a: 'betätige beglückenden sinn bei der Vṛtrabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression *sthiraṁ mānaḥ kṛ*, 5.30.4; 10.117.2.

[2.26.2^d, brāhmaṇas pāter āva ā vṛṇmahe: 10.35.2^a, divāspṛthivyōr āva, &c.]

2.26.3^b, sá putráir vājāṁ bharate dhānā nṛbhīḥ: 1.64.13^c, árvadbhir vājāṁ, &c.;
10.147.4^d, makṣú sá vājāṁ, &c.

2.27.2^b, mitró aryamā várūṇo juṣanta: 7.64.1^d, rája suksatro várūṇo juṣanta.]

[2.27.4^b, devā víḥvasya bhúvanasya gopāḥ: 1.164.21^c, inó víḥvasya, &c.]

2.27.7^c (Kurma Gātsamada, or Gr̥tsamada; to Ādityas)
pípartu no áditi rájaputrāti dvēṣāṁsy aryamā sugébbhiḥ,
bṛhān mitráśya várūṇasya çármópa syāma puruvírá áriṣṭāḥ.

10.10.6^c (Yami Vāivasvatī; Samvāda)

kó asyá veda prathamásyāhnaḥ ká m̐ dadarça ká ihá prá vocat,

bṛhān mitráśya várūṇasya dhāma kád u brava āhano vícyā nṛṇ.

For 10.10.6 cf. 3.54.5; 10.129.6, and see Geldner, *Gurupūjākāumudī*, p. 22; v. Schroeder, *Mysterium und Mimus*, p. 283.—Cf. 1.152.4; 7.61.4; 10.89.8.

2.27.9^a (Kurma Gātsamada, or Gr̥tsamada; to Ādityas)
trí rocanā divyā dhārayanta hiraṇyāyāḥ çucayo dhāraputāḥ,
āsvapnajo animiṣā ādabdhā uruṇāṁsā rjāve mārtyāya.

5.29.1^b (Gaurivṛti Çaktya; to Indra)

try aryamā mānuṣo devātātā trí rocanā divyā dhārayanta,

ārcanti tvā maruṭāḥ putādakṣās tvām eṣāṁ f̥ṣir indrāsi dhīrah.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, *RV. Noten*, p. 325. The conditions are as follows: 5.29 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers: stanzas 1, 2, 3, 6 (so also in 5.30.6; 31.4.10; see Bergaigne, ii. 391; Hillebrandt, *Ved. Myth.* iii. 314). The introduction of aryamā in 5.29.1^a is not very strange, if we conceive it to be an etymologizing epithet of Indra: the Maruts conceive of him as their Aryaman, 'friend or companion' (eṣo 'ryamā yo dadāti, *KS.* 8.1, p. 83. 13); therefore the poet calls him Aryaman. Indra is a bit humanized in this stanza (f̥ṣir dhīrah), and by means of the sacrifice of Manu (mānuṣo devātātā) he is enabled to hold the three divine luminous spaces; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word aryamā calls up the particular expression trí rocanā divyā dhārayanta which hails primarily from the sphere of the Ādityas in 2.27.9 (the word aryaman in stanza 8 of the same hymn). This places aryamā grammatically into the position of a plural *ekaveśa*, or an elliptical *σχήμα καθ' ἑλόν και μέρος*; cf. *arir* = *aryo*, 1.4.6. Translate 5.29.1: '(Indra) the companion (aryamā), (and the Ādityas), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.

2.27.17 (Kurma Gartsamada, or Grtsamada; to Ādityas) =

2.28.11 (The same; to Varuṇa) =

2.29.7 (The same; to Viṣve Devāḥ)

māhām maghóno varuṇa priyāsya bhūridāvna á vidaṁ gūnam āpéḥ,
mā rāyó rājan suyāmād áva sthām ṽbṛhád vadema vidáthe suvírāḥ.
☞ d: refrain, 2.1.16^d ff.

2.28.1^b (Kurma Gartsamada, or Grtsamada; to Varuṇa)

idām kavér ādityāsya svarájo víḡvāni sánty abhy āstu mahná,
āti yó mandró yajáthāya devāḥ sukīrtīm bhikṣe varuṇasya bhūreḥ.

8.100.4^b (Indra; to Indra)

ayám asmi jaritāḥ páçya mehá víḡvā jātāny abhy āsmi mahná,
ṛtāsya mā pradiḡo vardhayanty ādardiró bhúvanā dardarīmi.

See p. vii, line 7 from top.—For the repeated páda of. also 6.25.5^d; 8.88.4^b.

[2.28.3^c, yūyām naḥ putrá aditer adabdhāḥ: 7.60.5^d, çagmāsah putrá áditer
ádabdhāḥ.]

2.28.11: see 2.27.17.

[2.29.2^b, yūyām dvéṣāṁsi sanutár yuyota: 10.100.9^b, víḡvā dvéṣāṁsi, &c.]

2.29.7: see 2.27.17.

2.31.1^b (Grtsamada; to Viṣve Devāḥ)

asmákaṁ mitrávaruṇāvataṁ rátham ādityái rudráir vásubhiḥ sacābhúvā,
prá yád váyo ná páptan vásmanas pári çravyávo híṣivanto vanarśadaḥ.

8.35.1^b (Çyāvaçva Ātreya; to Açvins)

agnínéndreṇa varuṇena víṣṇunādityái rudráir vásubhiḥ sacābhúvā,
ṽsajóṣasā uṣásā sūryeṇa ca, ṽsomaṁ píbatam açvinā.

☞ c: refrain, 8.35.1^{a-2}1^c; d: refrain, 8.35.1^{d-3}3^d

2.33.2^c (Grtsamada; to Rudra)

tvádattebhi rudra çántamebhiḥ çatām híma açīya bheṣajébhiḥ,
vy āsmád dvéṣo vitarām vy áñho vy ámivāç cātayasvā víṣṇeḥ.

6.44.16^d (Çamyu Bārhaspatya; to Indra)

idām tyát pátram indrapānam indrasya priyām amítam apāyi,
mātsad yáthā sāumanasāya devām vy āsmád dvéṣo yuyávad vy áñhaḥ.

For 2.33.2^{cd} cf. 6.74.2^{ab}.

2.33.14^a (Grtsamada; to Rudra)

pári ṇo hetí rudrásya vṛjyāḥ pári tveṣāsya durmatír mahí gāt,
áva sthirá maghávadbhyas tanuṣva ṽmídhvas tokāya tánayāya mṛṇa. ☞ 1.114.6^d

6.28.7^d (Bharadvāja ; to Gāvaḥ)

prajāvatīḥ sūyāvasam̐ riçāntīḥ çuddhā apāḥ suprapāṇé p̐bantīḥ,
[mā va stenā içata māghāçānsaḥ] pári vo hetí rudrāsya v̐jyāḥ.

2.4.2.3^o

7.84.2^c (Vasiṣṭha ; to Indra and Varuṇa)

yuvā rāṣṭrām̐ brhád invati dyáur yáu set̐bhīr arajjúbhiḥ sinrthāḥ,
pári no hélo várūṇasya v̐jyā urúm̐ na índraḥ kṛṇavad u lokām̐.

The repeated páda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under pari no rudrasya hetir v̐jyaktu. We need not assume really conscious imitation of one another on the part of the two types pári hetīḥ and pári hélah. Yet I believe that pári hetīḥ preceded pári hélah ; cf. the opening paragraphs of Part 2, chapter 4.—The expression áva sthirā maghāvadbhyas tanuṣva means 'loosen the strung bows that are directed against our patrons' (anent Geldner, Ved. Stud. iii. 93, who interprets differently). Cf. under 4.4.5.

2.33.14^d, mīdhvas tokāya tánayāya m̐ṛṇa : 1.114.6^d, tmāne tokāya tánayāya m̐ṛṇa.

2.34.4^c (Gr̥tsamada ; to Maruts)

pr̥ksé tá viçvā bhūvanā vavakṣire mitráya vā sádām̐ ā jirādānavah,
p̐ṣṣadaçvāso anavabhrárādhasa r̥jipyāso ná vayúneṣu dhūr̥sádah.

3.26.6^c (Viçvāmītra ; to Agni and Maruts)

vr̥tām̐-vr̥tām̐ gaṇām̐-gaṇām̐ suçastībhīr agnér bhāman̐ marútām̐ ója
Imahe,

p̐ṣṣadaçvāso anavabhrárādhaso gántāro yajñām̐ vidátheṣu dhīrah.

For sundry points in 2.34.6 see Pischel, Ved. Stud. i. 301 ; Max Müller, SBE. xxxii. 301 ; Ludwig, Ueber Methode, p. 30 ; Oldenberg, RV. Noten, p. 216. For 3.26.6, Max Müller, ibid. 299 ; Geldner, Ved. Stud. iii. 153, 157.—Cf. 5.57.5^b.

2.34.11^b (Gr̥tsamada ; to Maruts)

tán vo mahó marúta evayávno viṣṇor eṣásya prabh̐rthé havāmahe,
hīraṇyavarṇān̐ kakuhān̐ yatásruco brahmanyántaḥ çánsyam̐ rádha Imahe.

7.40.5^b (Vasiṣṭha ; to Viçve Devāḥ)

asyá devāsya mīlhūso vayá viṣṇor eṣásya prabh̐rthé havīrbhiḥ,
vidé hí rudró rudríyam̐ mahitvām̐ yāsistām̐ vartír̐ açvināv̐ ír̥vat.

The meaning of the repeated páda is obscure. Ludwig, 685, to 2.34.11, renders prabh̐rthé by 'hervorbringung' ; the same author, 224, to 7.40.5, by 'darbringung'. Very different effects. Grassmann also renders the pádas divergently. See Bergaigne, ii. 419 ; Max Müller, SBE. xxxii. 296, 306.

[2.35.2^d, viçvāny aryó bhūvanā jajāna : 2.40.5^a, viçvāny anyó bhūvanā jajāna ;
10.85.18^c, viçvāny anyó bhūvanābhicāste.]

[2.35.9^b, jihmánām̐ urdhvó vidyútām̐ vásanaḥ : 1.95.5^b, jihmánām̐ urdhvāḥ
svayāçā upásthe.]

2.35.12^b (Gr̥tsamada; to Aponaptṛ)

asmāi bahunām avamāya sākhye yajñāir vidhema nāmasā havīrbhiḥ,
sām sānu mājmi dīdhiṣāmi bilmāir dādhamy ānnāiḥ pāri vanda ṛgbhiḥ.

4.50.6^b (Vamadeva; to Bṛhaspati)

evā pitrē viṣvādevāya vṛṣṇe yajñāir vidhema nāmasā havīrbhiḥ,
bṛhaspate suprajā vīrāvanto 1vayām syāma pātayo rayiṇām.] 4.50.6^d

[2.35.14^a, asmīn padé paramé tasthivānsam : 1.72.4^d, agnīm padé, &c.]

2.35.15^{cd}: 2.23.19^{cd} = 2.24.16^{cd}, viṣvaṁ tād bhadraṁ yād āvanti devā bṛhād
vadema vidátthe suvīrah.

[2.36.4^a, á vakṣi devān ihā vipra yáksi ca : 5.26.1^c ; 6.16.2^c ; 8.102.16^c, á devān
vakṣi yáksi ca.]

2.36.5^c (Gr̥tsamada; to R̥tus)

eṣā syā te tanvō nṛmnavārdhanah sāha ójah pradīvi bāhvōr hitāḥ,
túbhyaṁ sutó maghavan túbhyaṁ ábhṛtas tvám asya bráhmaṇād á tṛpát piba.

10.116.7^c (Agniyuta Sthāura, or Agniyūpa Sthāura; to Indra)

idām havir maghavan túbhyaṁ rātām prāti samraḥ áhrṇāno ṛgbhāya,
túbhyaṁ sutó maghavan túbhyaṁ pakvō 'ddhīndra piba ca prásthitasya.

2.36.6^a (Gr̥tsamada; to R̥tus)

juṣéthām yajñām bódhataṁ hávasya me sattó hótā nivídaḥ pūrvyā ānu,
ácha rājānā nama ety avītam praçastrād á pibataṁ somyām mādhu.

8.35.4^a (Çyāvaçva Ātreya; to Açvins)

juṣéthām yajñām bódhataṁ hávasya me viçvehā devāu sávanāva
gachataṁ,

1sajósasā usásā sūryeṇa céṣam no voḷham açvinā.]

c : refrain, 8.35.1^c–21^c; d : refrain, 8.35.4^d–6^d

For 2.36.6 cf. Hillebrandt, *Ved. Myth.* iii. 147 ff.; Geldner, *Ved. Stud.* ii. 145, note.

[2.37.1^b, ádhvaryavaḥ sá pūrṇām vaṣṭy āsicam : 7.16.11^b, pūrṇām vivaṣṭy āsicam.]

Both pádas apply technically to Agni Draviṇodas.

2.37.1^c, tásmā etām bharata tadvaçó dadīḥ : 2.14.2^c, tásmā etām bharata tadvaçāya.

2.38.1^a (Gr̥tsamada; to Savitar)

úd u ṣyā devāḥ savitā savāya açvattamām tādapā váhnir asthāt,
nūnām devébhyo ví hí dhāti rātnam áthābhajad vītihotraṁ svastāu.

6.71.1^a (Bharadvāja ; to Savitar)

úd u ŷyá deváh savitá hiranyáyā bāhū ayaṁsta sávanāya sukrátuh,
ghṛtēna pāpí abhí pruşṇute makhó yúvā sudákṣo rájaso vídharmapi.

6.71.4^a (Bharadvāja ; to Savitar)

úd u ŷyá deváh savitá dāmūnā hiraṇyapāṇih pratidoṣám asthāt,
áyohanur yajató mandrájihva á dāçuse suvati bhūri vāmám.

7.38.1^a (Vasiṣṭha ; to Savitar)

[cf. 3.38.8^b

úd u ŷyá deváh savitá yayāma hiraṇyáyim amátim yám áçiçret,
nūnām bhágo hávyo mānuṣebhir ví yó rátnā purūvásur dádhati.

[2.38.4^d, arámatih savitá devá ágāt : 1.35.8^c, hiranyākṣáh savitá, &c.]

2.38.11^c (Gr̥tsamada ; to Savitar)

asmábhyaṁ tád divó adbhyáh prthivyás tvāya dattám kāmyaṁ rádha á gāt,
çám yát stotṛbhya āpāye bhávāty uruçānsāya savitar jaritré.

7.8.6^c (Vasiṣṭha Maitrāvaruṇi ; to Agni)

idám vácāḥ çatasāḥ sámsahasram úd agnáye janisīṣṭa dvibārḥāḥ,
çám yát stotṛbhya āpāye bhávāti dyumád amivacātanaṁ rakṣohā.

2.39.8^a, etāni vām açvinā vārdhanāni : 1.117.25^a, etāni vām açvinā víryāni.

[2.40.1^b, jánanā divó jánanā prthivyáh : 8.36.4^a, janitá divó janitá prthivyáh.]

2.40.1^d (Gr̥tsamada ; to Soma and Pūṣan)

sómāpūṣaṇā jánanā rayṇām jánanā divó jánanā prthivyáh, cf. 2.40.1^b
játáu víçvasya bhúvanasya gopáu devá akṛṇvann amṛtasya nábhim.

3.17.4^d (Kata Vaiçvāmित्रा ; to Agni)

agnīm sudtīm sudṛçam gr̥ṇānto namasyāmas tvéçyam jātavedah,
tvām dutám aratīm havyavāham devá akṛṇvann amṛtasya nábhim.

Possibly the expression amṛtasya nábhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4

2.40.2^c, abhyám indrah pakvám amásv antáh : 6.72.4^a, indrásomā pakvám, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7.

[2.40.5^a, víçvāny anyó bhúvanā jajāna : 2.35.2^d, víçvāny aryó bhúvanā jajāna :
10.85.18^c, víçvāny anyó bhúvanābhicāṣṭe.]

2.40.5^c (Gr̥tsamada ; to Soma and Pūṣan)

víçvāny anyó bhúvanā jajāna, víçvam anyó abhicāṣṭa eti, cf. 2.35.2^d
sómāpūṣaṇāv ávataṁ dhíyam me yuvábhyaṁ víçvāḥ pṛtanā jayema.

23 [M.O.S. 50]

6.52.16^a (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Agni and Parjanya)
 āgnīparjanyaśv āvataṁ dhīyaṁ me 'smīn hāve suhavaḥ suṣṭutīm naḥ,
 īlām anyo janāyad gārbham anyāḥ prajāvatīr īsa ā dhattam asmé.

[2.40.6^a, āvatu devy āditīr anarvā : 7.40.4^c, suhavaḥ devy, &c.]

Of TB. 3.1.1.4.

2.41.2^b (Gṛtsamada ; to Vāyu)
 niyútvaṇ vāyav ā gahy ayāṁ çukró ayāmi te,
 gāntāsi sunvató gṛhām.

4.47.1^a (Vamadeva ; to Vāyu)
 vāyo çukró ayāmi te mādho agraṁ dīviṣṭisu,
 ā yāhi sōmapītaye spārḥo deva niyútvatā.
 8.101.9^d (Jamadagni Bhārgava ; to Vāyu)
 ā no yajñāṁ diviṣpçāṁ vāyo yāhi sumānabhiḥ,
 antāḥ pavitra upāri çṛṇānò 'yāṁ çukró ayāmi te.

2.41.4^b : 1.47.1^b, sutāḥ sōma ṛtāvṛdhā.

2.41.6^a : 1.136.1^d, tā samrāja ghr̥tāsuti.

2.41.6^b : 1.136.3^e, ādityā dānunas pati.

2.41.8^{a+c} (Gṛtsamada ; to Açvins)
 ná yāt páro nāntara adadhāṛṣad vṛṣaṇvasu,
 duḥçāṁso mártyo ripūḥ.

6.63.2^d (Bharadvāja ; to Açvins)
 āraṁ me gantaṁ hāvanāyāsmāi gṛṇānā yāthā pībātho āndhaḥ,
 pári ha tyád vartīr yātho riṣó ná yāt páro nāntaras tuturyāt.
 8.18.14^b (Irimbiṭhi Kāṇva ; to Indra)
 sām ít tām aghām açnavad duḥçāṁsaṁ mártyaṁ ripúm,
 yó asmatrá durhāṇāvaṇ ūpa dvayūḥ.

2.41.13^a = 6.52.7^a : 1.3.7^b, viçve devāsa ā gata.

2.41.13^b (Gṛtsamada ; to Viçve Devāḥ) =

6.52.7^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)
 〔viçve devāsa ā gata〕 çṛṇutā ma imāṁ hāvam, ☞ 1.3.7^b
 édāṁ barhīr ní ṣidata.
 8.73.10^b (Gopavana Ātreya, or Saptavadhri Ātreya ; to Açvins)
 ihā gataṁ vṛṣaṇvasu çṛṇutāṁ ma imāṁ hāvam,
 〔ānti ṣād bhūtu vām āvaḥ〕 ☞ refrain, 8.73.1^c–18^c

Cf. imāṁ me çṛṇutaṁ hāvam, 8.85.2^b, and imāṁ naḥ çṛṇavad dhāvam, under 8.43.22^a.

2.41.15 = 1.23.8.

2.41.16^c, apraṣastā iva smaasi: 1.29.1^b, anāṣastā iva smāsi.

2.41.20^b: 1.142.8^d, sidhrām adyā divispf̥cam; 5.13.2^b, sidhrām adyā divispf̥caḥ.

2.42.3^c (Gṛtsamada; Adhvani vācyamānasya ṣakuntasya stutih)

āva kranda dakṣiṇatō gṛhāṇān sumaṅgālo bhadravādī ṣakunte,

mā na stenā iṣata māghāṇso 1 bṛhād vadema vidāthe suvīrah.」

☞ refrain, 2.1.16^d ff.

6.28.7^c (Bharadvāja; to Gāvaḥ)

prajāvatih sūyāvasaṁ riṣāntih ṣuddhā apāḥ suprapāṇé pībāntih,

mā va stenā iṣata māghāṇsaḥ 1 pári vo hetí rudrāsyā vījyāh.」

☞ 2.33.14^a

Cf. mā no duḥṣāṇsa iṣata, under 1.23.9^c.

REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5^b, krátum punanāḥ kavibhiḥ pavitrāiḥ : 3.31.16^c, mādхваḥ punanāḥ, &c.]

3.1.13^a : 1.164.52^b, apām gārbham darçatām oṣadhīnām.

3.1.15^d (Viçvāmītra Gāthina ; to Agni)

īḷe ca tvā yājamāno havīrbhir īḷe sakhitvām sumatīm nīkamaḥ,
devāir āvo mimihi sām jaritrē rākṣā ca no dāmyebhir ānikāiḥ.

3.54.1^c (Prajāpati Vaiçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ,
here Agni)

imām mahé vidathyāya çūsām çāçvat kṛtvā īdyāya prā jabhruḥ,
çṛṇótu no dāmyebhir ānikāiḥ çṛṇótv agnir divyāir ājasrah.

A good illustration of the need of confronting repeated pādas. Grassmann translates the two pādas respectively : 'und schütze uns durch häusliches Erglänzen' ; and 'es hör' uns Agni mit des Hauses Feuern'. Ludwig, 303, ad 3.1.15, 'behüt' uns mit deinen hausliebenden [vilen] antlitzten' ; and, 200, ad 3.54.1, 'er erhöere uns mit seinen hausfreundlichen angesichtern'. Ludwig is right in holding to the same rendering of ānikāiḥ in both places. Bergaigne, *Études sur le Lexique*, p. 67, suggests 'ses formes domestiques' for dāmyebhir ānikāiḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because 'hearing with domestic forms' is not easy. It seems to me that we should take the pāda in 3.1.15 in its ordinary sense, 'protect us with thy several faces (which thou showest as house-fire)'. A bolder poet treats the idea more secondarily, to wit, 'hear us with thy faces', i. e. having faces, ergo ears, he can hear with them each and all (dāmyebhiḥ, and divyāiḥ). Cf. Geldner, *Ved. Stud.* i. 158 ; Oldenberg, *SBE.* xlv. 221.

3.1.19^{ab} (Viçvāmītra Gāthina ; to Agni)

ā no gahi sakhyébhiḥ çivébhir mahán mahībhir ūtibhiḥ saranyān,
asmé rayīm bahulām sāntarutram suvācam bhāgam yaçāsam kṛdhi nah.

3.31.18^{od} (Kuçika Āisīrathi, or Viçvāmītra ; to Indra)

pātir bhava vṛtrahan sūntānām girām viçvāyur vṛsabhó vayodhāḥ,
ā no gahi sakhyébhiḥ çivébhir mahán mahībhir ūtibhiḥ saranyān.

4.32.1^c (Vāmadeva ; to Indra)

ā tú na indra vṛtrahann asmākam ardhām ā gahi,
mahán mahībhir ūtibhiḥ.

3.1.20^{c+d} (Viçvāmītra Gāthina ; to Agni)

etā ta agne jānimā sánāni prā pūrvyāya nūtanāni vocam,
mahānti vṛṣṇe sāvānā kṛtémā jānmañ-janman nīhito jātávedāḥ.

3.30.2^c (Viçvāmitra ; to Indra)

ná te dūrē paramā cid rájanśy á tú prá yāhi harivo hāribhyām,
sthīráya vṛṣṇe sávanā kṛtámá yuktá grāvāṇaḥ samidhanē agnāu.

For 3.1.20^d see the next full paragraph, i.e. under 3.1.21^{cd}.

3.1.21^a : 3.1.20^d, jánmañ-janman níhito jatávedāḥ.

3.1.21^{cd} (Viçvāmitra Gāthina ; to Agni)

jánmañ-janman níhito jatávedā, viçvāmitrebhir idhyate ájasrah, ☞ 3.1.20^d
tásya vayám sumatáu yajñíyasyāpi bhadré sāumanasé syāma.

3.59.4^{cd} (Viçvāmitra ; to Mitra)

ayám mitró namasyāḥ suçévo rája suksatró ajanīṣṭa vedhāḥ,
tásya vayám sumatáu yajñíyasyāpi bhadré sāumanasé syāma.

6.47.13^{ab} (Garga Bhāradvāja ; to Indra) =

10.131.7^{ab} (Sukirti Kākṣivata ; to Indra)

tásya vayám sumatáu yajñíyasyāpi bhadré sāumanasé syāma,
śá sutráma svāvān indro asmé āruc cid dvéṣaḥ sanutár yuyotu.

☞ 6.47.13^{cd}

10.14.6^{cd} (Yama Vaivasvata ; Liṅgoktadevatāḥ)

āṅgirasō naḥ pitáro návagvā átharvāṇo bhfgavaḥ somyāsah,
téṣāṃ vayám sumatáu yajñíyānām āpi bhadré sāumanasé syāma.

The order of the two hemistichs in 6.47.13 = 10.131.7 seems inverted and secondary.

3.1.22^d (Viçvāmitra Gāthina ; to Agni)

imám yajñám sahasāvan tvám no devatrā dhehi sukrato ráraṇaḥ,
prá yañsi hotar bṛhatír īṣo nó 'gne máhi dráviṇam á yajasva.

10.80.7^d (Agni Saucika, or Agni Vaiçvānara ; to Agni)

agnáye bráhma rbhávas tataksur agním mahám avocāmā suvrktím,
āgne práva jaritāram yaviṣṭhāgne máhi dráviṇam á yajasva.

3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmitra Gāthina ; to Agni) = 3.15.7 (Utkla

Kātya ; to Agni) = 3.22.5 (Gāthin Kāuṣika ; to Agni) = 3.23.5

(Devacravas Bhārata, and Devavāta Bhārata ; to Agni)

ilām agne purudānsam saním góḥ ṣaṣvattamám hāvamānāya sādha,
syān naḥ sūnús tánayo vijāvāgne śá te sumatír bhūtv asmé.

3.2.2^c (Viçvāmitra Gāthina ; to Agni)

śá rocayaj januṣā ródasī ubhé śá mātórā abhavat putrá íḍyaḥ,
havyavál agnir ajáraḥ cānohito dulābho viçám átithir vibhāvasuḥ.

5.4.2^a (Vasuçruta Ātreya ; to Agni)

havyavál agnir ajáraḥ pitá no vibhūr vibhāva sudḥṛko asmé,
sugārhapatyāḥ sám īṣo didīhy ḥasmadryak sám mimhi ṣrāvāñsi.

☞ 3.54.22^b

The two hymns correspond also in 3.2.10^c = 5.4.3^a.

3.2.5^a (Viṣvāmitra Gāthina; to Agni)

agnīm sumnāya dadhire puró jánā vájaçravasam ihá vṛktābarhiṣaḥ,
yatáśrucāḥ surúcam viçvādevyaṁ rudrām yajñānām sādhadīṣṭim apāsām.

10.140.6^b (Agni Pāvaka; to Agni)

ṛtvānaṁ mahiṣām viçvādarçatam agnīm sumnāya dadhire puró jánāḥ,
çrútkarṇām saprāthastamāṁ tvā girā, dāivyaṁ mānuṣā yugā. 1.45.7^c

We render 3.2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlii. 228, 327; ZDMG. lxii. 476; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established)'. The second hemistich is anacoluthic; the change of person in the phrase tvā girā limps along late in the stanza; moreover tvā girā is almost certainly an appendage to the third pāda which occurs also minus that appendage in 1.45.7^c. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their Ṛtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

3.2.8^d (Viṣvāmitra Gāthina; to Vaiçvānara)

namasyāta havyādātīm svadhvarām duvasyāta dāmyaṁ jatāvedasam,
rathīr ṛtāsyā brhāto vícarṣaṇīr agnīr devānām abhavat puróhitaḥ.

10.110.11^b (Jamadagni Bhārgava, or Rama Jamadagnya; Āpriyaḥ)
sadyó jató vy āmimīta yajñām agnīr devānām abhavat purogāḥ,
asyá hótuh pradīçy ṛtāsyā vāci svāhākṛtām havīr adantu devāḥ.

10.150.4^a (Mṛṇka Vasiṣṭha; to Agni)

agnīr devó devānam abhavat puróhito 'gnīm manuṣyā ṛṣayaḥ sám idhire,
agnīm mahó dhānasātāv ahām huve mṛṇkām dhānasātaye.

The pāda 10.150.4^a is certainly secondary, as shown by the metre (devó is gloss); see p. vii, line 6 from top.

3.2.10^a (Viṣvāmitra Gāthina; to Vaiçvānara)

viçām kavīm viçpátīm mānuṣīr iṣaḥ sám sim akr̥ṇvan svádhitīm ná téjase
sá udvāto nivāto yāti véviṣat sá gárbbham eṣú bhūvaneṣu dīdharat.

5.4.3^a (Vasuçruta Ātreya; to Agni)

viçām kavīm viçpátīm mānuṣīnām çúciṁ pāvakām ghṛtāpr̥ṣṭham agnīm
ní hótāraṁ viçvavidām dadhidhve sá devēṣu vanate váryāṇi.

6.1.8^a (Bharadvāja Bārhaspatya; to Agni)

viçām kavīm viçpátīm çāçvatīnām nitóçanam vṛṣabham cārṣaṇīnām,
prétiṣaṇim iṣāyantām pāvakām rájantam agnīm yajatām rayīnām.

To me viçpátim, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mānuṣīr iṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the pāda 3.2.2^c = 5.4.2^a.

3.2.11^c (Viçvāmītra Gāthina ; to Vaiçvānara)

sá jinvate jathāreṣu prajāññivān vṛṣā citreṣu nānadan ná sinhāḥ,
vaiçvānarāḥ prthupájāś ámartyo vásu rátnā dāyamāno ví dāçuse.

3.27.5^a (Viçvāmītra ; to Agni)

prthupájāś ámartyo ghr̥tānir̥nik svāhutaḥ,
agnír yajñāsya havyavāt̥.

3.4.6^c, yáthā no mitró váruṇo jújoṣat : 1.43.3^a, yáthā no mitró váruṇaḥ.

3.4.7 = 3.7.8 (Viçvāmītra Gāthina ; Āpra, here Daivya Hotārā)

[dāivya hótārā prathamā ny ṛñje, saptaḥ pr̥kṣāsaḥ svadhāyā madanti,
ṛtām çānsanta ṛtām ít té āhur ānu vratām vratapā dīdhyānāḥ. ^{2.3.7^a}

3.4.7^a = 3.7.8^a, dāivya hótārā prathamā ny ṛñje : 2.3.7^a, dāivya hótārā prathamā
viduṣtarā ; 10.66.13^a, dāivya hótārā prathamā puróhita ; 10.110.7^a,
dāivya hótārā prathamā suvácā.

3.4.8 (Viçvāmītra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Māitravaruṇi ; Āpra, here Tisro Devīḥ)

á bhāratī bhāratībhiḥ sajóṣā īlā deváir manuṣyēbhir agnīḥ,
sārasvatī sārasvatēbhir arvāk tisro devír barhír édām sadantu.

For this and the next three stanzas see p. 17, top.

3.4.9 (Viçvāmītra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Māitravaruṇi ; Āpra, here Tvaṣṭar)

tán nas turīpam ádha poṣayitnú déva tvaṣṭar ví rāraṇāḥ syasva,
yáto virāḥ karmaṇyāḥ sudákṣo yuktágrāvā jāyate devákāmaḥ.

Cf. the author, Indogermanische Forschungen, xxv. 191.

3.4.10 (Viçvāmītra Gāthina ; Āpra, here Vanaspati) =

7.2.10 (Vasiṣṭha Māitravaruṇi ; Āpra, here Vanaspati)

vānaspaté 'va srjópa devān agnír haviḥ çamitā sūdayāti,
séd u hótā satyátaro yajāti yáthā devānām jānimāni véda.

Cf. for the first distich 2.3.10^{ab}.

3.4.11^{b+d} (Viçvāmītra Gāthina ; Āpra, here Agni) =

7.2.11^{b+d} (Vasiṣṭha Māitravaruṇi ; Āpra, here Agni)

á yāhy agne samidhānó arvān indreṇa devāiḥ sarátham turébhiḥ,
barhír na āstām áditīḥ suputrā svāhā devā amṛtā mādayantām.

5.11.2^c (Sutam̐bhara Ātreya ; to Agni)

[yajñāsya ketúm prathamām puróhitam, agnīm náras trisadhasthé sám
Idhire, ^{5.11.2^a}

indreṇa devāiḥ sarátham sá barhiṣi sídan ní hótā yajáthāya sukrátuḥ.

10.15.10^b (Çāṅkha Yamāyana ; to the Fathers)

yé satyáso havirádo haviṣpā indreṇa devāiḥ sarátham dádhanāḥ,
ágne yāhi sahásraṁ devavandāiḥ párāiḥ púrvāiḥ pitṛbhir gharmaśadbhiḥ.

10.70.11^d (Sumitra Bādhryaṣva; Āpra, here Agni)

āgne vaha vāruṇam iṣṭāye na indraṁ divó marúto antárikṣāt,
sīdantu barhír viṣva ā yājatrāḥ svāhā devā amftā mādayantām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirādaḥ, haviśpāḥ, gharmāsadaḥ, also perhaps páraḥ and pūrvāḥ, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, *Ved. Myth.* iii. 414.—For 3.4.11^d cf. 10.16.8^d, tāsmin devā amftā mādayante.

[3.5.4^a, mitró agnir bhavati yát sámiddhaḥ : 5.3.1^d, tvám mitró bhavasi yát, &c.]
Cf. 3.18.5^b.

3.5.4^b (Viṣvāmītra Gāthina; to Agni)

[mitró agnir bhavati yát sámiddho, mitró hótā vāruṇo jātāvedāḥ, ~~cf.~~ cf. 3.5.4^a
mitró adhvaryúr iṣiró dāmūnā mitráḥ sīndhūnām utá párvatānām.

10.83.2^b (Manyu Tāpasa; to Manyu)

manyúr indro manyúr evāsa devó manyúr hótā vāruṇo jātāvedāḥ,
manyúr viṣa īlate mánuṣir yāḥ páhi no manyo tāpasā sajōṣāḥ.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu páda is a *tour de force* in imitation of the Agni páda. Cf. under 10.45.2.

3.5.5^a (Viṣvāmītra Gāthina; to Agni)

pāti priyám ripó ágraṁ padám véḥ pāti yahvác cáraṇam súryasya,
pāti nábhā saptáçirṣāṇam agnir pāti devānām upamādam ṛvāḥ.

4.5.8^d (Vāmadeva Gāutama; to Vāiṣvānara)

pravācyam vācasah kīm me asyá gūhā hitám úpa nīṇḡ vadanti,
yád usriyāṇām āpa vār iva vrán pāti priyám rupó ágraṁ padám véḥ.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rūp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions ágre rupá árupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, páñca padāni rupó anv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that ripó in 3.5.5 is a slip for rupó on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With ripó changed to rupó in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu; cf. in addition to my former statements, 3.55.10. I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, RV. Noten, pp. 227, 271. Cf. also Roth, Nirukta, 6.17, Erläuterungen, p. 85 ff.

3.5.6^b, viṣvāni devó vayúnāni vidván : 1.189.1^b, viṣvāni deva vayúnāni vidván.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2^a (Viṣvāmītra Gāthina; to Agni)

ā ródasi aprṇā jāyamāna utá prá rikthā ádha nú prayajyo,
divác cid agne mahinā pṛthivyá vacyantām te vāhnayaḥ saptájihvaḥ.

4.18.5^d (Samvāda Indrāditi Vāmadevanām)

avadyám iva mányamānā gūhākar indram mātá vṛyēṇa nyīṣṭam,
áthód asthāt svayám átkam vāsāna ā ródasi aprṇāj jāyamānaḥ.

7.13.2^b (Vasiṣṭha Maitrāvaruṇi; to Vaiçvānara)
 tvām agne çocīṣā çocūcāna ā ródasī aprṇā jāyamānaḥ,
 tvām devān abhiçaster amuñco vaiçvānara jātavedo mahitvá.
 10.45.6^b (Vatsapri Bhālandana; to Agni)
 viçvasya ketúr bhūvanasya gārbha ā ródasī aprṇāj jāyamānaḥ,
 viñm cid ādrim abhinat parāyāñ jānā yád agním áyajanta páñca.

For 3.6.2^d see Geldner, Ved. Stud. ii. 258.

3.6.6^d (Viçvāmītra Gāthina; to Agni)

rtāsya vā keçinā yogyābhir ghṛtasnūvā rōhita dhurī dhiṣva,
 áthá vaha devān deva viçvān svadhvarā kṛṇuhi jātavedaḥ.

6.10.1^d (Bharadvāja Bārhaspatya; to Agni) [dhvam,
 puró vo mandráṁ divyám suvṛktīm prayatí yajñé agním adhvaré dadhi-
 purá ukthébhiḥ sá hí no vibhāvā svadhvarā karati jātavedāḥ.

7.17.3^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
 āgne vihí haviṣa yáksi devān svadhvarā kṛṇuhi jātavedaḥ.

7.17.4^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
 svadhvarā karati jātavedā yáksad devān amṛtān pipráyao ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1^b agním is apparently the secondary element in the hypermetric line; mandráṁ in páda a without agním in páda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9^d: 2.3.11^c, anuṣvadhām ā vaha mādāyasva.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7-

3.7.11: see preceding item but one.

3.8.3^d (Viçvāmītra Gāthina; to Yupa)

úc chrayasva vanaspate várāman prthivyā ádhi,
 súmiti miyámāno várco dhā yajñāvāhase.

3.24.1^d (Viçvāmītra; to Agni)
 āgne sáhasva pftanā abhímātīr ápāsyā,
 duṣṭāras tārann árātīr várco dhā yajñāvāhase.

For 3.8.3^b cf. 3.29.4^b, nábhā prthivyā ádhi, under 2.3.7^d.

[3.8.8^a, ādityā rudrá vásavaḥ sunithāḥ; 7.35.14^a, ādityā rudrá vásavo juṣanta
 (idám bráhma); 10.66.12^c, ādityā rudrá vásavaḥ súdānavaḥ (imā
 bráhma).]

3.8.9^a, haṁsā iva çreṇiçó yātānāḥ: 1.163.10^c, haṁsā iva çreṇiçó yatante.

3.8.9^d (Viçvāmītra Gāthina; to Yupaḥ)

haṁsā iva çreṇiçó yātānāḥ, çukrá vásānāḥ sváravo na águḥ, 1.163.10^c
 unnyámānāḥ kavībhiḥ purástad devā devānām ápi yanti pāthaḥ.

24 [M.O.S. 10]

7.47.3^b (Vasiṣṭha ; to Āpah)

catāpavitrāḥ svadhāyā mādantr devīr devānām āpi yanti pāthah,
[tā indrasya nā minanti vratāni, [sindhubyho havyām ghṛtāvaj juhota.]

☞ c: cf. 7.47.3^c; d: cf. 3.59.1^d

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9^d, āthā devānām āpy etu pāthah.

3.9.1^b: 5.22.3^b; 8.11.6^b, devām mātāsa utāye; 1.144.5^b, devām mātāsa utāye havāmahe.

3.9.1^c (Viṣvāmitra Gāthina ; to Agni)

sākhāyas tvā vavṛmahe [devām mātāsa utāye,

☞ 1.144.5^b

apām nāpātām subhāgam sudīditīm [suprātūrtim anehāsam.]

☞ 1.40.4^d

8.19.4^a (Sobhari Kanva ; to Agni)

ūrjō nāpātām subhāgam sudīditim agnīm ṛṣṣṭhaḥocīsam,
sā no mitrāsya vārunasya sō apām ā sumnām yakṣate divi.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātām, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1^d: 1.40.4^d, suprātūrtim anehāsam.

3.9.6^b (Viṣvāmitra Gāthina ; to Agni)

tām tvā mātā agṛbhṇata devébhyo havyavāhana,

viṣvān yād yajñān abhipāsi mānuṣa tāva krātvā yaviṣṭhya.

10.118.5^b (Uruksaya Āmahiyava ; to Agni Rakṣohan)

jāramāṇaḥ sām idhyase devébhyo havyavāhana,
tām tvā havanta mārtyāḥ.

10.119.13^b (Laba Āindra ; Labasya [Indrasya] ātmastutiḥ)

grhō yāmy āramkrto devébhyo havyavāhanah,

[kuvīt sōmasyāpām iti.]

☞ refrain, 10.119.10–13^c

10.150.1^b (Mr̥ṣīka Vasiṣṭha ; to Agni)

sāmiddhaḥ cit sām idhyase devébhyo havyavāhana,

adityāi rudrāir vāsubhir na ā gahi mr̥ṣīkāya na ā gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havyabeförderer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspeisen zuführe.' Geldner and Kagi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (grhō = grhām u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, Mysterium und Mimus, p. 367. Hillebrandt, Ved. Myth. i. 165, reads grāho for grhō: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zuführt' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unsolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf. also Geldner, Rigveda-Komm., p. 203.

3.9.8^b (Viçvāmitra Gāthina ; to Agni)

á juhota svadhvarám gīrám pāvakāçociṣam,
 açūm dutám ajirám pratnám ídyaṁ çruṣṭí devám saparyata.

8.43.31^b (Virūpa Āṅgīrasa ; to Agni)

agnīm mandrám purupriyám gīrám pāvakāçociṣam,
 ḥṛdbhīr mandrébhir imahe.

8.102.11^a (Prayoga Bhārgava, or others ; to Agni)

gīrám pāvakāçociṣam jyēṣṭho yó dāmeṣv á,
 didāya dirghaçrúttamaḥ.

10.21.1^d (Vimada Āindra, or others ; to Agni)

ágnīm ná svāvṛktibhir ḥótāram tvā vṛṇīmahe, ☞ 5.20.3^a
 yajñāya stīrṇābarhiṣe ví vo máde gīrám pāvakāçociṣam vívakṣase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnīm pāvakāçociṣam, 8.44.13^b.

3.9.9 (Viçvāmitra Gāthina ; to Agni) =

10.52.6 (Agni Sāucika ; to Devāh)

trīṇi çatā trī sahasrāṇy agnīm trinçác ca devā náva cāsaparyan,
 āukṣan ghṛtāir āstṛṇan barhīr asmā ád id dhótāram ny āśādayanta.

Cf. 10.7.5^d, vikṣu dhótāram ny āśādayanta.

3.10.1^{a+b} (Viçvāmitra Gāthina ; to Agni)

tvām agne manīṣiṇaḥ samrājām carṣaṇīnām,
 devām mártāsa indhate sám adhvaré.

8.44.19^a (Virūpa Āṅgīrasa ; to Agni)

tvām agne manīṣiṇas tvām hinvanti cītibhiḥ,

tvām vardhantu no gīraḥ, ☞ 1.5.8^o

10.134.1^d (Mandhātā Yāuvanaçva ; to Indra)

ubhé yád indra ródasi āpaprāthosá iva,

mahāntam tvā mahīnām samrājām carṣaṇīnām [deví jánitry ajījanad

bhadrá jánitry ajījanat, ☞ refrain, 10.134.1^{ef}—6^{ef}

See under 1.5.8^o for the character of 8.44.19. For the páda samrājām carṣaṇīnām cf. 8.16.1^a, prá samrājām carṣaṇīnām, done over secondarily from iambic to trochaic; see Part 2, chapter 2, line 9 from top.

3.10.2^{a+c} (Viçvāmitra Gāthina ; to Agni)

tvām yajñéṣv ṛtvijam [agne dhótāram īlate, ☞ cf. 1.128.8^a

gopá ṛtāsya didihi své dāme.

10.21.7^a (Vimada Āindra, or others ; to Agni)

tvām yajñéṣv ṛtvijām cārum agne ní śedire,

ghṛtāpratīkaṁ mānuṣo ví vo máde çukráṁ cétīṣṭham akṣābhir vívakṣase.

10.118.7^c (Uruksaya Āmahryava ; to Agni Rakṣohan)

ādabhyena çocíṣagne rákṣas tvām daha,

gopá ṛtāsya didihi.

Note that 3.10.2^a and 10.21.7^{cd} are both metrically composite.—Cf. gopām ṛtāsya dídivim, 1.1.8^b, and see p. 19.

[3.10.2^b, *agne hótāram ṛlate*: 6.14.2^c, *agnīm hótāram ṛlate*. See also under 1.128.8^a.]

3.10.3^b (Viçvāmitra Gāthina; to Agni)
sá ghā yás te dádācati samídhā jātávedase,
só agne dhatte suvīryam sá puṣyati.

7.14.1^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
samídhā jātávedase devāya devāhutibhiḥ,
haviṛbhiḥ çukráçociṣe namasvīno vayam dāçemāgñaye.

[3.10.4^b, *agnir devébhir á gamat*: 1.1.5^c, *devó devébhir á gamat*.]

Cf. in the Introduction, p. 19.

3.10.8^a, sá naḥ pāvaka dīdhi: 1.12.10^a, sá naḥ pāvaka dīdivaḥ.

[3.10.8^b, *dyumád asmé suvīryam*: 3.13.7^c, *dyumád agne suvīryam*.]

3.10.9^{ab}, tám tvā viprā vipanyávo jāgrvánsaḥ sám indhate: 1.22.21^{ab}, tād
viprāso vipanyávaḥ jāgrvánsaḥ sám indhate.

3.10.9^c (Viçvāmitra Gāthina; to Agni)

tám tvā viprā vipanyávo jāgrvánsaḥ sám indhate,
havyavāham ámartyam sahovādhā.

1.22.21^{ab}

4.8.1^b (Vāmadeva Gāutama; to Agni)
dūtām vo viçvāvedasaṁ havyavāham ámartyam,
yājīṣṭham rñjase girá.

8.102.17^c (Prayoga Bhārgava, or others; to Agni)
tám tvājananta mātaraḥ kavīm devāso āṅgiraḥ,
havyavāham ámartyam.

We may assume that the longer form of the repeated pāda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21^{ab} (see there).

[3.11.3^b, *ketúr yajñāsya pūrvyāḥ*: 9.2.10^c, *ātmā yajñāsya pūrvyāḥ*.]

3.11.4^c (Viçvāmitra Gāthina; to Agni)

agnīm sūnūm sánaçrutam sáhaso jātávedasam,
vāhniṁ devā akr̥vata.

7.16.12^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
tám hótāram adhvarāsyā prāçetasam vāhniṁ devā akr̥vata,
dádhati rátnam vidhaté suvīryam, agnir jānāyā dāçuṣe.

4.12.3^c

3.11.6^c (Viçvāmitra Gāthina; to Agni)

sāhvān viçvā abhiyújaḥ krátur devānām ámr̥ktaḥ,
agnis tuviçravastamaḥ.

5.25.5^a (Vasūyava Ātreyaḥ ; to Agni)
 agnis tuviçravastamaṁ tuvibrahmaṇam uttamām,
 atūrtam çrāvayātpatiṁ putrām dadāti daçūse.

May we think that tuviçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.91.20 ; 3.4.9 ; TS. 1.2.13.1 ; MS. 1.2.9.

3.11.8^c (Viçvāmitra Gāthina ; to Agni)
 pāri viçvāni sūdhitāgnér aṇyāma mānmaabhīḥ,
 víprāso jātāvedasaḥ.

8.11.5^c (Vatsa Kapva ; to Agni)
 mārta āmartyasya te bhūri nāma manāmahe,
 víprāso jātāvedasaḥ.

3.12.4^b (Viçvāmitra Gāthina ; to Indra and Agni)
 toçā vṛtrahāṇā huve sajítvanāparājitā,
 indrāgnī vājasātama.

8.38.2^b (Çyavāçva Ātreya ; to Indra and Agni)
 toçāsā rathayāvānā vṛtrahāṇāparājitā,
 indrāgnī tāsyā bodhatam.

One is obviously patterned after the other. But which?

[3.12.9^c, tād vām ceti prá víryam : 1.93.4^a, ágniçomā ceti tād víryam vām.]

3.13.2^b : 1.134.2^a, dáksam śacanta utáyaḥ.

[3.13.7^c, dyumád agne suvíryam : 3.10.8^b, dyumád asmé suvíryam.]

3.14.5^b (Ṛṣabha Vaiçvāmitra ; to Agni)
 vayām te adyā rarimā hí kāmam uttānāhastā nāmasopasādya,
 yājijñhena mānasā yakṣi devān āsredhatā mānmanā vípro agne.

6.16.46^d (Bharadvāja ; to Agni)
 vití yó devām márto duvasyéd agním iṣṭādhvaré havíṣmān,
 [hótaram satyayajāṁ ródasyor] uttānāhasto nāmasā vivāset. 4.3.1^b
 10.79.2^d (Agni Saucika, or others ; to Agni)
 guhā çiro nihitam fđhag akṣí ásinvann atti jihváya vānāni,
 āstrāny asmāi paḍbhīḥ sām bharanty uttānāhastā nāmasādhi vikṣú.

3.15.5^a, áchidrā çarma jaritaḥ purūṇi : 2.25.5^b, áchidrā çarma dadhire purūṇi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2^a (Utkīla Katya ; to Agni)
 imām naro marutaḥ saçcatā vṛđham yāsmín ráyaḥ çévrđhasaḥ,
 abhí yé sánti pṛtanāsu dūđhyò viçváḥ çátrum ādabhūḥ.

7.18.25^a (Vasiṣṭha Maitravaruṇi ; Sudāsaḥ Pāijavanasya dānastutīḥ)
imāṁ naro marutaḥ saṃśatānu dīvodāsaṁ ná pitāraṁ sudāsaḥ,
aviṣṭānā pāijavanasya kētaṁ dūṇācaṁ kṣatrāṁ ajāraṁ duvovū.

For 7.18.25^{ad} cf. 6.46.10. For vīdham in 3.16.2^a, Oldenberg, RV. Noten, p. 231.—Antecedently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda ; cf. under 1.8.5^a.

3.16.6^d, tūvidyumna yācasvatā : 1.9.6^c, tūvidyumna yācasvatāḥ.

[3.17.2^b, yāthā divo jatavedaḥ cikitrān : 4.3.8^d, sādha divo, &c.]

3.17.4^d : 2.40.1^d, devā akrīṇvann amṛtasya nābhim.

3.17.5^a (Kata Vaiṣvāmitra ; to Agni)

yās tvād dhótā pūrvo agne yājīyān dvitā ca sātā svadhāyā ca cāmbhūḥ,
tāsyānu dhārma prā yajā cikitró 'thā no dhā adhvarāṁ devāvitāu.

5.3.5^a (Vasuṣruta Ātreya ; to Agni)

nā tvād dhótā pūrvo agne yājīyān ná kāvyāṁ paró asti svadhāvaḥ,
viśac ca yāsyā ātithir bhāvāsi sá yajñéna vanavad deva mártān.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is the pūrvo hótā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices ; therefore he receives the epithet svadharman in 3.21.2. Therefore 5.3.5 is normal (cf. also under 5.1.5^d) ; 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5 'one better' by introducing the fable of a yet more primordial and superior sacrificer than Agni himself.

3.19.1^c (Gāthān Kauṣika ; to Agni)

agnīm hótāraṁ prā vṛṇe miyédhe gṛtsam kavīm viṣvavidam āmūram,
sá no yakṣad devātātā yājīyān rāyó vājāya vanate maghāni.

10.53.1^c (Agni Sāucika ; to Agni)

yām āichāma mānasā sò 'yām āgād yajñāsya vidvān páruṣaḥ cikitrān,
sá no yakṣad devātātā yājīyān ní hí sātad āntaraḥ pūrvo asmāt.

Cf. Neisser, Bezz. Beitr. vii. 223 ; Oldenberg, RV. Noten, p. 232. The expression devātātā yājīyān occurs also at 4.6.1 ; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2^c (Gāthān Kauṣika ; to Agni)

prā te agne haviṣmatīm iyarmy āchā sudyumnāṁ rātīnīm ghṛtācīm,
pradakṣiṇíd devātātīm urāṇāḥ sām rātībhir vásubhir yajñām acret.

4.6.3^b (Vamadeva Gautama ; to Agni)

yatā sujūrṇī rātīnī ghṛtācī, pradakṣiṇíd devātātīm urāṇāḥ, ~~cf.~~ cf. 4.6.3^a
úd u svárur navajā nákrāḥ paçvó anakti súdhitāḥ sumékāḥ.

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havis, full of gifts, dripping ghee. Moving from left to right, choosing the gods, he hath established the sacrifice with good gifts.' Cf. Ludwig, 318 ; Grassmann, i. 70 ; Oldenberg, SBE. xlv. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit : ‘ (The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akrá ; well-placed, well-established, it anoints the (victim) cattle.’ I have refrained from translating akrá by ‘horse’, as suggests Geldner, Ved. Stud. I. 168, with Oldenberg’s approval, SBE. xlv. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, RV. 1.143.7, indhāno akró vidátheṣv dīdyao chukrávarṇām úd u no yaṁsate dhīyam, ‘the kindled horse shining at the sacrifice shall now lift up our luminous prayer’. akrá seems to mean ‘beacon’. Cf. Ludwig, Über die neuesten Arbeiten, p. 54. Be this as it may, the anacoluthic and parenthetic position of the second páda in 4.6.3. leaves no doubt to my mind that it is borrowed directly from 3.19.2.

3.20.5* (Gathin Kauçika ; to Viçve Devāḥ)

dadhikráṁ agním uṣásam ca devīm bḥaspátim savitáram ca devám,
aṣvínā mitrávaruṇā bhágam ca vásun rudráṁ adityán ihá huve.

10.101.1^c (Budha Sāumya ; to Viçve Devāḥ, or Rtvikstutih)

úd budhyadhvaṁ sámanasaḥ sakhāyaḥ sám agním indhvaṁ bahávaḥ
sánīḷaḥ,

dadhikráṁ agním uṣásam ca devīm indrávató ’vase ní hvaye vaḥ.

hvaye is popular, huve hieratic ; but they are not so clearly differentiated as to be available for chronological distinctions : cf. RV. 1.13.7–12, and see Bloomfield, The Atharva-Veda, p. 46.

3.21.1^c, 4^b, stokánām (4^b, stokáso) agne médaso ghr̥tásya.

3.21.2^d (Gathin Kauçika ; to Agni)

ghr̥távantaḥ pāvaka te stoká ṣcotanti médasah,
svádharman devávitaye gr̥éṣṭham no dhehi váryam.

10.24.2^d (Vimada Āindra, or others ; to Indra)

tvám yājñébhīr uktháir úpa havyébhīr imahe,
ṣcáipate ṣcáinām ví vo máde gr̥éṣṭham no dhehi váryam vívakṣase.

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5 : see preceding item.

3.24.1^d : 3.8.3^d, váro dhā yajñávāhase.

3.24.3^{b+c} (Viçvāmitra ; to Agni)

ágne dyumnéna jāgr̥ve sáhasaḥ sūnav āhuta,
édám barhīḥ sado máma.

8.19.25^c (Sobhari Kāṇva ; to Agni)

yád agne mártayas tvám syám ahám mitramaho ámartyaḥ
sáhasaḥ sūnav āhuta.

8.75.3^b (Virūpa Āngirasa ; to Agni)

tvám ha yád yaviṣṭhya sáhasaḥ sūnav āhuta,
ṛtáva yajñáyo bhúvaḥ.

8.17.1^a (Irimbiṭhi Kāva; to Indra)

á yāhi suṣumá hí ta ṛ́ndra sóman pībā imám,
édām barhiḥ sado máma.

cf. 8.17.1^b

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Müller, SBE. xxxii. 87.

[3.26.3^a, sá no agnīḥ suvīryam sváçvyam : 8.12.33^a, suvīryam sváçvyam.]

3.26.6^a : 2.34.4^a, pīśadaçvāso anavabhrārādhasaḥ.

3.27.2^b, girá yajñásya sáadhanam : 1.44.11^a, ní tvā yajñásya sáadhanam ; 8.6.3^b,
stómāir yajñásya sáadhanam ; 8.23.9^b, yajñásya sáadhanam girá.

[3.27.3^a, áti dvésānsi tarema : 2.7.3^a, áti gahemahi dvīśaḥ.]

[3.27.4^b, agnīḥ pāvaká ídyaḥ : 7.15.10^a, çúciḥ pāvaká ídyaḥ.]

3.27.5^a, prthupája ámartyaḥ : 3.2.11^a, vāiçvānarāḥ prthupája ámartyaḥ.

3.27.7^a (Viçvāmitra ; to Agni)

hótā devó ámartyaḥ purástād eti māyāyā,
vidáthāni pracodāyan.

8.19.24^d (Sobhari Kāva; to Agni)

yó havyāny áirayata mánurhito devá asá sugandhínā,
vívāsate váryāni svadhvaró hótā devó ámartyaḥ.

3.27.13^b (Viçvāmitra ; to Agni)

īlényo namasyas tirás támāñsi darçatāḥ,
sám agnīr idhyate vīśā.

8.74.5^b (Gopavana Ātreya ; to Agni)

amītam jātavedasam, tirás támāñsi darçatām,
ghṛtāhavanam ídyaḥ.

cf. 6.48.1^a

The expressions tirás támāñsi darçatāḥ, and ghṛtāhavana ídyaḥ are 'leitmotifs' of Agni ; they both figure in his nivid, ÇÇ. 8.24.

3.28.1^b, 6^b, purolāçam jātavedaḥ.

3.29.4^b, nábha prthivyá ádhi : 2.3.7^d, nábha prthivyá ádhi sánuṣu triṣú.

3.29.4^d : 1.45.6^d, ágne havyāyā vólhave ; cf. agnīm havyāyā, &c., 5.14.3^c.

3.29.16^d (Viçvāmitra ; to Agni)

yád adyá tvā prayatí yajñé asmín hótāç cikitvó 'vṛṇimahiá,
dhruvám aya dhruvám utāçamiṣṭhāḥ prajānán vidvān úpa yāhi sómam.

3.35.4^d (Viçvāmitra ; to Indra)

brāhmaṇa te brahmayūjā yunajmi hārti sākhyā sadhamāda açū,
sthirām rātham sukhām indradhītisthan prajānān vidvān ūpa yāhi
sómam.

3.30.2^o, sthirāya vṛṣṇe sāvānā kṛtémā : 3.1.20^o, mahānti vṛṣṇe sāvānā kṛtémā.

3.30.13^d (Viçvāmitra ; to Indra)

dīdṛkṣanta uśāso yāmān aktōr vivāsvatyā māhi citrām ānikam,
viçve jānanti mahinā yād āgād indrasya kārma sūktā purūṇi.

3.32.8^a (Viçvāmitra ; to Indra)

indrasya kārma sūktā purūṇi vratāni devā nā minanti viçve,
[dadhāra yāḥ pṛthivīm dyām utémām] jajāna sūryam uśāsam sudānsāḥ.
cf. 3.32.8^o

3.34.6^b (Viçvāmitra ; to Indra)

mahō mahāni panayanty asyēndrasya kārma sūktā purūṇi,
vṛjānena vṛjinān sām pipeṣa mayābhir dāsyūnr abhībḥutyajāḥ.

For vṛjānena vṛjinān in 3.34.6 see Oldenberg, RV. Noten, p. 246, where earlier literature is cited.—For 3.32.8^o cf. 3.34.8^o, again of Indra, sāsāna yāḥ pṛthivīm dyām utémām.

3.30.17^d (Viçvāmitra ; to Indra)

ūd vṛha rākṣaḥ sahāmūlam indra vṛçcā mādhyam prāty āgram çṛṇhi,
ā kīvataḥ salalūkam cakārtha brahmadviṣe tāpusīm hetim asya.

6.52.3^d (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

kīm aṅgā tvā brāhmaṇaḥ soma gopām kīm aṅgā tvāhur abhiçastipām naḥ,
kīm aṅgā naḥ paçyasi nidyāmānān brahmadviṣe tāpusīm hetim asya.

For salalūka see Geldner, Ved. Stud. iii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmitra ; to Indra)

imām kāmān mandayā gōbhīr āçvāiç candrāvatā rādhasā paprāthaç ca,
svaryāvo matibhis tūbhyam viprā indrāya vāhaḥ kuçikāso akran.

Cf. Muir, OST. i. 347; Geldner, Ved. Stud. ii. 271.

3.30.21^d (Viçvāmitra ; to Indra)

ā no gotrā dardṛhi gopate gāḥ sām asmābhyam sanāyo yantu vājāḥ,
divākṣā asi vṛṣabha satyaçuṣmo 'smābhyam sū maghavan bodhi godāḥ.

3.31.14^d (Kuçika Āiṣṭrathi, or Viçvāmitra ; to Indra)

māhy ā te sakhyām vaçmi çaktīr ā vṛtragné niyūto yanti pūrvh,
māhi stotrām āva āganma sūrér asmākām sū maghavan bodhi gopāḥ.

4.22.10^d (Vāmadeva ; to Indra)

asmākam it sū çṛṇuhi tvām indrāsmābhyam citrān ūpa māhi vājān,
asmābhyam viçvā iṣaṇaḥ pūramdhīr asmākām sū maghavan bodhi
godāḥ.

Cf. godā id indra bodhi naḥ, 8.45.19^o, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 =
3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmītra,
or his descendants; to Indra)

ḡunān̄ huvema maghāvānam indram asmīn bhāre n̄ftamañ vājasātāu,
ḡṛṇvāntam ugrām ūtāye samātsu ghnāntam vṛtrāṇi sañjītañ dhānānām.

The appearance of this Viçvāmītra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8^b (Kuçika Āisrathi, or Viçvāmītra; to Indra)

satah-satah pratimānañ purobhūr viçvā veda jānimā hānti ḡuṣṇam,
prā ṇo divāh padavīr gavyūr ārcan sākḡā sākḡhīr amuñcan nīr avadyāt.

10.111.5^b (Aṣṭrādañstra Vāirūpa; to Indra)

indro divāh pratimānañ pṛthivyā viçvā veda sāvanā hānti ḡuṣṇam,
mahīm cid dyām ātanot sūryeṇa cākāmbha cit kām̄bhanena skābhīyan.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, alayeth ḡuṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied insipidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, alayeth ḡuṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That viçvā veda sāvanā hānti ḡuṣṇam is the overhrewed thought of an epigonal poet is not doubtful: viçvā veda jānimā, or the like, also at 4.27.2; 6.15.13; 8.46.12.

3.31.9^b: 1.72.9^b, ḡṛṇvānāso amṛtatvāya gātum.

3.31.14^d, asmākañ sū maghavan bodhi gopāh: 3.30.21^d; 4.22.10^d, asmākañ
(3.30.21^d, asmābhyañ) sū maghavan bodhi godāh.

[3.31.16^c, mād̄hvañ punānāñ kavīb̄hiḡ pavitraiḡ: 3.1.5^b, krātum punānāñ, &c.]

3.31.17^a (Kuçika Āisrathi, or Viçvāmītra; to Indra)

ānu ḡṛṇé vāsudhitī jihāte ubhé sūryasya mañhānā yājatre,
pāri yāt te mahimānañ vṛjād̄hyaī sākḡaya indra kām̄yā ṛjipyāh.

4.48.3^a (Vāmadeva; to Vāyu)

ānu ḡṛṇé vāsudhitī yemāte viçvāpeçasā,

ṽāyav ā candreṇa rāthena yāhī sutāsyā pītāye. ~~re~~ refrain, 4.48.10^d—40^d

The words ḡṛṇé and vāsudhitī are both dvandva ekaçeṣa: 'black (Night) and (Uṣas)' is a way of saying nāktosāś; conversely 'treasure-giving (Morn) and black (Night)' is uṣāsānāktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhitī in 4.48.3 is not to be changed to vāsūdhitī, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, Prol. p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8^a. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Pischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18^d: 3.1.19^{ab}, ā ṇo gahi sakhyéb̄hiḡ ḡivéb̄hir mahān mahīb̄hir utīb̄hiḡ
saranyān; 4.32.1^c, mahān mahīb̄hir utīb̄hiḡ.

3.31.21^d (Kuçika Āisrathi, or Viçvāmitra ; to Indra)

ādediṣṭa vṛtrahā gōpatir gā antāḥ kṛṣṇān aruṣāir dhāmabhir gāt,
prā sūnṭā diçāmāna ṛtēna dūraç ca viçvā avṛṇod āpa svāḥ.

10.120.8^d (Bṛhaddiva Ātharvāna ; to Indra)

imā brāhma bṛhāddivo vivaktīndrāya çuṣām agriyāḥ svarsāḥ,
mahō gotrāsya kṣayati svarājo dūraç ca viçvā avṛṇod āpa svāḥ.

The repeated pāda is not too well knit in with the rest in 3.31.21. Unless we assume that ca connects lumberingly the two halves of the stanza, the word is entirely superfluous : 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498 : 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better ; in it ca connects properly its two pādas, and dūrah, which lacks definition in 3.31.21, is defined by gotrāsya : 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the pāda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213 ; iii. 211, note, 248 ; Ludwig, Kritik, p. 29 ; Geldner, Ved. Stud. ii. 276.

3.31.22 : see under 3.30.22.

[3.32.4^d, amarmāṇo mānyamānasya mārma : 5.32.5^b, amarmāṇo vidād id asya mārma.]

3.32.7^b (Viçvāmitra ; to Indra)

yājama in nāmasā vṛddhām indram bṛhāntam ṛṣvām ajāram yūvānam,
yāsya priyé mamātur yajñīyasya ná ródasi mahimānam mamāte.

6.19.2^b (Bharadvāja ; to Indra)

indram evā dhiṣṇā sātaye dhād bṛhāntam ṛṣvām ajāram yūvānam,
āsāḥena çavasā çuçuṇvānsam sadyaç cid yó vāvṛdhē āsami.

6.49.10^c (Rjçvan Bhāradvāja ; to Viçve Devāḥ, here Rudra)

bhūvanasya pitāram gṛbhīr ābhī rudrām divā vardhāyā rudrām aktāu,
bṛhāntam ṛṣvām ajāram suṣumnām fdhag ghuvema kavīneçitāsah.

In the two Indra stanzas the repeated pāda, as said of Indra, is peculiarly fit. Moreover, ajāram yuvānam, 'youth that does not age', is a better sequence of words than ajāram suṣumnām, 'ageless and kind'. In adapting the pāda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change ; cf. his epithets mīdhvās and çivā ; his hāsto mṛjāyākuḥ in 2.33.7, and more directly such a passage as 2.33.1^a, ā te pitar marutām sumnām etu. See also 1.43.4 and 2.33.6.—For 3.32.7^{cd} see Oldenberg, RV. Noten, p. 244 ; for dhiṣṇā in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8^a : 3.30.13^d ; 3.34.6^b, indrasya kārma sūkrta purūṇi.

[3.32.8^c, dādharma yāḥ pṛthivīm dyām utémām : 3.34.8^c, sasāna yāḥ, &c.]

Cf. under 3.59.1^b.

3.32.11^a (Viçvāmitra ; to Indra)

āhann āhim pariçáyānam ārṇa oṇayāmānam tuvijata távyān,
ná te mahitvām ānu bhūd ādha dyāur yād anyāyā sphigyā kṣām āvasthaḥ.

4.19.2° (Vāmadeva ; to Indra)
 ávāsrjanta jivrayo ná devá bhúvaḥ samráḥ indra satyáyonih,
 áhann áhiṁ pariśáyānam árṇaḥ prá vartanír arado viçvádhenāḥ.
 6.30.4° (Bharadvāja ; to Indra)
 satyám ít tán ná tvávān anyó astíndra devó ná mártyo jyáyān,
 áhann áhiṁ pariśáyānam árṇo 'vāsrjo apó áchā samudráṁ.

3.32.17 : see under 3.30.22.

[3.33.3^d : 10.17.11^c, samānām yónim ánu sañcāranti (10.17.11^c, sañcārantaṁ);
 1.146.3^a, samānām vatsām abhí sañcāranti.]

3.33.5° (Viçvāmitra ; to the Rivers)
 rámadhvaṁ me vácasa somyāya řtavarír úpa muhūrtám évāih,
 prá síndhum áchā bṛhatí maníśá vasyúr ahve kuçikásya stínūḥ.

6.49.4^a (Rjicvan Bharadvāja ; to Viçve Devāḥ ; here Vāyu)
 prá vāyúm áchā bṛhatí maníśá bṛhādrayim viçvāvaram rathāprám,
 dyutádyamā niyútaḥ pátýamānaḥ kavíḥ iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders bṛhatí maníśá as instrumental ; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental ; so Geldner and Kaegi, Siebenzig Lieder, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2^c, indra kṣitínám asi mánusṣām : 1.59.5^c, rája kṣitínám, &c.]

[3.34.5^b, nṛvād dádhanō nárýa purúṇi : 1.72.1^b ; 7.45.1^c, háste dádhanō, &c.]

3.34.6^b : 3.30.13^d ; 3.32.8^a, índrasya kárma súkrta purúṇi.

[3.34.7^a, yudhéndro mahná várivaç cakāra . . . devébhyāḥ : 1.59.5^d ; 7.98.3^d,
 yudhá devébhyo várivaç cakartha.]

3.34.8^a, satrásāham vāreṇyam sahodām : 1.79.8^b, satrásāham vāreṇyam.

[3.34.8^c, sasāna yāḥ pṛthivím dyām utémām ; 3.32.8^c, dādharma yāḥ, &c.]

3.34.11 : see under 3.30.22.

3.35.1^b (Viçvāmitra ; to Indra)
 tiṣṭhā hárí rátha á yujyāmānā yāhí vāyúr ná niyúto no áchā,
 píḇāsy ándho abhísrjto asmé indra svāhā rarimā te mādāya.

7.23.4^c (Vasiṣṭha Maitravaruṇi ; to Indra)
 ápaç cit pipyu staryò ná gávo náksann řtām jaritāras ta indra,
 yāhí vāyúr ná niyúto no áchā tvām hí dhíbhír dáyase ví vājān.

Cf. Bergaigne, *La Syntaxe des Comparaisons*, Mélanges Renier, p. 98 ; Oldenberg, *RV. Noten*, pp. 139, 246. I believe that after all niyúto is for niyúdbhiḥ, case attraction in comparison : 'Come to us, O Indra, as Vāyu goes with his niyút (his span).'

3.35.4^d : 3.29.16^d, prajānān vidvān úpa yāhi sómam.

3.35.5^b: 2.18.3^d, ní rīraman yājamānāso anyé.

3.35.6^c (Viçvāmitra ; to Indra)

tāvayām sómas tvām éhy arvāñ chaçvattamām sumānā asyá pāhi,
asmin yajñé barhiṣy á niṣádyā dadhiṣvémām jaṭhāra indum indra.

10.14.5^d (Yama Vāivasvata ; Liṅgoktadevataḥ)

āngirobhīr á gahi yajñīyebhīr yāma vāirupāir ihā mādayasva,
vīvasvantam huve yāḥ pitā te 'asmin yajñé barhiṣy á niṣádyā.

3.35.11: see under 3.30.22.

3.36.2^d (Viçvāmitra ; to Indra)

indrāya sómaḥ pradīvo vīdāna ṛbhūr yēbhīr vṣaparpa vīhāyāḥ,
prayamyāmanān prāti śū grbhāyendra pība vṣadhūtasya vṣṇaḥ.

3.43.7^a (The same)

indra pība vṣadhūtasya vṣṇa á yām te çyenā uçaté jabhāra,
yāsyā mādē cyāvāyasi prā kṛṣṭīr yāsyā mādē āpa gotrā vavārtha.

3.36.7^{a+b} (Viçvāmitra ; to Indra)

samudrēṇa sīndhavo yādamānā indrāya sómaḥ sūṣutam bhārantāḥ,
aṅcūm duhanti hastīno bharitrāir mādhvah punanti dhārāya pavitrāiḥ.

6.19.5^d (Bharadvāja ; to Indra)

dhṛtāvratō dhanadāḥ sōmavṛddhāḥ sá hí vāmāsya vāsunaḥ puruṣśūḥ,
sām jagmire pathyā rāyo asmin samudré ná sīndhavo yādamānāḥ.

10.30.13^d (Kavaṣa Āiluṣa ; to Āpaḥ or Aponaptar)

prāti yād āpo ádṛçram āyatīr ghr̥tām pāyāṁsi bibhratīr mādhuṇi,
adhvaryūbhīr mānasā samvīdānā indrāya sómaḥ sūṣutam bhārantīḥ.

I have treated the relation of two of these stanzas in JAOS. xxvii. 77 ff., where is shown that samudrēṇa in 3.36.7 is to be changed to samudré ná, as has 6.19.5. Both pādas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, Der Rig-Veda, vi. 265; Oldenberg, RV. Noten, p. 247. For 10.30.13 see Hillebrandt, Ved. Myth. i. 214, 376; for puruṣśūḥ in 6.19.15^b, the author, Indogermanische Forschungen, xxv. 190 ff.

3.36.11: see under 3.30.22.

3.37.2^a: 1.84.3^c, arvācīnam sū te mánāḥ.

3.37.5^a (Viçvāmitra ; to Indra)

indram vṛtrāya hāntave puruhūtām úpa bruve,
bhāreṣu vājasātaye.

8.12.22^a (Parvata Kāṇva ; to Indra)

indram vṛtrāya hāntave devāso dadhire purāḥ,

indram vāṇīr anuṣatā sām ójase.

7.31.12^a

9.61.22^b (Āmahryu Āṅgīrasa; to Soma Pavamāna)
 sā pavasva yā āvithēndraṁ vṛtrāya hāntave,
 vavrivānsaṁ mahīr apāh.

For 9.61.22 see Hillebrandt, *Ved. Myth.* i. 413; iii. 174.—Of. 3.37.6^a, indra vṛtrāya hāntave, and 8.93.7^b, mahé vṛtrāya hāntave.

[3.37.8^c, indra sōmaṁ çatakrato (sc. pāhi): 8.76.7^b, pībā sōmaṁ çatakrato.]

3.37.11^{a+d} (Viçvāmītra; to Indra)
 arvāvāto na ā gahy ātho çakra parāvātah,
 u lokó yās te adriya indrehā tātā ā gahi.

3.40.8^a (The same)
 arvāvāto na ā gahi parāvātāç ca vṛtrahan,
 imā juṣasva no girāh.

3.40.9^c (The same)
 yād antará parāvātām arvāvātāṁ ca hūyāse,
 indrehā tātā ā gahi.

Cf. 8.82.1, especially its second pāda, arvāvātāç ca vṛtrahan; and also under 8.13.15.

3.38.8^b: 7.38.1^b, hiraṇyāyīm amātiṁ yām āçiçret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10: see under 3.30.22.

3.39.6^c: 2.11.5^a; 10.148.2^c, gūhā hitāṁ gūhyaṁ gūlhām apsi.

3.39.9: see under 3.30.22.

3.40.4^a (Viçvāmītra; to Indra)
 indra sōmāḥ sūtā imé tava prā yanti satpate,
 kṣāyaṁ candrāsa indavaḥ.

3.42.5^a (The same)
 indra sōmāḥ sūtā imé tán dadhiṣva çatakrato,
 jaṭhāre vājiniṣva.

Note the slight difference in the repeated pāda: sūtāḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25^a, tūbhyaṁ sōmāḥ sūtā imé.

3.40.6^c: 1.10.7^b indra tvādātām id yāçah.

3.40.8^a: 3.37.11^a, arvāvāto na ā gahi.

3.40.9^c: 3.37.11^d, indrehā tātā ā gahi.

3.41.2^b, tistiré barhīr anuṣāk: 1.13.5^a, strīṇtā barhīr anuṣāk; 8.45.1^b, strīṇānti barhīr anuṣāk.

3.41.6 (Viçvāmitra ; to Indra) =

6.45.27 (Çaṁyu Bārhaspatya ; to Indra)
 sā mandasvā hy āndhaso rādhase tanvā mahé,
 ná stotāraṁ nidé karaḥ.

3.41.7^a (Viçvāmitra ; to Indra)

vayám indra tvāyávo havīṣmanto jarāmahe,
 utá tvám asmayūr vaso.

7.31.4^a (Vasiṣṭha Maitravaruṇi ; to Indra)
 vayám indra tvāyávo 'bhí prá ṇonumo vṛṣan,
 viddhí tv āsyá no vaso.

10.133.6^a (Sudas Paijavana ; to Indra)
 vayám indra tvāyávaḥ ṣakhitvám á rabhāmahe, 9.61.4^a
 rtāsya naḥ pathá nayāti viçvāni duritá nábhantām anyakéṣāṁ jyáká
 ádhi dhánvasu. refrain, 10.133.1^{ff} ff.

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9^b (Viçvāmitra ; to Indra)

arvāñcam tvā sukhé ráthe váhatām indra keçínā,
 ghr̥tásnu barhír āsāde.

8.17.2^b (Irimbiṭhi Kāṇva ; to Indra)
 á tvā brahmayūja hárí váhatām indra keçínā,
 úpa bráhmāni naḥ çṛṇu.

3.42.1^a: 1.16.4^a, úpa naḥ sutám á gahi ; 5.71.3^a, úpa naḥ sutám á gatam.

3.42.4^a: 1.16.3^c ; 8.17.15^d ; 92.5^b ; 97.11^b ; 9.12.2^c, indraṁ sómasya pitáye.

3.42.5^a: 3.40.4^a, indra sómāḥ sutá imé.

3.42.6^{a+c} (Viçvāmitra ; to Indra)

vidmá hí tvā dhanamjayám vājeṣu dadhṛṣám kave,
 ádhā te sumnám imahe.

8.45.13^a (Triçoka Kāṇva ; to Indra)
 vidmá hí tvā dhanamjayám indra dr̥hā cid arujám,
 ādarīṇam yáthā gāyam.

8.75.16^c (Virūpa Āṅgirasa ; to Agni)
 vidmá hí te purá vayám āgne pitúr yáthāvasaḥ,
 ádhā te sumnám imahe.

8.98.11^c (Nṛmedha Āṅgirasa ; to Indra)
 tvám hí naḥ pitá vaso tvám mātá çatakṛato babbhúvitha,
 ádhā te sumnám imahe.

3.42.8^b (Viçvāmītra ; to Indra)

tūbhyéd indra svā okyè sómañ codāmi pītāye,
esā rārantu te hṛdī.

8.68.7^b (Priyamedha Āṅgīrasa ; to Indra)

tām-tam id rādhase mahā indrañ codāmi pītāye,
yāḥ pūrvyām ānuṣṭutim iṣe kṛṣṭīnām nṛtūḥ.

Ludwig's emendation of ānuṣṭutim to ānu ṣṭutim in 8.68.7° (Der Rig-Veda, vi. 95) does not commend itself in the light of 8.63.8. For iṣ with the accusative see Grassmann's Lexicon, s.v. 8.

[3.43.3^b, indra deva hāribhir yāhi tūyam : 7.29.2^b, arvācīno hāribhir, &c.]

3.43.6^a (Viçvāmītra ; to Indra)

ā tvā bṛhānto hārayo yujānā arvāg indra sadhamādo vahantu,
prā yé divitā divā ṛñjānty ātaḥ sūsammrṣṭāso vṛṣabhāsya mūrāḥ.

6.44.19^a (Çamyu Bārhaspatya ; to Indra)

ā tvā hārayo vṛṣaṇo yujānā vṛṣarathāso vṛṣaraçmayó 'tyāḥ,
asmatrāñco vṛṣaṇo vajravāho vṛṣṇe mādāya suyūjo vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem vṛṣan, makes the less good impression. If ā tvā hārayo vṛṣaṇo yujānā were the primary pāda, why, one may ask, was the word vṛṣaṇo changed to bṛhānto in 3.43.6? Of course considerations of this sort are subjective: in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viçvāmītra, whose originality there is no reason to question.—For 3.43.6 cf. Geldner, Ved. Stud. iii. 2, 28; Oldenberg, RV. Noten, p. 250.

3.43.7^a : 3.36.2^d, indra pība vṛṣadhūtasya vṛṣṇaḥ.

3.43.8 : see under 3.30.22.

3.44.1^c (Viçvāmītra ; to Indra)

ayām te astu haryatāḥ sóma ā hāribhiḥ sutāḥ,
juṣāṇā indra hāribhir na ā gahy ā tiṣṭha hāritam rātham.

8.13.13^c (Nārada Kaṇva ; to Indra)

hāve tvā sūra údite hāve madhyāmdine divāḥ,
juṣāṇā indra sāptibhir na ā gahi.

The relation of the repeated pādas is curiously analogous to that of the preceding item : 3.44.1, though it puns sturdily on hāribhiḥ, does not strike me as secondary, especially as there is no reason why hāribhiḥ should be less original than sāptibhiḥ. I think that 8.13.13. is epigonal clap-trap. See under 3.43.6.

3.44.4^b, viçvam ā bhāti rocanām : 1.49.4^b, viçvam ābhāsi rocanām ; 1.50.4^c,
viçvam ā bhāsi rocanām.

3.46.2^c (Viçvāmītra ; to Indra)

mahāñ asi mahiṣa vṛṣṇyebhir dhanaspṛd ugra sāhamāno anyāñ,
éko viçvasya bhūvanasya rājā sā yodhāyā ca kṣayāyā ca jánāñ.

6.36.4^d (Nara Bharadvāja ; to Indra)

sá rāyás khām úpa srjá gr̥nānāḥ puruṣcandrāsya tvām indra vásvaḥ,
pátir babbhūtásamo jánānām éko viçvasya bhúvanasya rájá.

For the repeated páda cf. 5.85.3^a, téna viçvasya, &c. ; 9.97.56^b, sómo viçvasya, &c. ; 10.168.2^d, asyá viçvasya, &c.

3.47.2^{ab} (Viçvāmītra ; to Indra)

sajóṣā indra ságaṇo marúdbhiḥ sómaṁ piba vṛtrahá gūra vidván,
jahí çátrūn̄r āpa m̐dho nudasvāthábhayaṁ kṛṇuhi viçvato naḥ.

3.52.7^{cd} (The same)

pūṣanvate te cakr̥mā karambhām hārivate hāryaçvāya dhānāḥ,
apūpām addhi ságaṇo marúdbhiḥ sómaṁ piba vṛtrahá gūra vidván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apūpām addhi, a Pūṣan motif, are introduced, because Indra appears here in the company of Pūṣan (pūṣanvate). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf. Bergaigne, *Recherches sur l'Histoire de la Liturgie*, p. 18 ; Hillebrandt, *Ved. Myth.* i. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3^b (Viçvāmītra ; to Indra)

utá ṛtūbhīr ṛtupāḥ pāhi sómaṁ indra devébhiḥ sákhibhiḥ sutām naḥ,
yān ābhajo marúto yé tvānv āhan vṛtrām ādadhus tūbhyam ójah.

3.51.8^b (The same)

sá vāvaçanā ihá pāhi sómaṁ marúdbhir indra sákhibhiḥ sutām naḥ,
jātām yāt tvā pári devā ābhūṣan mahé bhārāya puruhūta viçve.

Note that 3.47.2^{ab} is almost identical with 3.52.7^{ab} (prec. item).

3.47.5 (Viçvāmītra ; to Indra) =

6.19.11 (Bharadvāja ; to Indra)

marútantaṁ vṛṣabhām vāvṛdhānām ákavāriṁ divyām çāsām
índram,
viçvāsāham ávase nūtanāyográṁ sahodām ihá táṁ huvema.

3.48.4^b (Viçvāmītra ; to Indra)

ugrás turāsāl abhībhūtyojá yathāvaçám tanvām cakra eṣāḥ,
tvástāram índro janúsābhībhūyāmúṣyā sómaṁ apibac camúṣu.

7.101.3^b (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

starír u tvad bhāvati sūta u tvad yathāvaçám tanvām cakra eṣāḥ,
pitūḥ páyah práti gr̥bhñāti matá téna pitá vardhate téna putráḥ.

Grassmann translates the repeated páda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch sich' ; at 7.101.3, 'und wie er will gestaltet er den Leib ihr'. Ludwig, 958 and 720, consistently construes cakra as reflexive. Bergaigne, *Quarante Hymnes*, p. 79, translates and

comments upon 7.101.3: 'At one time he (Parjanya) is sterile, at another he begets; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pāda seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his māyās) in 3.53.8; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two: 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility; 3.38.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* i. 517, 518; Geldner, *Ved. Stud.* ii. 51.

3.48.5: see under 3.30.22.

3.49.5: see under 3.30.22.

3.50.2^d (Viçvāmitra; to Indra)

ā te saparyū javāse yunajmi yāyor ānu pradīvaḥ ṛuṣṭīm āvaḥ,
ihā tvā dheyur hārayaḥ suçipra pībā tv āsyā sūṣutasya cāroḥ.

7.29.1^c (Vasiṣṭha Maitravaruṇi; to Indra) [cf. 7.29.1^a
ayām sōma indra tūbhyām sunva, ā tū prā yāhi harivas tādokāḥ,
pībā tv āsyā sūṣutasya cārora dādo maghāni maghavann iyanāḥ.

Note in 3.50.2 the change from the dual saparyū to the plural hārayaḥ as a possible sign of secondary composition; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5: see under 3.30.22.

3.51.5^a (Viçvāmitra; to Indra)

pūrvīr asya niṣṣīdho mārtyeṣu purū vāsūni pṛthivī bibharti,
indrāya dyāva ōṣadhīr utāpo rayīm rakṣanti jīrāyo vānāni.

6.44.11^c (Çamyu Bārhaspatya; to Indra)
mā jāsvane vṛṣabha no rarīthā mā te revātaḥ sakhyé riṣāma,
pūrvīṣ ṭa indra niṣṣīdho jāneṣu jahy āsūsvīn prā vṛhāpṛnataḥ.

A close parallel of 3.51.5^{ab} is 3.55.22^{ab}, niṣṣīdhvaris ta ōṣadhīr utāpo rayīm ta indra pṛthivī bibharti; cf. 8.59 (Vāl. 11).2.

3.51.6^d, sākhe vaso jaritṭbhyo váyo dhāḥ: 1.30.10^c; 8.71.9^c, sākhe vaso jaritṭbhyah.

3.51.8^b, marúdbhir indra sākhibhiḥ sutām naḥ: 3.47.3^b, indra devébhiḥ sākhibhiḥ sutām naḥ.

3.51.10^c (Viçvāmitra; to Indra)

idām hy ānv ójasa sutām rādhānām pate,
pībā tv āsyā girvaṇaḥ.

8.1.26^a (Pragātha Kaṇva ; to Indra)
 pibā tv āsyā girvaṇaḥ sutāsya pūrvapā iva,
 páriṣkṛtasya rasīna iyām āsutīḥ cārur mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, l. 93; Ludwig, 515; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (dasein) folgt ja dem gepressten (soma), vermöge seiner kraft.' But I am struck with the parallelism of sutām and sutāsya in the two stanzas. Perhaps, 'along here is the (soma) pressed with might, O lord of benefits! Therefore drink of it, O thou that delightest in song!'

3.52.1^{ab} (Viçvāmītra ; to Indra)
 dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ ukthīnam,
 indra prātār juṣasva nah.

8.91.2^{de} (Apālā Ātreya ; to Indra)
 asāu yā éṣi vīrakó gṛhām-gṛhām vicākaçat,
 imām jāmbhasutaṁ piba dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ
 ukthīnam.

Almost certainly the Apālā story or charm (8.91.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236; for the latter, the note under 3.47.2.

3.52.3^c (Viçvāmītra ; to Indra) =

4.32.16^c (Vāmadeva ; to Indra)
 puroḷāçaṁ ca no ghāso joṣáyāse gīraç ca nah,
 vadhūyūr iva yóṣaṇām.
 3.62.8^c (Viçvāmītra ; to Pūṣan)
 tām juṣasva gīraṁ māma vājayāntīm avā dhīyam,
 vadhūyūr iva yóṣaṇām.

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2): puroḷāçaṁ pacatyām juṣāsvendrā gurasva ca, tūbhyām havyāni sisrate. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāçaṁ ca no ghāso joṣáyāse, &c. Stanza 4.32.16 is preceded effectively by (15): asmākaṁ tvā matīnām ā stōma indra yachatu, arvāḡ ā vartayā hārī. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes futuric value to ghāso and joṣáyāse (juṣasva in 3.62.8); cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pāda in 3.62.8 is also distinctly inferior: the words juṣasva gīraṁ are separated violently from vadhūyūr iva yóṣaṇām by the parenthesis, vājayāntīm avā dhīyam.

3.52.7^{cd}, apūpām addhi sāgaṇo marúdbhiḥ sómaṁ piba vṛtrahā çūra vidvān :
 3.47.2^{ab}, sajóṣā indra sāgaṇo marúdbhiḥ sómaṁ piba vṛtrahā çūra
 vidvān.

3.53.3^c (Viçvāmītra ; to Indra)
 çāṁsāvādhvāryo prāti me gṛhīhīndrāya vāhaḥ kṛṇavāva jūṣtam,
 édām barhīr yajamānasya sīdāthā ca bhud ukthām índrāya çastām

6.23.7^c (Bharadvāja ; to Indra)

sá no bodhi puroḷāṣaṃ rāraṇaḥ pīḁa tú sómaṃ góṛjikam indra,
édāṃ barhīr yájamānasya sīdorūṃ kṛdhi tvāyatá u lokám.

For 3.53.3 see Neisser, Bezz. Beitr. vii. 234; xviii. 303. In this ritual stanza prāti grāhi doubtless indicates the pratigara, or response, of the Adhvaryu priest, to the chant of the Hotar; cf. Hillebrandt, Ritualliteratur, p. 101.

3.53.5^c, 6^c, yātrā rāthasya brható nidhānam.

3.53.7^{b+d} (Viṣvāmitra ; to Indra)

imé bhojā āṅgirasó virūpa divás putráso ásurasya vīráḥ,
viṣvāmitrāya dādato maghāni sahasrasāvé prā tiranta āyuh.

10.67.2^b (Ayāsa Āṅgirasa ; to Brhaspati)

ṛtām cānsanta ṛjū dīdhyānā divás putráso ásurasya vīráḥ,
vīpraṃ padām āṅgirasó dādhanā yajñāsyā dhāma prathamām mananta.

7.103.10^d (Vasiṣṭha ; to the Frogs [Parjanya-stutiḥ])

gómāyur adād ajāmāyur adāt pṛcñir adād dhārīto no vāsūni,
gāvām maṇḍūkā dādātāḥ cātāni sahasrasāvé prā tiranta āyuh.

We may render 3.53.7: 'These liberal Āṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viṣvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532; Ludwig, 1003 (rather fanciful). The stanza is clear: The Āṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they see Viṣvāmitra and perform a great soma-sacrifice. The fourth pāda in the last stanza of the frog-hymn is applied secondarily to an uncongenial theme, to wit: 'He that lows like a cow, bleats like a goat; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sāyaṇa takes sahasrasāvá in the sense of 'generation of thousand plants' (sahasrasaṃkhyāḥ ośadhayaḥ sūyante), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, Siebenzig Lieder, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth: the hymn is a rain-charm; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. JAOS. xvii. 173 ff. But there can be no doubt that the fourth pāda is borrowed from the ritual sphere of the soma sacrifice, and that sahasrasāvá is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the pāda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossopfern'; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7^b cf. 10.10.2^a, mahás putráso ásurasya vīráḥ.

3.53.12^a (Viṣvāmitra ; to Indra)

yá imé ródasī ubhé ahám indram átuṣṭavam,
viṣvāmitrasya rakṣati brāhmedām bhāratām jánam.

8.6.17^a (Vatsa Kaṇva ; to Indra)

yá imé ródasī mahí samīcí samājagrabhrt,
tāmobhir indra tām guhah.

9.18.5^d (Asita Kaṣyapa, or Devala Kaṣyapa ; to Soma Pavamāna)
 yá imé ródasī mahí sám mātāreva dóhate,
 1 mádeṣu sarvadhá asi.] ☞ refrain, 9.18.1^a–7^o

The connexion of the distich in 3.53.12 is loose, the relation of pádas a and b asyndetic.—
 In 9.18.5 I suspect we must read sahmātārā instead of sám mātārā, because the root duh does
 not elsewhere in the RV. combine with sam ; cf. 10.117.9.

3.53.13^b (Viṣvāmitra ; to Indra)
 viṣvāmitrā arāsata brāhméndrāya vajrīṇe,
 1 kárad ín naḥ surádhasaḥ.] ☞ cf. 1.23.6^o

8.24.1^b (Viṣvāmanas Vāiṣya ; to Indra)
 sákhaya á ṣiṣamahi brāhméndrāya vajrīṇe,
 stuṣá ū sú vo nṛtamāya dhr̥ṣṇāve.

For 8.24.1 cf. Bartholomae, Bezz. Beitr. xv. 225 ; Neisser, ibid. xxvii. 271.

[3.53.13^c, kárad ín naḥ surádhasaḥ : 1.23.6^o, káratām naḥ surádhasaḥ.]

3.53.16^o (Viṣvāmitra ; to Vac Sasarpārī)
 sasarpārīr abharat túyam ebhyó 'dhi ṣrávaḥ páñcājanyaṣu kṛṣṭīṣu,
 pakṣyā návyam áyur dádhdhānā yām me pulastijamadagnāyo dadúh.

7.80.2^a (Vasiṣṭha ; to Uṣas)
 eṣā syā návyam áyur dádhdhānā gūdhvī támo jyótiṣoṣā abodhi,
 ágra eti yuvatír áhrayānā 1 prácikitat sūryam yajñām agnīm.] ☞ 7.78.3^o

[3.53.18^o, bálaṁ tókāya tánayāya jivāse : 10.35.12^o, páṇve tókāya, &c.]

3.54.1^o, ṣṛṇótu no dāmyebhir ánikāih : 3.1.15^d, rákṣa ca no dāmyebhir ánikāih.

3.54.3^d : 1.58.7^d, saparyāmi práyasa yāmi rátanam.

3.54.5^{a+d} (Prajāpati Vaiṣvāmitra, or Prajāpati Vācya ; to Viṣve Devāḥ)
 kó addhā veda ká ihá prá vocat devān ácha pathyā ká sám eti,
 dádhr̥ṣra eṣām avamā sádānsi páreṣu yá gūhyeṣu vratéṣu.

10.129.6^a (Prajāpati Parameṣṭhin ; Bhāvavṛttam)
 kó addhā veda ká ihá prá vocat kúta ájāta kúta iyām visṛṣṭih,
 arvāg devā asyā visárjanenāthā kó veda yāta ābabhūva.
 10.114.2^d (Sadhri Vairūpa, or Gharma Tāpasa ; to Viṣve Devāḥ)
 tīsró deṣṭrāya nīr̥ṭtr̥ upāsate dirghaṣṛúto ví hí janānti váhnayah,
 tāsām ní cikyuḥ kavāyo nidānam páreṣu yá gūhyeṣu vratéṣu.

As regards 3.54.5^a ; 10.129.6^a, it is interesting to see mystic phraseology already in a
 formulaic state ; see p. ix, line 9 from top.—Cf. also 10.10.6^b, ká Im dadarṣa ká ihá prá vocat ;
 and 1.164.7, 18 ; 10.10.6 ; 114.7.

3.54.11^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya ; to Viṣve Devāḥ)
hīraṇyapaṇīḥ savitā sujihvās trīr ā divó vidátthe pátyamānaḥ,
devēṣu ca savitāḥ ślókam ācṛer ād asmábhyam ā suva sarvátātīm.

3.56.5^d (The same)
trī śadhásthā sindhavas trīḥ kavínām utá trimatā vidáttheṣu samrat,
rtāvarīr yōṣaṇās tisró ápyas trīr ā divó vidátthe pátyamānāḥ.

For 3.56.5 cf. Bergaigne, i. 231 ; ii. 54 ; iii. 243 ; Oldenberg, SBE. xlv. 302 ; RV. Notan, p. 258.

3.54.15^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya ; to Viṣve Devāḥ, here Indra)

indro víṣvāir vīryāḥ pátyamāna ubhé ā paprāu ródasī mahitvá,
purāndaró vītrahā dhṛṣṇúṣeṇaḥ saṃgṛbhyā na ā bharaḥ bhūri paçvāḥ.

4.16.5^b (Vāmadeva Gāutama ; to Indra)
vavakṣā indro ámitam ṛjīṣy ūbhé ā paprāu ródasī mahitvá,
átaç oid asya mahimā ví recy abhí yó víçvā bhūvanā babhūva.
8.25.18^c (Viṣvamanas Vaiyaçva ; to Mitra and Varuṇa, here Sūrya)
pári yó raçmínā divó 'ntān mamé pṛthivyāḥ,
ubhé ā paprāu ródasī mahitvá.

3.54.18^b : 1.24.10^c, ádabdhāni várūṇasya vratāni.

[3.54.20^b, dhruvákṣemāsa ṛlayā mādantaḥ : 3.59.3^a, anamrvāsa ṛlayā mādantaḥ.]

3.54.22^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya ; to Viṣve Devāḥ, here Agni)
svádasva havyā sám iṣo didīhy asmadryāk sám mimīhi grávāṇsi,
víçvān agne pṛtsú tán̄ jṣeī çátrūn áhā víçva sumāna dīdīhi naḥ.

5.4.2^d (Vasuçruta Ātreya ; to Agni)
ḥhavyavál agnīr ajáraḥ pitá no, vibhūr vibháva sudṛçiko asmé, 3.2.2^c
sugārhapatyāḥ sám iṣo didīhy asmadryāk sám mimīhi grávāṇsi.
6.19.3^b (Bharadvāja ; to Indra)
pṛthú karásnā bahulá gábhastī asmadryāk sám mimīhi grávāṇsi,
yūthéva paçvāḥ paçupá dāmūnā asmān indrābhy ā vavṛtsavājāu.

For 3.54.22 cf. Oldenberg, RV. Notan, p. 256 ; for 5.4.2, ibid. 315 ; for 6.19.3, Oldenberg, SBE. xlv. 123, 323.

3.55.1^d–22^d, mahád devánām asuratvám ékam : 10.55.4^d, mahán mahatyā
asuratvám ékam.

3.55.9^b (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya ; to Viṣve Devāḥ, here Agni)
ní veveti palitó dutá āsv antár mahāñç carati rocanéna,
vápūṇṣi bíbhṛad abhí no ví çaṣṭe ḥmahád devánām asuratvám ékam.]

☞ refrain, 3.55.1^d–22^d

10.4.2^d (Trita Āptya ; to Agni)

yām tvā jánāso abhī samcāranti gāva usṇām iva vrajām yaviṣṭha,
dutó devānām asi mārtyānām antár mahāñç carasi rocanéna.

For 3.55.9 see Bergaigne, i. 115 ; ii. 65, 456, note ; iii. 286 ; Oldenberg, Prol. 432 ; RV. Noten, p. 257 ; Geldner, Rigveda Komm., p. 62.

3.55.13^{ab} (Prajāpati Vaiçvāmitra, or Prajāpati Vācya ; to Viçve Devah)
anyāsya vatsām rihati mimāya kāya bhuvā ní dadhe dhenúr údhaḥ,
ṛtāsa sá páyasāpinvatēla mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d—22^d

10.27.14^{od} (Vasukra Āindra ; to Indra)

bṛhānn achāyó apalāçó ārvā tasthāu matā viçito atti gārbhaḥ,
anyāsya vatsām rihati mimāya kāya bhuvā ní dadhe dhenúr údhaḥ.

Cf. Bergaigne, i. 321, 325 ; ii. 11, 72, 73, 73 note, 86 note, 106 ; iii. 243.

3.55.19^a (Prajāpati Vaiçvāmitra, or Prajāpati Vācya ; to Viçve Devah)
devās tvāṣṭā savitā viçvārūpaḥ pupōsa prajāḥ purudhā jajāna,
imā ca viçvā bhūvanāny asya mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d—22^d

10.10.5^b (Yami Vāivasvati ; Samvāda)

gārbhe nū nāu janitā dāmpati kar devās tvāṣṭā savitā viçvārūpaḥ,
nākir asya prá minanti vratāni véda nāv asya ṛthiví utā dyāuḥ.

Cf. Muir, OST. i. 181 ; Hillebrandt, Ved. Myth. i. 528 ; v. Schroeder, Mysterium und Mimus, p. 283.—For 10.10.5^o cf. 1.69.7^a ; 7.47.3^o.

3.55.21^{abc}, imām ca naḥ ṛthivīm viçvādhāyā úpa kṣeti hitāmitro ná rája,
puraḥsádah çarmasádo ná virāḥ : 1.73.3^{abc}, devó ná yāḥ ṛthivīm
. . . upakṣéti, &c.

3.56.3^d (Prajāpati Vaiçvāmitra, or Prajāpati Vācya ; to Viçve Devah)
tripājasyó vṛṣabhó viçvārūpa utā tryudhā purudhā prajāvān,
tryanikāḥ patyate māhināvān sá retodhā vṛṣabhāḥ çāçvatīnām.

7.101.6^a (Kumāra Āgneya, or Vasistha ; to Parjanya)

sá retodhā vṛṣabhāḥ çāçvatīnām tāsminn ātmā jāgatas tasthūsaç ca,]

☞ 1.115.1^o

tān ma ṛtām pātu çatāçarādāya yuyām pāta svastībhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni ; Bergaigne, i. 231 ; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvāṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. ásurah pitā = dyāus pitā in 5.83.6).

3.56.5^d, trír á divó vidáthe pátyamānāḥ : 3.54.11^b, trír á divó vidáthe pátyamānāḥ.

3.56.7^b : 1.71.9^o, rájánā mitrávárūṇā supānī.

3.58.3 = 1.118.3, except that 1.118.3 begins with *pravādyāmana*, whereas 3.58.3 has in its place, *suyūgbhir ācvañh*.

3.58.5^c: 1.183.6^c = 1.184.6^c, *éhá yātaṁ pathibhir devayānāñh*.

3.58.5^d: 1.183.4^d, *dāsrāv imé vām nidháyo mādhunām*.

3.58.8^d, *pāri dyāvāpṛthivī yāti sadyāḥ* : 1.115.3^d, *pāri dyāvāpṛthivī yanti sadyāḥ*.

[3.59.1^a, *mitró jánān yātayati bruvāṇāḥ* : 7.36.2^d, *jānaṁ ca mitró yatati bruvāṇāḥ*.]

[3.59.1^b, *mitró dādharma pṛthivīm utá dyām* : 6.51.8^b, *nāmo dādharma, &c.*]

Cf. under 3.32.8^c.

[3.59.1^d, *mitráya havyaṁ ghṛtāvaj juhota* : 7.47.3^d, *sīndhubhyo havyaṁ, &c.*]

[3.59.3^a, *anamivāsa ślaya mādantaḥ* : 3.54.20^b, *dhruvākṣemāsa ślaya mādantaḥ*.]

3.59.4^{cd}: 3.1.210^d; 6.47.13^{ab} = 10.131.7^{ab}, *tāsyā vayāṁ sumatāu yajñīyasyāpi bhadre sāumanasē syāma*; 10.14.6^{cd}, *tēṣāṁ vayāṁ sumatāu yajñīyānām āpi, &c.*

3.59.9^b (*Viṣvāmitra* ; to *Mitra*)

mitró devéṣv āyūṣu jánāya vṛktābarhiṣe,

īṣa iṣṭāvratā akah.

5.23.3^b (*Dyumna Viṣvacarṣaṇi Ātreya* ; to *Agni*)

ṽiṣve hí tvā sajósaso, jánāso vṛktābarhiṣaḥ,
hótāraṁ sādmasu priyāṁ vyānti vārya puri.

cf 5.21.3^a

5.35.6^b (*Prabhūvasu Āngirasa* ; to *Indra*)

ṽtvām íd vṛtrahantama, jánāso vṛktābarhiṣaḥ,
ugrām pūrviṣu pūrvyāṁ ḥāvante vājasātaye.

cf 5.35.6^a

cf 5.35.6^d

8.5.17^a (*Brahmātithi Kāṇva* ; to *Açvins*)

jánāso vṛktābarhiṣo ḥaviṣmanto aramkṛtaḥ,
ṽyuvām havante açvinā.

cf 1.14.5^c

cf 1.47.4^d

8.6.37^b (*Vatsa Kāṇva* ; to *Indra*)

ṽtvām íd vṛtrahantama, jánāso vṛktābarhiṣaḥ,
ḥāvante vājasātaye.

cf 5.35.6^a

cf 5.35.6^d

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. *kāṇvāso vṛktābarhiṣaḥ*, 1.14.5^c, q.v.

3.60.3^d (*Viṣvāmitra* ; to *Ṛbhus*)

īndrasya sakhyāṁ ṛbhávaḥ sām ānaçur mánor nāpāta apāso dadhanvire,
sāudhanvanāso amṛtatvām érire viṣṭvī çámībhiḥ sukṛtaḥ sukṛtyáyā.

10.94.2^c (*Arbuda Kadraveya Sarpa* ; to the *Press-Stones*)

eté vadanti çatávat sahásravad abhí krandanti háritebhir āsábhiḥ,

viṣṭvī grāvāṇaḥ sukṛtaḥ sukṛtyáyā hótuç cit pūrve havirádyam açata.

We render 3.60.3, 'The *Ṛbhus* have obtained the friendship of *Indra* ; they the children of *Manu*, the workers, have bestirred themselves. The *Sāudhanvanas*, labouring on (pious)

tasks, have obtained immortality, they the pious workers through their pious work'. Cf. Ludwig, 164; Grassmann, i. 103; Bergaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, *Die Ṛbhus im Ṛgveda*, pp. 21, 22, 25. The fourth pāda is of the very essence of the Ṛbhu myth (see especially 4.33.4; 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouring, they the pious workers through their pious work, have come to the eating of the havis even before the Hotar.' Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases *viṣṭvī çāmibhiḥ* in 3.60.3, and *viṣṭvī grāvāṇaḥ* in 10.94.2, the former is the mother; cf. *viveṣa* . . . *çāmibhiḥ* in 5.77.4, and the interesting epithets of the Ṛbhus in their nivid, ÇÇ.8.20, *viṣṭvī svapasah*, and *çamyā çamiṣṭhāḥ*. The expression *sukṭaḥ sukṛtyāyā* also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones; cf. *ṛbhávaḥ sukṭaḥ suhastāḥ*, 7.35.12. The passage 3.54.12, where the Ṛbhus are said to have fashioned the sacrifice *ūrdhvagrāvāṇaḥ*, 'holding high the press-stones', may help to account for the slip of the pāda from Ṛbhus to Grāvāṇaḥ.

3.61.7^b (Viçvāmitra; to Uṣas)

ṛtāsyā budhnā uṣāsām iṣanyān vṛṣā mahī ródasī ā viveça,
mahī mitrāsyā vāruṇasyā mayā candréva bhānūrṁ ví dadhe purutrā.

10.80.2^b (Agni Sāucika, or Agni Vaiçvānara; to Agni)

agnér āpnasah samíd astu bhadrágnír mahī ródasī ā viveça,
agnír ékaṁ codayat samátsv agnír vṛtrāṇi dayate purúṇi.

The *vṛṣā* in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q. v.). See Bergaigne, i. 15, 142; ii. 160, 358. For *uṣāsām* in 3.61.7^a see last Oldenberg, *EV. Noten*, p. 261.

3.62.8^c: 3.52.3^c = 4.32.16^c, *vadhūyūr iva yóṣaṇām*.

3.62.9^{ab} (Viçvāmitra; to Pūṣan)

yó viçvābhī vipáçyati bhúvanā sām ca páçyati,
sá naḥ pūṣāvitā bhuvat.

10.187.4^{ab} (Vatsa Āgneya; to Agni)

yó viçvābhī vipáçyati bhúvanā sām ca páçyati,
ṣá naḥ parṣad áti dvīṣah.

☞ refrain, 10.187.1^c-5^c

There is little doubt that the repeated distich is original with the Pūṣan hymn; cf. 2.40.4, 5; 6.58.2.

3.62.13^c (Viçvāmitra; to Soma)

sómo jigāti gātuvíd devānām eti niskṛtām,
ṛtāsyā yónim āśadam.

5.21.4^d (Sasa Ātreya; to Agni)

devāṁ vo devayajyāyāgním iṣta mártyaḥ,
sámiddhaḥ çukra dīdihy ṛtāsyā yónim āśadaḥ sasāsya yónim āśadaḥ.

9.8.3^c (Asita Kaçyapa, or Devala Kaçyapa; to Soma Pavamāna)

ṇdrasya soma rádhase, punanó hárdi codaya,
ṛtāsyā yónim āśadam.

☞ 9.8.3^a

27 [H.O.S. 10]

9.64.22^c (Kaṣyapa Mārica; to Soma Pavamāna)
 indrayendo marūtivate pāvasva mādhumattamaḥ,
 ṛtāsya yónim āśadam.

Cf. arkāsya yónim āśadam, under 9.25.6; yónāv ṛtāsya śidatam, 3.62.18^b; śidann ṛtāsya yónim ā, 6.16.35^c; and yónim ṛtāsya śidata, under 9.13.9^c.—For 5.21.4 see Oldenberg, SBE. xlii. 243, 345.

3.62.16^{ab} (Viçvāmītra, or Jamadagni; to Mitra and Varuṇa)
 ā no mitrāvaruṇā ghr̥tāir gāvyyūtim ukṣatam,
 mādhvā rājānsi sukratu.

7.65.4^{ab} (Vasiṣṭha; to Mitra and Varuṇa)
 ā no mitrāvaruṇā havyājuṣṭim ghr̥tāir gāvyyūtim ukṣatam ilābhiḥ,
 pr̥tī vām ātra vāram ā jānāya, pr̥tītām udnó divyāsya cāroḥ. ~~cf.~~ 7.65.4^c
 8.5.6^c (Brahmātithi Kaṣva; to Aṣvins)
 tā sudevāya daṣūse sumedhām āvitāriṇim,
 ghr̥tāir gāvyyūtim ukṣatam.

Cf. ā no gāvyyūtim ukṣatam ghr̥tēna, 7.62.5^b. There can be little doubt that the pāda, ghr̥tāir gāvyyūtim ukṣatam in 3.62.16^b and 8.5.6^c is the 'mother' form, from which is derived ghr̥tāir gāvyyūtim ukṣatam ilābhiḥ. By the same terms 7.65.4^{ab} is an extended form of 3.62.16^{ab}. There we must take the pāda ā no mitrāvaruṇā as a true pāda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhi no mitra varuṇa for 3.62.16^a, without having in mind ā no mitrāvaruṇā havyājuṣṭim in 7.65.4^a. The theoretic extension of defective dimeter pādas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pādas; see especially 1.80.10, and in general Part 2, chapter 2, class B 9.—For gāvyyūti, cf. Geldner, Ved. Stud. ii. 291.—Pāda 7.65.4^c has a partial parallel in 7.70.5^c, pr̥tī prā yātam vāram ā jānāya; and 7.65.4^a is reproduced even more closely in 1.152.7^a, ā vām mitrāvaruṇā havyājuṣṭim.

3.62.18^a (Viçvāmītra, or Jamadagni; to Mitra and Varuṇa)
 gr̥ṇānā jamādagninā yónāv ṛtāsya śidatam,
 pātām sómam ṛtāvṛdhā.

~~cf.~~ 9.13.9^c
~~cf.~~ 1.47.3^b

7.96.3^c (Vasiṣṭha; to Sarasvatī)
 bhadrām id bhadrā kṛṇavat sárasvaty ākavāri cetati vājīnīvati,
 gr̥ṇānā jamādagnivát stuvānā ca vasiṣṭhavát.
 8.101.8^d (Jamadagni Bhārgava; to Aṣvins)
 rātīm yád vām arakṣāsam hāvāmahe yuvābhyām vājīnīvasū,
 prācīm hótṛām pratirántāv itām narā gr̥ṇānā jamādagninā.
 9.62.24^c (Jamadagni Bhārgava; to Soma Pavamāna)
 utá no gómatir īso víçvā arsa paristúbhah,
 gr̥ṇānó jamādagninā.
 9.65.25^b (Bhrgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 pávate haryató hárir gr̥ṇānó jamādagninā,
 hinvánó gór ādhi tvací.

The pāda-type gr̥ṇānā jamādagnivát (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamādagninā; cf. Oldenberg, ZDMG. xlii. 204.

3.62.18^c: 1.47.3^b; 47.5^d; 7.66.19^c; 8.87.5^d, pātām sómam ṛtāvṛdhā.

REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3^c (Vāmadeva Gāutama ; to Agni, or Agni and Varuṇa)

sákhe sákhāyam abhy á vavṛtsvācūm ná cakráṁ ráthyeva ráñhyasmábhyam
dasma ráñhyā,

ágne mṛṇíkām várune sácā vido marútsu viśvábhānuṣu,
tokāya tujé ṣuṣucāna ṣām kṛdhy asmábhyam dasma ṣām kṛdhi.

8.27.3^d (Manu Vāivasvata ; to Viṣve Devāḥ)

prá sū na etv adhvarò 'gnā devéṣu pūrvyāḥ,
ādityéṣu prá várune dhṛtāvrate marútsu viśvábhānuṣu.

For 4.1.3^a cf. 10.10.1^a.—For the same stanza see Oldenberg, *Prol.* pp. 141, 146 ; Bergaigne, *Quarante Hymnes*, p. 11 ; Hillebrandt, *Ved. Myth.* iii. 65.—Though the entire distichs in which occurs the repeated páda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ādityas), and Maruts, bears the ritualistic stamp.

[4.1.11^b, mahó budhné rájaso asyá yónāu : 4.17.14^d, tvacó budhné, &c.]

[4.1.18^c, áṣṁavrajāḥ sudúghā vavré antāḥ : 5.31.3^c, prácodayat sudúghā, &c.]

4.1.15^d (Vāmadeva Gāutama ; to Agni)

té gavyatá mánasā drdhrām ubdhām gá yemānām pári śāntam ádrim,
dr̥ḥhām náro vácasā dáivyena vrajām gómantam uṇījo ví vavruḥ.

4.16.6^d (Vāmadeva Gāutama ; to Indra)

ṽ víṣvāni ṣakró náryāni vidvān, apó rireca sákhibhir níkamāih,

cf. 4.16.6^a

áṣṁānām cid yé bibhidúr vácobhir vrajām gómantam uṇījo ví vavruḥ.

10.45.11^d (Vatsapri Bhālandana ; to Agni)

tvām agne yájamānā ánu dyún víṣvā vásu dadhire váryāni,
tváyā sahá dráviṇam ichámānā vrajām gómantam uṇījo ví vavruḥ.

The repeated páda is bald in 10.45.11 ; note the absence of an equivalent for either the word vácasā or vácobhir of the other two stanzas. These give character and definiteness to the repeated páda whose subject is uṇījah (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pádas ; see in its order. Cf. Ludwig, *Der Rig-Veda*, iii. 97 ff.—For the repeated páda cf. also 7.90.4^a, gávyam cid ūrvām uṇījo ví vavruḥ.

4.1.17^d (Vāmadeva Gāutama ; to Agni)

nécat támo dúdhitām rócata dyāur úd devyā usáso bhānúr arta,
á súryo bṛhatás tiṣṭhad ájraṇ ṛjú mārteṣu vṛjinā ca páḡyan.

6.51.2^c (Rjīṣvan Bhāradvāja; to Viṣve Devāḥ)

vēda yās trīṇi vidāthāny eṣāṃ devānāṃ jānma sanutār ā ca viprah,
rjū mārteṣu vrjinā ca pācyann abhī caṣṭe sūro aryā évān.

7.60.2^d (Vasiṣṭha; to Mitra and Varuṇa)

eṣā syā mitravaruṇā nṛcākṣā ubhé úd eti sūryo abhī jmān,
[viṣvasya sthātūr jāgataḥ ca gopā, rjū mārteṣu vrjinā ca pācyann.]

6.50.7^d

For 6.51.2 see Oldenberg, SBE. xlv. 27, 205, 322; RV. Noten, p. 403. The repeated pāda really applies to Sūrya (Sūra) in each occurrence.

4.1.20^d (Vāmadeva Gāutama; to Agni)

viṣveṣāṃ āditir yajñīyānāṃ viṣveṣāṃ ātithir mānuṣāṇām,
agnir devānāṃ āva āvrjanāḥ sumṛṭīkó bhavatu jātāvedāḥ.

6.47.12^b (Garga Bhāradvāja; to Indra)=

10.131.6^b (Sukirti Kakṣivata; to Indra)

īndrah sutrāmā svāvāḥ āvobhiḥ sumṛṭīkó bhavatu viṣvāvedāḥ,
bādhatāṃ dvēṣo ābhayaṃ kṛṇotu [suvīryasya pātayaḥ syāma.]

4.51.10^d

Ludwig, Kritik, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes viṣvāvedāḥ for jātāvedāḥ, and thinks that this is due to assimilation to viṣveṣāṃ āditir . . . viṣveṣāṃ ātithir in the same stanza. The present item, however, shows that the parallel pāda with viṣvāvedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20^b cf. 1.127.8^a; 8.23.25^a, ātithir mānuṣāṇām.

4.2.1^a: 1.77.1^c, yó mārtyeṣv amṛta ṛtāvā.

[4.2.2^a, ihā tvām sūno sahaso no adyā: 1.58.8^a, āchidrā sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

[4.2.18^{ab}, ā yūthēva kṣumāti paçvó akhyad devānāṃ yāj jānimānty ugra:
7.60.3^d, sām yó yūthēva jānimāni caṣṭe; 8.25.7^{ab}, ādhi yā brható divò 'bhī yūthēva pācyataḥ.]

4.2.20^a: 1.73.10^a, etā te agna ucāthāni vedhāḥ.

[4.2.20^c, úc chocasva kṛṇuhī vāsyo naḥ: 8.48.6^b, prá cakṣaya kṛṇuhī, &c.]

4.3.1^b (Vāmadeva Gāutama; to Agni)

ā vo rájanam adhvarāsyā rudrām hótāraṃ satyayājāṃ ródasyorḥ,
agnīm purā tanayitnór acittād dhīraṇyarūpam āvase kṛṇudhvam.

6.16.46^c (Bharadvāja; to Agni)

vītí yó devām mártō duvasyéd agnīm īrtadhvaré havísmān,
hótāraṃ satyayājāṃ ródasyor [uttanāhasto nāmasā vivāset.]

3.14.5^b

Cf. Bergaigne, iii. 36; v. Bradke, Dyāus Asura, p. 54.

4.3.2^b: 1.124.7^c; 10.71.4^d; 91.13^d, jāyēva pātya ucatī suvāsah.

[4.3.8^d, sādha divó jātavedaḥ cikitrān: 3.17.2^b, yātha divó, &c.]

4.3.10^d (Vāmadeva; to Agni)

ṛtēna hī śmā vṛṣabhāḥ cid aktāḥ pumān agniḥ pāyasā prṣṭhyēna,
āspandamāno acarad vayodhā vṛṣā ḥukrām duduhe pṛṇir ūdhaḥ.

6.66.1^d (Bharadvāja; to Maruts)

vāpūr nū tāt cikitrūse cid astu samānām nāma dhenū pātyamānam,
mārteṣv anyād dohāse pīpāya sakṛc ḥukrām duduhe pṛṇir ūdhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwavering he moved, strength-bestowing; he the bull, the Pṛṇi-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛṇi, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛṇir to pṛṇer, 'es melkte der stier der Pṛṇi helles euter'; in his commentary he retains pṛṇir but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛṇi fliessen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1^d. Oldenberg, SBE. xlv. 326, does not quite do justice to pṛṇir in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache', here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder; he, a bull, is thereby—mirabile dictu—also a pṛṇi, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛṇi ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛṇyā dugdhām sakṛt pāyah. Max Müller, in a note to his similar translation, SBE. xxxii. 370, explains that dhenū, a cloud, yields rain but once, or that Pṛṇi gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated pāda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛṇi who milked his bright udder' is the work of a later poet, who is unquestionably bending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛṇi. We may finally remark that in the secondary form of the pāda 4.3.10^d, ḥukrām may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1^d: 'As a bull he hath spurted semen, as a Pṛṇi cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11^d (Vāmadeva Gāutama; to Agni)

ṛtēnādrim vy āsan bhidāntaḥ sām āṅgirasō navanta góbhiḥ,
ḥunām nārāḥ pāri śadann usāsam āvīḥ svār abhavaj jāté agnāu.

10.88.2^b (Murdhanvat, an Āṅgirasa, or Vāmadevya; to Surya and Vaiṣvānara)
gṛpām bhūvanām tāmasāpagulham āvīḥ svār abhavaj jāté agnāu,
tāsyā devāḥ pṛthivī dyāur utāpō raṇayann ośadhīḥ sakhyé asya.

The relation of pādas a and b in 10.88.2 is anacoluthic, curable by substituting akṛnot for abhavat in pāda b; see 7.76.1^d, āvir akar bhūvanam viḥvam usāḥ (cf. also 5.2.9; 6.17.3).

But the repeated pāda in 4.3.11 sustains abhavaj; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlv. p. 330.—For navanta, emendable to anavanta, see Grassmann's Lexicon, s.v.; Oldenberg, Prol. 73; RV. Noten, p. 268.

4.4.5^c (Vāmadeva Gautama; to Agni)

urdhvó bhava prāti vidhyádhy asmád áviṣ kṛṇuṣva dáivyāny agne,
áva sthirá tanuhi yātujūnām jānim ājānim prá mṛñhi gátrūn.

10.116.5^b (Agniyuta Sthāura, or Agniyūpa Sthāura; to Agni)
ní tigmāni bhrācāyan bhrācāny áva sthirá tanuhi yātujūnām,
ugráya te sáho bālam dadāmi pratítya gátrūn vigadēsu vṛca.

For the repeated pāda cf. 2.33.14^c; 8.19.20^c. See note under 2.33.14^a.

[4.4.7^b, yás tvā nityena havisā yá uktháih: 6.5.5^a, yás te yajñēna samídha yá uktháih.]

4.4.13 = 1.147.3.

4.4.15^a (Vāmadeva Gautama; to Agni)

ayá te agna samídha vidhema prāti stóman cāsyāmānam grbhāya,
dāhācāso rakṣāsaḥ pāhy āsmān druhó nidó mahāmaho avadyāt.

7.14.2^a (Vasiṣṭha Maitravaruni; to Agni)
vayām te agne samídha vidhema vayām dācema suṣtutí yajatra,
vayām ghr̥tēnādhvarasya hotar vayām deva havisā bhadrācoce.

Cf. 5.4.7^a, vayām te agna ukthāir vidhema.

[4.5.3^b, sahāsraretā vṛṣabhās tūvismān: 2.12.12^a, yāḥ saptāraçmir vṛṣabhās, &c.]

4.5.4^c (Vāmadeva Gautama; to Vaiçvānara)

prá tán agnir babhasat tigmājambhas tápiṣṭhena cocīṣa yāḥ surádhah,
prá yé minānti várūnasya dhāma priyá mitrásya cétato dhruvāni.

10.89.8^c (Reṇu Vaiçvāmitra; to Indra)
tvām ha tyád ṛṇayá indra dhīro 'sír ná páruva vṛjiná çṛṇāsi,
prá yé mitrásya várūnasya dhāma yújan ná jánā minānti mitráṃ.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd exactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrá).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāḥ) has elicited suggestions: Grassmann supplies á before minānti, but the verb has the preposition prá in the third pāda, and pra+á+mi does not exist. Oldenberg, Prol. p. 74, reads prá minanti in pāda d, having, apparently, overlooked prá in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Viçvāmītrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8^d, pāti priyām rupó ágram padám véh: 3.5.5^a, pāti priyām ripó ágram padám véh.

4.6.2^c (Vāmadeva Gāutama; to Agni)

ámūro hótā ny āsādi vikṣv agnir mandró vidátheṣu prācetāh,

ūrdhvām bhānūm savitēvāḡren méteva dhūmām stabhāyad ūpa dyām.

4.13.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)

ūrdhvām bhānūm savitā devó aḡred drapsām dávidhavad gaviṣó ná sātva,

ānu vratām vāruno yanti mitró yāt sūryam divy ārohayānti.

4.14.2^a (Vāmadeva Gāutama; to Agni, or Liṅgoktadevatāh)

ūrdhvām ketūm savitā devó aḡrej ṽjyótir viḡvasmāi bhūvanāya kṛṇvān,

~~cf.~~ 1.92.4^c

ṽprā dyāvapṛthiví antárikṣam, ví sūryo raḡmibhiḡ cékitānaḡ.

~~cf.~~ 1.115.1^c

7.72.4^c (Vasiṣṭha; to Aḡvins)

ví céd uchānty aḡvinā usāsah ṽprā vām bráhmāni kārāvo bharante,

~~cf.~~ 6.67.10^a

ūrdhvām bhānūm savitā devó aḡred brhád agnāyaḡ samidhā jarante.

The case of 4.6.2^c is interesting in that it presents ocular testimony of one páda patterned after another. What is stated descriptively in 4.13.2^a; 14.2^a; 7.72.4^c (cf. also 7.76.1^b), is here worked over into a comparison which necessitates the presence of iva; consequently the word devó is thrown out. The result is a frankly poor páda: it is difficult to say, hardly worth while to inquire, how the páda was then read. Perhaps, ūrdhvām bhānūm savitā iva aḡret; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another páda in which Savitar's action is worked into a comparison, ūrdhvām bhānūm savitā dyām ivopári, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout; see p. 13.—For drapsa in 4.13.2 see Geldner, Ved. Stud. iii: 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3^a, yatā sujūrñí rātíní ḡhṛtāci: 6.63.4^b, prá rātír eti jūrñíní ḡhṛtāci.]

Cf. under 3.19.2.

4.6.3^b: 3.19.2^c, pradakṣiṇíd devátātim urāṇāḡ.

4.6.4^a (Vāmadeva Gāutama; to Agni)

stīrṇé barhīṣi samidhāné agnā ūrdhvó adhvaryúr jujusāṇó asthāt,

páry agnīḡ paḡupá ná hótā triviṣṭy eti pradíva urāṇāḡ.

6.52.17^a (Rjigvan Bhāradvāja; to Viḡve Devāḡ)

stīrṇé barhīṣi samidhāné agnāu sukténa mahá námasā vivāse,

asmín no adyá vidáthe yajatrā viḡve devá havīṣi mādayadhvam.

4.6.5^b (Vāmadeva Gāutama; to Agni)

pári tmāná mitádrur eti hótāgnir mandró mādhuvacā ṛtāvā,

drāvanty asya vājino ná cókā bhāyante viḡvā bhūvanā yád ābhraṭ.

7.7.4^d (Vasiṣṭha Maitravaruṇi ; to Agni)

sadyo adhvaré rathirām jananta mānuṣāso vicetaso yā eṣām,
viçām adhāyi viçpātir duronè 'gnír mandró mādhuvacā ṛtāvā.

4.6.11^{cd} (Vāmadeva Gāutama ; to Agni)

ākāri brāhma samidhāna túbhyaṁ çānsāty ukthām yājate vy ù dhāḥ,
hótāram agnīm mānuṣo ní ṣedur namasyānta uçijaḥ çānsam āyóḥ.

5.3.4^{cd} (Vasuçruta Ātreya ; to Agni)

tāva çriyā sudḥṣo deva devāḥ purú dādhanā amṛtaṁ sapanta,
hótāram agnīm mānuṣo ní ṣedur daçasyānta uçijaḥ çānsam āyóḥ.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyā- and daçasyā-, are good hieratic Vedic : I know of no means for deciding.

4.7.1^b (Vāmadeva Gāutama ; to Agni)

ayām ihā prathamó dhāyi dhātḥbhir hótā yājiṣṭho adhvaréṣv ídyāḥ,
yām āpnāvāno bhḥgavo virurucúr vāneṣu citrām vibhvaṁ viçé-viçe.

8.60.3^c (Bhargha Pragātha ; to Agni)

ágne kavír vedhá asi hótā pāvaka yákṣyaḥ,
mandró yājiṣṭho adhvaréṣv ídyo [vípřebhiḥ çukra mánmabhiḥ.]

cf. 1.127.2^c

Cf. 5.22.1^{cd}, yó adhvaréṣv ídyo hótā mandrátamo viçi, containing an almost perfect blend of the wordings of the repeated pádas.

4.7.4^b: 1.86.5^b; 5.23.1^c, viçvā yāç carṣañír abhi.

[4.7.8^d, vidúṣṭaro divā āródhanāni ; 4.8.4^c, vidvān āródhanam divāḥ.]

4.7.9^a, kṛṣṇām ta éma rúcataḥ puró bhāḥ : 1.58.4^d, kṛṣṇām ta éma ruçadúrme ajara.

[4.7.10^b, yád asya váto anuvāti çociḥ : 1.148.4^c; 7.3.2^c, ád asya váto ánu vāti çociḥ ; 10.142.4^c, yadā te váto anuvāti çociḥ.]

4.8.1^b: 8.102.17^c, havyavāham ámartyam ; 3.10.9^c, havyavāham ámartyam sahovédham.

4.8.2^c: 1.1.2^c, sá devān éhá vakṣati.

[4.8.4^c, vidvān āródhanam divāḥ : 4.7.8^d, vidúṣṭaro divā āródhanāni.]

The two stanzas show considerable similarity ; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6^b (Vāmadeva Gāutama ; to Agni)

té rāyā té suviryāḥ sasavāṁso ví çṛṇvire,
yé agná dadhiré dúvaḥ.

8.54(Val.6).6^d (Mātariçvan Kāva ; to Indra)
 ājipate nṛpate tvām id dhī no vāja ā vakṣi sukrato,
 vītī hōtrābhīr utā devāvītībhiḥ sasavāṁso vī gṛṇvire.

In 8.54(Val. 6).6 vāja ā means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, ii. 439). The presence in the stanza of ājipate and sasavāṁsaḥ calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (saṁsava). Apparently the Vāḷakhīlya stanza shows anacoluthon between the two distichs.

[4.9.1^a, āgne mṛṣā mahān asi: 1.36.12^d, sá no mṛṣa mahān asi.]

4.9.5^a (Vāmadeva Gāutama ; to Agni)
 véṣi hy ādhvariyaṭām upavaktā jánānām,
 havyā ca mānuṣāṇām.

6.2.10^a (Bharadvāja Bārhaspatya ; to Agni)
 véṣi hy ādhvariyaṭām āgne hōtā dāme viçām,
 samādhō viçpate kṛṇu juṣāsva havyām āngirah.

Ludwig, 336, ad 4.9.5: 'du kommst als upavaktar zu denen die der adhvaryu dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlv. 348. It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10: 'du genießest von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means: 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice.' Grassmann is far afield as regards 4.9.5: 'Denn du als der Ermunterer der Männer, die das Fest begehnen, verzehrst der Menschen Opferguss.' Whereas he renders 6.2.10^{ab} correctly: 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du.' The enclitic ca in 4.9.5^a is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5^c, çriyē rukmó ná rocata upāké: 7.3.6^b, vī yád rukmó ná rócasa upāké.]

4.11.5^d (Vāmadeva Gāutama ; to Agni)
 tvām agne prathamām devayānto devām mártā amṛta mandrájihvam,
 dveṣoyūtām ā vivāsanti dhībhīr dāmūnasaṁ gṛhāpatim āmūram.

5.8.1^d (Iṣa Ātreya ; to Agni)
 tvām agna ṛtāyavaḥ sām idhire pratnām pratnása utāye sahaskrta,
 puruṣcandram yajatām viçvādhāyasam dāmūnasaṁ gṛhāpatīm vá-
 reṇyam.

[4.12.3^b, agnir vājasya paramásya rāyāḥ: 7.60.11^b, vājasya sātāu paramásya rāyāḥ.]

4.12.3^c (Vāmadeva Gāutama ; to Agni)
 agnir iṣe bṛhatāḥ kṣatriyasya agnir vājasya paramásya rāyāḥ, cf. 4.12.3^b
 dádhāti rátanaṁ vidhaté yáviṣṭho vy ānuṣāṁ mártāya svadhāvan.

7.16.12^c (Vasiṣṭha Maitravaruṇi; to Agni)

tām hótāram adhvarāsyā prācetasam ṽáhnīm devā akr̥ṇvata, ~~cf~~ 3.11.4^c
dádhati rātnam vidhaté suvīryam agnir jánāya dācūṣe.

The preposition ví which limps, with sharp tmesis, behind its verb dádhati in 4.12.3^{cd}, impresses me as secondary.—Cf. the parallel pádas under 4.44.4.

4.12.6 (Vāmadeva Gāutama; to Agni) =

10.126.8 (Kulmalabarhiṣa Čailiṇsi, or Añhomuc Vāmadevya; to Viçve Devāh, here Agni)

yáthā ha tyád vasavo gāuryām cit padī ṣitām ámuñcatā yajatrāh,
evó ṣv āsmán muñcatā vy āñhaḥ prá tāry agne pratarām na áyuh.

Cf. Neisser, Bezz. Beitr. vii. 235. A number of passages more or less parallel to páda d are listed by Aufrecht in the Preface to the second edition of his *Rig-Veda*, p. xxviii, nr. 109; particularly 10.59.1^a, prá tāry áyuh pratarām náviyaḥ.

[4.13.1^c, yátam açvinā sukṛto duroṇám: see under 1.117.2^c.]

4.13.2^a: 7.72.4^c, urdhvām bhānūm savitā devó açret; 4.6.2^c, urdhvām bhānūm savitévāçret; 4.14.2^a, urdhvām ketūm savitā devó açret.

4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni)

ánāyato ánibaddhaḥ kathāyām nyānū uttānó 'va padyate ná,
káyā yāti svadhāyā kó dadarça divé skambhāḥ sámṛtaḥ pāti nákam.

For sundry points in this stanza see Bartholomae, Bezz. Beitr. xv. 197; Oldenberg, RV. Noten, p. 276.—The stanza ends two hymns that are imitative throughout; see p. 13.

4.14.2^a, urdhvām ketūm savitā devó açret: 4.6.2^c: urdhvām bhānūm savitévāçret;
4.13.2^a; 7.72.4^c, urdhvām bhānūm savitā devó açret.

4.14.2^b, jyótir víçvasmāi bhūvanāya kr̥ṇván: 1.92.4^c, jyótir víçvasmāi bhūvanāya kr̥ṇvatí.

4.14.2^c: 1.115.1^c, áprā dyāvāpṛthiví antárikṣam.

4.14.3^d, usá ryate suyúja ráthena: 1.113.14^d, óṣá yāti suyúja ráthena.

4.14.4^b (Vāmadeva Gāutama; to Açvins)

á vām váhiṣṭhā ihá té vahantu ráthā áçvāsa usáso vyūṣṭāu,
imé hí vām madhupéyāya sómā ṽasmín yajñé vṛṣaṇā mādayethām.]

~~cf~~ 1.184.2^a

4.45.2^b (Vāmadeva; to Açvins)

ṽud vām pṛkṣáso mādhumanta irate, ráthā áçvāsa usáso vyūṣṭiṣu,

~~cf~~ 4.45.2^a

apornuvántas táma á párvīṛtaṁ svar ná çukráṁ tanvánta á rájah.

For 4.45.2 see Pischel, Ved. Stud. ii. 96; Oldenberg, RV. Noten, p. 304. Pischel did not in his treatment there of pṛkṣá note this parallel, which seems to support his rendering of the word by 'swift'; cf. váhiṣṭhā in 4.14.4^a.

[4.14.4^d, *asmín yajñe vṛṣaṇā mādayethām* : 1.184.2^a, *asmé ũ sū vṛṣaṇā, &c.*]

4.14.5 = 4.13.5.

4.15.3^c (Vāmadeva Gāutama ; to Agni)

pāri vājapatih kavir agnir havyāny akramit,
dādhad rātnāni dāḡuṣe.

9.3.6^c (Çunaḥṣepa Ājigarti ; to Soma Pavamāna)
eśā viprāir abhiṣṭuto 'pó devó ví gāhate,
dādhad rātnāni dāḡuṣe.

For the repeated pāda cf. *dhattām rātnāni dāḡuṣe*, under 1.47.1^d, and the note there.

4.15.6^a (Vāmadeva Gāutama ; to Agni)

tām ārvantaṁ ná sānasīm aruṣām ná divāḥ ḡiḡum,
marmṛjyānte divé-dive.

8.102.12^a (Prayoga Bhārgava, or others ; to Agni)
tām ārvantaṁ ná sānasīm gr̥ṇihī vipra ḡuṣmīṇam,
mitrām na yātayājjanam.

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg, *ibid.* p. 362 ; cf. also Max Müller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. Pāda 8.102.12^a in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' Pāda c does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root yat, Ved. Stud. iii. 15 ff. Ludwig, 412, 'wie Mitra der die leute in bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen eint' ; see also Bergaigne, iii. 166. The sequence *ārvantaṁ . . . marmṛjyānte* points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra *yātayājjana* has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7^b, 9^b, *kumārāḥ sāhadevyāḥ* ; 4.15.8^b, *kumārāt sāhadevyāt.*

4.16.5^b : 3.54.15^b ; 8.25.18^c, *ubhé á paprāu ródasi mahitvā.*

[4.16.6^a, *vīḡvāni ḡakró nāryāṇi vidván* : 7.21.4^b, *ápāṇsi vīḡvā nāryāṇi vidván.*]

4.16.8^d : 4.1.15^d ; 10.45.11^d, *vrajām gómantam uḡḡjo ví vavruḥ.*

4.16.12^d : 1.174.5^c, *prá súraḡ cakráṁ vṛhatad abhīke.*

[4.16.20^b, *brāhmākarma bhḡḡgavo ná rátham* : 10.39.14^b, *átakṣāma bhḡḡgavo, &c.*]

Cf. p. vii, l. 9 from top.

4.16.21^d = 4.17.21^d (Vāmadeva Gāutama ; to Indra) = 4.19.11^d = 4.20.11^d =
 4.21.11^d = 4.22.11^d = 4.23.11^d = 4.24.11^d (Vāmadeva ; to Indra)
 nū śtutā indra nū gṛṇānā iṣaṁ jaritré nadyò ná pipeḥ,
 śkāri te harivo brāhma návyam dhiyā syāma rathyāḥ sadāsāḥ.

4.56.4^d (Vāmadeva ; to Dyāvapṛthivyāu)
 nū rodasi brhādabhir no várūthāih pātnivadbhir iṣāyanti sajōṣāḥ,
 urūci vīṣve yajaté ní pātaṁ dhiyā syāma rathyāḥ sadāsāḥ.

For the first stanza of. Neisser, Bezz. Beitr. vii. 234.

4.17.1^d (Vāmadeva Gāutama ; to Indra)
 tvām mahān indra tūbhyam ha kṣā ānu kṣatrām mañhānā manyata dyāuḥ,
 tvām vṛtrām ṣavasā jaghanvān sṛjāḥ sindhūn āhinā jagrasānān.

10.111.9^a (Aṣṭrādaṇṣṭra Vairūpa ; to Indra)
 sṛjāḥ sindhūn āhinā jagrasānān ād id etāḥ prā vivijre javéna,
 mūmuṣamānā utā yā mumucré 'dhéd etā ná ramante nitiktāḥ.

Translate 4.17.1 : 'Thou art great, O Indra ; Earth and Heaven have graciously consented to thy rule. Thou slewest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1^{ab}, and Ludwig, 518 ; Grassmann, i. 123. The fourth pāda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit : 'Thou didst free the rivers swallowed by the dragon ; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still.' The expression, mūmuṣamānā utā yā mumucré, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreiung verlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreiten' ; similarly Grassmann, ii. 393.

4.17.3^c (Vāmadeva Gāutama ; to Indra)
 bhinád girim ṣavasā vājram isṇān āviṣkṛvānāḥ sahasānā ójah,
 vādhīd vṛtrām vājreṇa mandasānāḥ sārann āpo jāvasā hatāvrsṇih.

10.28.7^c (Vasukrapatni ; to Indra)
 evā hí mām tavāsam jajñūr ugrām kārman-karman vṛṣaṇam indra devāḥ,
 vādhīm vṛtrām vājreṇa mandasānō 'pa vrajām mahinā dācūse vam.

Translate 4.17.3 : 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing ; the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests indradevāḥ for indra devāḥ (cf. 6.17.8 ; 18.15) ; Grassmann also scents the difficulty at that spot : 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task : I have slain Vṛtra with my club, rejoicing ; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7^c, with its precarious analogical vādhīm (also 1.165.8), is a direct copy of 4.17.3^c. This is shown further by the nonce-formation vam which is again analogical. Grassmann naively explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm : vam, vaḥ, vaḥ. Both vādhīm and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmastuti), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—Cf. 6.44.15^b, hāntā vṛtrām vājreṇa mandasānāḥ; and also under 8.59 (Vāl. 11).1^d.

4.17.5^b: 1.177.1^b, rājā kṛṣṭinām puruḥūtā indrah.

[4.17.7^{cd}, tvām prāti pravāta ācāyanam āhim vājreṇa maghavan vī vṛcchāḥ:
4.19.3^{cd}, sapta prāti pravāta ācāyanam āhim vājreṇa vī riṇā aparvān.]

[4.17.14^d, tvacó budhné rájaso asyá yónāu: 4.1.11^b, mahó budhné, &c.]

4.17.16^{ab} (Vāmadeva Gāutama; to Indra)

**gavyānta indraṁ sakhyāya viprā aṇvāyānto vṛṣaṇaṁ vājāyantaḥ,
janīyānto janidām āksitotim ā cyāvayāmo 'vaté ná kócam.**

10.131.3^{cd} (Sukṛti Kakṣivata; to Indra)

nahí sthūry ṛtuthā yātām āsti nótā ṇrávo vivide saṁgaméṣu,

gavyānta indraṁ sakhyāya viprā aṇvāyānto vṛṣaṇaṁ vājāyantaḥ.

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling Indra, the bull, to friendship; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well.' For pāda d cf. 10.42.2^{cd}. This stanza is simple and effective; not so 10.131.3: 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri no gārhapatyāni santu, and the like, RV. 6.15.19; VS. 2.27, &c. (see Vedic Concordance under asthūri, and taylor asthūri), means, 'may our house-fires not be "one-horse" affairs!' Ludwig, 518, renders 4.17.16: 'wir beutelustige machen uns Indra zur freundschaft, wir brāhmaṇische sänger, rosse nachahmend, anspornend zu krafttat den stier; frauen verlangend den frauengeber, des hilfe nie auszugehen, heraneilen wie zum brunnen den eimer.' His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich: 'denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [wol aber] die brāhmaṇischen sänger, die rind und rosse begehrend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya: 'Die Priester aber, Rind und Ross begehrend, sie sind es, die den Helden Indra stärken', whereas he had previously (i. 125) dealt with 4.17.16^{ab} as follows: 'Wir Sänger ziehn den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anacoluthic and without finite verb, is borrowed directly from 4.13.16.—Cf. also for the repeated distich, 10.160.5.

4.17.21 = 4.16.21^d = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d = 4.23.11^d =
4.24.11^d; 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

[4.18.4^c, nahí nv āsya pratimānam āsti: 6.18.12^c, nāsya cātrur ná pratimānam
asti.]

4.18.5^d: 10.45.6^b, ā ródasi aprṇaj jāyamānaḥ; 3.6.2^a; 7.13.12^b, ā ródasi aprṇā
jāyamānaḥ.

4.18.7^d: 4.19.8^b, vṛtrām jaghanvān asṛjad ví síndhūn; 1.80.10^d, vṛtrām jaghanvān asṛjad.

4.18.11^d (Saṁvāda Indrāditivāmadevānām)

utā mātā mahiṣām ānv avenad amī tvā jahati putra devāh,
āthābravid vṛtrām indro haniṣyān sākhe viṣṇo vitarām ví kramasva.

8.100.12^a (Nema Bhārgava; to Indra)

sākhe viṣṇo vitarām ví kramasva dyāur dehī lokām vājraya viṣkābhe,
hānāva vṛtrām riṇācāva síndhūn indrasya yantu prasavé viśṛtāh.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest"! ' Pāda d, repeated in 8.100.12^a, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression āthābravid... sākhe viṣṇo vitarām ví kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc; their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11^d and in 8.100.12^a. The two hymns are also connected as regards 4.18.13^d: 8.100.8^d. For passages that express the partnership of Indra and Viṣṇu see Macdonell, Vedic Mythology, p. 39, bottom.

4.19.2^c: 3.32.11^a; 6.30.4^c, śhann āhim pariśāyanam āraṇah.

[4.19.30^d, saptā prāti pravāta āśāyanam āhim vājreṇa ví riṇā aparvān: 4.17.7^{cd},
tvām prāti pravāta āśāyanam āhim vājreṇa maghavan ví vṛcaḥ.]

4.19.5^d (Vāmadeva; to Indra)

abhī prā dadrur jānayo ná gārbhaṁ rāthā iva prā yayuḥ sākām ādrayaḥ,
ātarpayo viśta ubjā ūrmīn tvām vṛtān ariṇā indra síndhūn.

4.42.7^d (Trasadasyu Pāurukutsya; to Indra and Varuṇa)

vidūṣ ṭe vícṣā bhūvanāni tāsya tā prā bravīṣi vāruṇāya vedhaḥ,
tvām vṛtrāni ṇṛviṣe jaghanvān tvām vṛtān ariṇā indra síndhūn.

We may render 4.19.5, following various indications on the part of other scholars (cf. Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child; like chariots the mountains have moved forth together (cf. st. 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. iii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (ṇṛviṣe) to have taken place, in 4.42.7, a stanza of the ātmastuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7^d is quoted from previously existing descriptions.

4.19.8^b: 4.18.7^d, vṛtrām jaghanvān asṛjad ví síndhūn; 1.80.10^d, vṛtrām jaghanvān asṛjat.

4.19.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyāḥ sadāsāḥ.

4.20.3^b (Vāmadeva; to Indra)

imām yajñām tvām asmākam indra puró dádhat saniṣyasi krátum naḥ,
çvaghñíva vajrin sanāye dhānānām tvāyā vayām aryā ajīm jayema.

5.31.11^d (Avasyu Ātreya; to Indra and Kutsa?)

sūraç cid rátham páritakmyāyām pūrvam karad uparam jñjuvānsam,

[bhārac cakrām étaçāḥ sām rināti, puró dádhat saniṣyati krátum naḥ.

❧ 4.20.3^b

The repeated páda fits well in 4.20.3, is dubious in 5.31.11. Cf. under 1.121.13^b.

[4.20.6^d, udnéva kóçam vásunā nyṛṣṭam: 10.42.4^c, kóçam ná pūrṇām vásunā
nyṛṣṭam.]

4.20.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyāḥ sadāsāḥ.

4.21.10^b, hantā vṛtrām várivah puráve kaḥ: 1.63.7^d, anho rájan várivah
puráve kaḥ.

4.21.10^d (Vāmadeva; to Indra)

evā vásva índraḥ satyāḥ samrád [dhantā vṛtrām várivah puráve kaḥ.] ❧ 1.63.7^d
pūruṣṭuta krátvā naḥ çagdhī rāyó bhakṣiyā té 'vaso dāivyasya.

5.57.7^d (Çyāvāçva Ātreya; to Maruts)

gómād áçvāvad ráthavat suvíram candrávad rádho maruto dadā naḥ,

prāçastim naḥ kṛṇuta rudriyāso bhakṣiyā vó 'vaso dāivyasya.

[4.21.11^d: see under 4.20.11^d.]

4.22.3^b (Vāmadeva; to Indra)

yó devó devátamo jáyamāno mahó vájebhir mahádbhiç ca çúṣmāiḥ,
dádhāno vájram bāhvór uçāntam dyām ámena rejayat prá bhúma.

6.32.4^b (Suhotra Bhāradvāja; to Indra)

sá nivyābhir jaritāram áchā mahó vájebhir mahádbhiç ca çúṣmāiḥ,

puruvírabhir vṛṣabha kṣitmām á girvaṇaḥ suvitāya prá yāhi.

For mahó vájebhiḥ see Pischel, Ved. Stud. i. 11 note (cf. ibid. 268, note); Oldenberg, ZDMG.
lv. 271.

[4.22.5^b, víçveṣv ít sávanēṣu pravácya: 1.51.13^d; 8.100.6^a, víçvét tá te sávanēṣu
pravácya.]

4.22.9^d (Vāmadeva; to Indra)

asmé vársiṣṭhā kṛṇuhi jyēṣṭhā nṛmṇāni satrá sahure sáhānsi,

asmábhyaṁ vṛtrā suhānāni randhi jahí vādhar vanūṣo mártiyasya.

7.25.3^o (Vasiṣṭha Maitravaruni ; to Indra)

çatām te çiprinn utāyaḥ sudāse sahasraṁ çāṇsā utā rātir astu,
jahī vādhar vanūṣo mārtyasyāsmé dyumnām ādhi rātnām ca dhehi.

4.22.10^d: 3.30.21^d, asmākam (3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ :
3.31.14^d, asmākam sū maghavan bodhi gopāḥ.

4.22.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyaḥ sadāsāḥ.

[4.23.4^o, devō bhuvan nāvedā ma ṛtānām: 1.165.13^d, eṣām bhūta nāvedā ma
ṛtānām.]

[4.23.10^o, ṛtāya prthivī bahulē gabhīrē: 10.178.2^o, ūrvī nā pṛthivī bāhule gābhīre.]

[4.23.11^d: see under 4.22.11^d.]

4.24.3^b, ririkvāṇsas tanvaḥ kṛṇvata trām: 1.72.5^o, ririkvāṇsas tanvaḥ kṛṇvata
svāḥ.

4.24.3^d (Vāmadeva ; to Indra)

tām in nāro vī hvayante samīkē [ririkvāṇsas tanvaḥ kṛṇvata trām,] 1.72.5^o
mitho yāt tyāgām ubhāyāso āgman nāras tokāsyā tānayasya sātāu.

7.82.9^d (Vasiṣṭha ; to Indra and Varuṇa)

asmākam indravaruṇā bhāre-bhare puroyodhā bhavataṁ kṛṣṭyojasa,
yād vām hāvanta ubhāye ādha sprdhī nāras tokāsyā tānayasya sātīṣu.

Cf. 6.19.7^o, yōna tokāsyā tānayasya sātāu.

4.24.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
rathyaḥ sadāsāḥ.

4.25.4^{b+c} (Vāmadeva ; to Indra)

tāsmā agnir bhārataḥ çarma yaṇsaj jyók paçyāt sūryam uccārantam,
yā indrāya sunāvāmēty āha nāre nāryāya nṛtamāya nṛnām.

6.52.5^b (Ṛjicvan Bhāradvāja ; to Viçve Devāḥ)

viçvadānīm sumānasah syāma paçyema nū sūryam uccārantam,
tāthā karad vāsapatir vāsūnām devān ōhānō 'vasāgamiṣṭhaḥ.

7.104.24^d (Vasiṣṭha ; to Indra)

indra jahī pūmāṇsām yātudhānam utā strīyaṁ māyāya çāçadānām,
vīgrivāso mūradevā ṛdantu mā té dṛçan sūryam uccārantam.

10.59.4^b (Bandhu Gāupayana, and others ; to Nirṛti and Soma)

mō śu naḥ soma mṛtyāve pārā dah paçyema nū sūryam uccārantam,
dyūbhir hitō jarimā sū no astu parātarām sū nirṛtir jihitam.

10.59.6^o (Bandhu Gāupayana, and others ; to Asuniti)

āsunitē pūnar asmāsu cākṣuḥ pūnaḥ prānām ihā no dhehi bhōgam,
jyók paçyema sūryam uccārantam ānumate mṛlāyā naḥ svastī.

5.37.1^d (Atri Bhāuma; to Indra)

sām bhānūnā yatate sūryasyājūhvāno ghr̥tāpr̥sthāḥ svāñcāḥ,
tāsmā āmr̥dhra uśāso vy ūchān yā indrāya sunāvāmēty āha.

Cf. the pāda, jyōk ca sūryam dr̥ṣṭe, under 1.23.21.—For devāḥ ōhānaḥ in 6.52.5^d see Geldner, Ved. Stud. iii. 62; Oldenberg, RV. Noten, p. 403.

[4.25.5^b, urv āsmā āditiḥ cārma yaṁsat: 1.107.2^d; 4.54.6^d, ādityāir no āditiḥ, &c.]

[4.26.2^d, māma devāso ānu kētam āyan: 10.6.7^c, tām te devāso, &c.]

[4.26.7^c, ātra pūram̐dhir ajahād ārātīḥ: 4.27.2^c, Irmā pūram̐dhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i. 212 ff.; Bloomfield, JAOS. xvi. 19; Ludwig, Ueber Methode, p. 65 ff.; Sieg, Sagenstoffe, p. 88 ff.

[4.27.2^c: see prec.]

4.28.1^c (Vāmadeva; to Indra)

tvā yujā tāva tāt soma sakhyā indro apō mánave sasrūtas kaḥ,
āhann āhim āriṇāt saptā sīndhūn āpāvṛṇod āpihiteva khāni.

10.67.12^c (Ayāsa Āṅgīrasa; to Br̥haspati)

indro mahnā mahatō arṇavāsya, ví mūrdhānam abhinad arbudāsya,
āhann āhim āriṇāt saptā sīndhūn devāir dyāvāpr̥thivi prāvataṁ nah. 10.67.12^c
1.31.8^d

Cf. 2.12.3^a, yō hatvāhim āriṇāt saptā sīndhūn.

4.28.2^d (Vāmadeva; to Indra, or Indra and Soma)

tvā yujā nī khidat sūryasyēndraḥ cakrām sāhasā sadyā indo,
ādhi ṣpūnā br̥hatā vārtamanam mahō druho āpa viṣvāyu dhāyi.

6.20.5^a (Bharadvāja; to Indra)

mahō druho āpa viṣvāyu dhāyi vājrasya yāt pātane pādi cūṣṇaḥ,
urū śā sarātham sārathaye kar indrah kūsāya sūryasya sātāu.

Cf. Pischel, Ved. Stud. i. 24; Geldner, ibid. ii. 172; Oldenberg, ZDMG. lv. 327.

4.29.1^c (Vāmadeva; to Indra)

ā na stutā ūpa vājebhir utī indra yāhī hāribhir mandasānāḥ,
tirāḡ cid aryāḥ sāvanā purūṇy āṅgusēbhir gr̥ṇānāḥ satyārādhaḥ.

8.66.12^c (Kali Prāgātha; to Indra)

pūrvīḡ cid dhī tvē tuvikūrmīn āśaso hāvanta indrotāyaḥ,
tirāḡ cid aryāḥ sāvanā vaso gahi cāvīṣṭha cūdhī me hāvam.

Elusive aryāḥ has led Ludwig, 526, to render 4.29.1^c, 'hinweg über die vielen trankesopfer des feindes', whereas he renders 8.66.12^c at 610, 'sogar über des guten trankopfer hinweg'. In both passages aryāḥ (genitive of ari) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

viçve = of πολλοί; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of ari, Ved. Stud. iii. 72 ff.; but this scholar's disposition of the contrast between viçva and ari comes very near, but does not quite hit the point, else he would not have introduced the word 'sogar', e.g. in 8.1.22, where he renders viçvágūrto ariṣṭutāḥ by 'der von allen Gerühmte, (sogar) von dem Reichen Gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, viçvo hy anyó arir ājagāma, the word anyó seems to me expletive, as frequently in classical Sanskrit (and in Greek ἄλλο-); see ariḥ (singular, σχῆμα καθ' ἑλόν καὶ μέγας) and kṛṣṭáyāḥ in 1.4.6. The pāda 4.29.1^a means 'to the neglect even of the many soma-pressings of the "swell"'; similarly 8.66.12^a. Though the entire question of tirāç cid aryāḥ has a long train of difficulties (see Oldenberg, RV. Noten, i. 363), we may consider its sense here as certain and fundamental.

4.30.20^c (Vāmadeva; to Indra)

çatām açmanmáynām purám índro vy āsyat,
divodāsāya dāçúṣe.

6.16.5^b (Bharadvāja; to Agni)

tvám imá váryā purú divodāsāya sunvaté,
bharadvājāya dāçúṣe.

6.31.4^d (Suhotra Bhāradvāja; to Indra)

tvám çatāny āva çambarasya pūro jaghantḥāpratīni dāsyoh,
āçikṣo yātra çacyā çacivo divodāsāya sunvaté sutakre bharadvājāya
gr̥paté vásūni.

For sundry matters pertaining to these stanzas see Hillebrandt, Ved. Myth. i. 96 ff.; Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung, p. 71 ff.; Oldenberg, RV. Noten, i. 388.

4.30.21^a (Vāmadeva; to Indra)

āsvāpayad dabhítaye sahásā trinçátam háthāiḥ,
dasānām índro māyāya.

7.19.4^d (Vasiṣṭha Maitrāvaruṇi; to Indra)

tvám n̥bhīr n̥maṇo devāvītāu bhūrīni vṛtrā haryaçva hañsi,
tvám n̥ dāsyum cūmurim dhūnim cāsvāpayo dabhítaye suhāntu. cf. 7.19.4^b

[4.30.23^b, kariṣyā indra páuṇsyam: 8.3.20^d; 32.3^c, kṛṣé tát indra páuṇsyam.]

[4.31.4^a, abhí na á vavṛtsva: 10.83.6^c, mányo vajrinn abhí mām á vavṛtsva.]

4.31.11^b (Vāmadeva; to Indra)

asmán ihá vṛṇiṣva sakhyāya svastāye,
mahó rāyé divítmate.

6.57.1^b (Bharadvāja; to Pusan and Indra)

índrā nú pūṣāṇā vayám sakhyāya svastāye,
huvéma vājasātaye. 5-35.6^d

4.31.12^b: 8.97.6^d, indra rāyá pártipāsā; 1.129.9^a, tvám na indra rāyá pártipāsā.

4.32.1^c, mahān mahībhir utībhīḥ: 3.1.19^{ab}; 31.18^{cd}, ā no gahi sakhyēbhīḥ
civēbhīr mahān mahībhir utībhīḥ saranyān.

4.32.8^{b+c} (Vāmadeva; to Indra)

nā tvā varante anyātha yād dītsasi stutó maghām,
stotībhya indra girvaṇaḥ.

8.14.4^c (Goṣuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana; to Indra)

nā te vartāsti rādhasa indra devó ná mártyaḥ,
yād dītsasi stutó maghām.

8.32.7^b (Medhātithi Kāṇva; to Indra)

vayām ghā te āpi śmasi stotāra indra girvaṇaḥ,
tvām no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated ná . . . devó ná mártyaḥ seems a secondary extension of 4.32.8^{ab}.

4.32.9^a: 1.78.1^a, abhī tvā gótamā girā.

4.32.11^c (Vāmadeva; to Indra)

tā te gr̥ṇanti vedhāso yāni cakārtha pāuṇsya,
sutēṣv indra girvaṇaḥ,

8.99.2^d (Nīmedha Āṅgīrasa; to Indra)

mātsvā suṇipra harivas tād imāhe tvé ā bhuṣanti vedhāsaḥ,
tāva ṇrāvāṇsy upamāny ukthyā sutēṣv indra girvaṇaḥ.

Cf. 8.94.2^b, sutāsa indra girvaṇaḥ.

4.32.12^c (Vāmadeva; to Indra)

āvīrvdhanta gótamā indra tvé stómavāhasaḥ,
āiṣu dhā vīrávad yāṇaḥ.

5.79.6^a (Atri Bhāuma; to Uṣas)

āiṣu dhā vīrávad yāṇa uṣo maghoni sūriṣu,
yé no rádhaṇsy āhrayā maghāvāno ārasata [sūjāte āṇvasūnṛte.]

~~cf~~ refrain, 5.79.1^a–10^c

The cadence, vīrávad yāṇaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 10.36.10.

4.32.13^c (Vāmadeva; to Indra) =

8.65.7^c (Pragātha Kāṇva; to Indra)

yāc cid dhī cāṇvatām āsīndra sādharmaṇas tvām,
tām tvā vayām havāmahe.

8.43.23^a (Virūpa Āṅgīrasa; to Indra)

tām tvā vayām havāmahe ṇr̥vāntām jātavedasam,
āgne ghnāntam āpa dvīsaḥ.

4.32.16 = 3.52.3.

4.32.16—] *Part 1: Repeated Passages belonging to Book IV* [228

4.32.16^c = 3.52.3^c: 3.62.8^c, vadhyūr iva yōṣaṇam.

[4.33.2^c, ād id devānām ūpa sakhyām āyan: 9.97.5^a, indur devānām ūpa sakhyām āyān.]

4.33.3^a (Vamadeva; to Ṛbhus)

pūnar yé cakrūḥ pitārā yūvānā sānā yūpeva jaraṇā śāyānā,
te vājo vibhvaṇ ṛbhūr indravanto mādhusaraso no 'vantu yajñām.

4.35.5^a (The same)

śācyākarta pitārā yūvānā śācyākarta camasām devapānam,
śācyā hārī dhānutarāv ataṣṭendravāhāv ṛbhavo vājaratnāḥ.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4; 111.1; 4.36.3 (rejuvenation of parents); and 1.161.6; 4.34.1 (names of the Ṛbhus with Indra).

4.33.8^c (Vamadeva; to Ṛbhus)

rātham yé cakrūḥ suvṛtaṁ nareṣṭhām yé dhenūṁ viṣvajūvaṁ viṣvarūpam,
tā ā takṣantv ṛbhavo rayīm naḥ svāvasaḥ svāpasaḥ suhastāḥ.

4.36.2^a (The same)

rātham yé cakrūḥ suvṛtaṁ sucétasó 'vihvarantaṁ mánasaḥ pári dhyāya,
tān ū nv āsyā sāvanasya pitāya ā vo vājā ṛbhavo vedayāmasi.

Cf. for the repeated páda 1.20.3, and for 4.33.8^b, more remotely, 1.161.6.

4.34.2^c, sám vo mādā āgmata sám púramdhiḥ: 1.20.5^a, sám vo mādāso agmata.

4.34.7^b (Vamadeva; to Ṛbhus, here Indra)

sajōṣa indra váruneṇa sómaṁ sajōṣāḥ páhi girvaṇo marúdbhiḥ,
agrepábhīr ṛtupábhīr sajōṣa gnáspátnībhī ratnadhábhīr sajōṣāḥ.

6.40.5^d (Bharadvāja; to Indra)

yád indra divi párye yád řdhag yád vā své sádane yátra vāsi,
áto no yajñām ávase niyútvān sajōṣāḥ páhi girvaṇo marúdbhiḥ.

[4.34.9^d, víbhvo nárah svapatyáni cakrūḥ: 7.91.3^d, víṣvén nárah svapatyáni cakruḥ.]

4.34.10^b, rayīm dhatthá vásumantaṁ puruṣsum: 6.68.6^b, rayīm dhatthó, &c.;
7.84.4^d, rayīm dhattam, &c.; 1.159.5^d, rayīm dhattam vásumantaṁ
ṣatagvīnam; 4.49.4^b, rayīm dhattam ṣatagvīnam.

4.35.2^d (Vamadeva; to Ṛbhus)

āgann ṛbhūṇām ihā ratnadhéyam ábhut sómasya sūsutasya pñh,
sukṛtyāyā yát svapasyāyā cañ ékaṁ vicakrá camasām caturdhā.

4.36.4^a (The same)

ékaṁ ví cakra camasám caturvayam níc cārmaṇo gām ariṇṭa dhṛtībhiḥ,

1.161.7^a

áthā devéṣv amṛtatvám ānaṣa ṇṣṭī vājā ṛbhavas tát va ukthyam.

On the relation to one another of these two hymns see Oldenberg, Prol., p. 295, and our p. 18.

4.36.5^a, śacyākarta pitārā yūvānā: 4.33.3^a, púnar yé cakruḥ pitārā yūvānā.

4.36.1^a, anaṇvó jātó anabhiṇú ukthyāḥ: 1.152.5^a, anaṇvó jātó anabhiṇú árvā.

4.36.2^a, rátham yé cakruḥ suvṛtam sucétasaḥ: 4.33.8^a, rátham yé cakruḥ suvṛtam nareṣṭhām.

4.36.4^a, ékaṁ ví cakra camasám caturvayam: 4.35.2^d, ékaṁ vicakrá camasám caturdhá.

4.36.4^b: 1.161.7^a, níc cārmaṇo gām ariṇṭa dhṛtībhiḥ.

[4.36.8^c, dyumántam vājam vṛṣaṣṣmam uttamám: 9.63.29^d; 67.3^c, dyumántam ṇṣṣmam uttamám.]

4.36.9^a (Vāmadeva; to Ṛbhus)

ihá prajám ihá rayím rárāṇā ihá ṇrávo vírávat takṣatā naḥ,

yéna vayám citayémáty anyān tám vājam citráam ṛbhavo dadā naḥ.

10.183.1^c (Prajāvat Prajāpatya; to a Yajamāna)

āpaṇyam tvā mánasā cékitānam tápaso jātām tápaso víbhutam,

ihá prajám ihá rayím rárāṇaḥ prá jāyasva prajāyā putrakāma.

Translate 4.36.9: 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O Ṛbhus, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann: 'Agni verheißet dem Gattenpaar Kinder'). Ludwig translates: 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet; nachwuchs und reichthum drum hieher schenkt' ich: pflanze dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying mām after cékitānam, so that the result would be: 'I saw thee in my mind pondering me (Agni) who is born of tapas, &c.' And he modifies the rendering of the third páda: 'drum hieher schenkend.' Grassmann: 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchsest, drum schenke ich dir Kinderschar und Reichthum, in Kindern pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rárāṇaḥ in its third páda. It is an attributive participle and should, grammatically speaking, agree with the subject of prá jāyasva. So Sāyana, he putrakāma . . . sa tvam ihāsmiṁ loke prajám . . . rárāṇo ramayan rayím dhanam ihāsmiṁ loke ramayan prajāyā prajanena prá jāyasva. But the sense of rárāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of āpaṇyam, though awkward, is unavoidable, because a finite verb is really needed in the place of rárāṇaḥ. As it stands, the succession of pádas c and d is anacoluthic; indeed the two pádas together yield no appreciable sense. Some creative god, rather Prajāpati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. ApÇ. 3.8.10; MS. 1.14.16; BrhD. 8.80-82). The sense is that the creative god saw the pious householder who is 'born out of tapas, developed out of tapas', reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, 'propagate thyself by offspring, O thou that desireth children'. The grammatical difficulty in *rārāṇaḥ* is due to the secondary use of a previously existing *pāda*. For *rārāṇaḥ* we should expect a verb in the sense of 'I grant', or 'I have granted'. Cf. Geldner, *Ved. Stud.* i. 169, bottom.

[4.37.1^b, *dēva yātā pathībhīr devayānāiḥ*: 7.38.8^d, *trptā yāta*, &c.; cf. under 1.183.6.]

4.37.5^a (Vāmadeva; to Rbhus)

ṛbhūm ṛbhukṣaṇo rayīm vāje vājintamaṁ yūjam,
indrasvantam havāmahe sadāsātamaṁ aṣvīnam.

8.93.34^b (Sukakṣa Āṅgīrasa; to Indra)

indra iṣe dadātu na ṛbhukṣāṇam ṛbhūm rayīm,
vājī dadātu vājīnam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the Rbhus, complicated by Indra's close connexion with the Rbhus; see Hillebrandt, *Ved. Myth.* iii. 138 ff. A literal translation of 4.37.5 is: 'O ye Rbhukṣan (elliptic plural for the three Rbhus), we call for wealth that is stout (ṛbhūm), that is the most substantial ally in (getting) booty (vāje); that has Indra for its patron (indrasvantam), that is ever most effective, and abounds in horses.' For rayīm yūjam cf. 5.20.1; 7.43.5; 95.4. Thus we may note that all the Rbhus, namely Rbhu, Rbhukṣan, and Vāja, together with Indra, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 'one better', bringing in the three names of the Rbhus punningly, without directly intending them, as mere attributes of wealth given by Indra: 'May Indra bestow upon us for comfort wealth that is ṛbhukṣāṇ ("alays the strong"), stout (ṛbhū); may he (Indra) that hath substance (vājī) give us substantial (vājīnam) wealth.' The *Pet. Lex.* and Grassmann, s.v. ṛbhukṣāṇ, would emend ṛbhukṣāṇam in 8.93.34 to ṛbhukṣāno, matching 4.37.5^a; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has ṛbhūm as adjective with rayīm, by adding ṛbhukṣāṇam to ṛbhūm. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6^b, *yūyām indraç ca mārtyam*: 1.18.5^b, *sóma indraç ca mārtyam*.]

4.37.6^c (Vāmadeva; to Rbhus)

séd ṛbhavo yām ávatha yūyām indraç ca mārtyam,
sá dhībhīr astu sánitā medhásātā só árvata.

cf. 1.18.5^b

8.19.9^c (Sobhari Kāṇva; to Agni)

só addhá daçvādhvaró 'gne mártah subhaga sá praçánsyah,
sá dhībhīr astu sánitā.

4.37.7^d (Vāmadeva; to Rbhus)

vī no vājā ṛbhukṣaṇaḥ pathāç citana yāṣṭave,
asmábhyaṁ sūraya stutā vicvā áçās tariṣāni.

5.10.6^d (Gaya Ātreya; to Agni)
 nū no agna utāye sabādhasaṣ ca rātāye,
 asmākāsaṣ ca sūrāyo, viṣvā āḡās tariṣāṇi.

cf. 1.97.3^b

Ludwig, 349, renders 5.10.6^d, 'und unsere herrlichen [sūri] sollen alle weltgegenden überwinden'; the same scholar, 169, renders 4.37.7^d, 'für uns, o Sūris gepriesen, dass wir alle weltgegenden überschreiten'. Delbrück, *Altindische Syntax*, p. 416, questions the text of 4.37.7, but we may render well enough: 'Do ye, O Vājas, Ṛbhukṣans, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions.' There is, of course, anacoluthon between the two distichs of the stanza, in that *stutāḥ* places the Ṛbhū in the third person whereas they are addressed in the first distich in the second person. For *sūrāyaḥ* as epithet of the Ṛbhū see 4.34.6. I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, *RV. Noten*, p. 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10^{abc} (Vāmadeva; to Dadhikrā)

ā dadhikrāḥ ḡavasā pāñca kṛṣṭiḥ sūrya iva jyōtiṣāpās tatāna,
 sahasrasāḥ ḡatasā vājy ārvā pṛṇaktu mādhvā sām imā vācānsi.

10.178.3^{abc} (Ariṣṭanemi Tārṣya; to Tārṣya)
 sadyaḡ cid yāḥ ḡavasā pāñca kṛṣṭiḥ sūrya iva jyōtiṣāpās tatāna,
 sahasrasāḥ ḡatasā asya rāñhir nā smā varante yuvatīm nā ḡaryām.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikrāvan) and Tārṣya (Ariṣṭanemi) see Hillebrandt, *Ved. Myth.* iii. 401 ff.; Macdonell, *Vedic Mythology*, p. 149, and the literature there cited. See, in addition, Henry, *Album Kern*, p. 5 ff.; Oldenberg, *RV. Noten*, p. 298 ff.—Cf. also Geldner, *Ved. Stud.* ii. 265; *Rigveda Komm.*, p. 76.—Ludwig, *Der Rig-Veda*, vi. 97, suggests *yuvatim* for *yuvatim* in 10.178.3^d. Does not Ludwig rather have in mind *jūtām* instead of *yuvatim*, and is *jū* to be expected at all as an expression for the swift flight of the arrow? The actual uses of *jū* are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1^c, uchāntir mām uṣāsah sūdayantu : 4.40.1^b, viṣvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14.

[4.39.3^c, ānāgasam tām āditiḥ kṛṇotu : 1.162.22^c, anagastvām no āditiḥ kṛṇotu.]

4.39.5^b (Vāmadeva; to Dadhikrā)

indram ivē ubhāye vī hvayanta udīrāṇā yajñām upaprayāntaḥ,
 dadhikrām u sūdanam mārtyaya dadāthur mitrāvaruṇā no āḡvam.

7.44.2^b (Vasiṣṭha; to Dadhikrā)
 dadhikrām u nāmasā bodhāyanta udīrāṇā yajñām upaprayāntaḥ,
 īlām devīm barhiṣi sādāyanto 'ḡvinā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated *pāda*, Ludwig, 76 and 78; Grassmann, i. 148 and 338.

[4.40.1^b, viṣvā in mām uṣāsah sūdayantu : 4.39.1^c, uchāntir mām, &c.]

4.41.5^{cd} (Vāmadeva ; to Indra and Varuṇa)

indrā yuvām varuṇā bhūtām asyā dhiyāḥ pretārā vṛsabhēva dhenōḥ,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

10.101.9^{cd} (Budha Sāumya ; to Viṣve Devāḥ, or Ṛtvikstutāḥ)

ā vo dhiyām yajñīyām varta utāye dēva devīm yajatām yajñīyām ihā,
sā no duhiyad yāvaseva gatvī sahāsradhārā pāyasā mahī gāuḥ.

Cf. Geldner, *Ved. Stud.* ii. 107; Oldenberg, *RV. Noten*, p. 301 (where other literature is cited).—Pāda d also at 10.133.7^d; cf. the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

4.41.6^b (Vāmadeva ; to Indra and Varuṇa)

toké hité tánaya urvárāsu sūro dṛṣṭike vṛṣṇaṇaḥ ca pāuṇsye,
indrā no ātra varuṇā syātām āvobhir dasmā pāritakmyāyām.

10.92.7^b (Çaryāta Mānava ; to Viṣve Devāḥ, here Indra)

indre bhūjam ṣaḥamānāsa ācata sūro dṛṣṭike vṛṣṇaṇaḥ ca pāuṇsye,
prā yé nv āsyārhanā tataksiré yujām vājraṁ nṛśādaneṣu karāvah.

4.41.7^c (Vāmadeva ; to Indra and Varuṇa)

yuvām id dhy āvase pūrvyāya pāri prābhūti gavīṣaḥ svāpi,
vṛṇimāhe sakhyāya priyāya çūrā mānhīṣṭhā pitāreva çāmbhū.

9.66.18^c (Çataṁ Vāikhānasāḥ ; to Pavamāna Soma)

tvām soma sūra éṣas tokāsyā sātā tanūnām,
vṛṇimāhe sakhyāya vṛṇimāhe yūjyāya.

Translate 4.41.7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wonted help; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7^c; the form of the stanza is abrupt, and its sense obscure: 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856; Grassmann, ii. 232, whose translations, no less than my own, are doubtful. Bergaigne, ii. 177, note, takes tokāsyā sātā tanūnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1; 67.9; 86.29, 32; 91.3. Stanza 9.66.18 lacks a verb with the preposition ā in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good tristubh pāda vṛṇimāhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇimāhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

4.41.10^b (Vāmadeva ; to Indra and Varuṇa)

āçvyasya tmānā rāthyasya puṣṭér nītyasya rāyāḥ pātayaḥ syāma,
tā cakrāṇā utībhīr nāvyaṣibhīr asmatrá rāyo niyūtaḥ sacantām.

7.4.7^b (Vasiṣṭha Maitravaruni ; to Agni)

pariśādyām hy āraṇasya rékno nītyasya rāyāḥ pātayaḥ syāma,
ná çṣo agne anyājātām asty ācētānasya mā pathó ví dukṣaḥ.

For 4.41.10^{ceb} see Oldenberg, *RV. Noten*, p. 301.

4.42.1^{cd}, 2^{cd}, krátum sacante várūṇasya devā rájāmi kṛṣṭér upamāsyā vavrēh.

4.42.3^b (Trasadasyu Paurukutsya; to Trasadasyu)

ahám indro várūṇas té mahitvórvī gabbhíré rájāsī suméke,
tváṣṭeva víçvā bhúvanāni vidvān sám āirayaṁ ródasi dhārāyaṁ ca.

4.56.3^c (Vāmadeva; to Dyāvapṛthivyāu)

sá it svápā bhúvaneṣv āsa yá imé dyāvapṛthiví jajāna,
uryí gabbhíré rájāsī suméke avañcé dhírah çácyā sám āirat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, RV. Noten, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('streitgedicht'), but a self-laudation of the dual divinity, Indra-Varuṇa. It is preceded by an Indravaruṇā hymn; its own last stanzas are addressed to the same devatādvandva. The type of self-praise hymns (ātmastuti) is familiar in the Rig-Veda; conspicuous examples of it are 10.48, 49 (Indra), and 10.125 (Vāc).

In st. 6, pāda b, yān mā sómāso mamādan yád ukthā, a passage of the ātmastuti, 10.48.4^d, is repeated almost verbatim; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to the most characteristic qualities of its two parts. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit ahám to a dual. Yet precisely this difficult feat is accomplished in our stanza 3: the pair Indra-Varuṇa, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular: 'I am Indra, Varuṇa; by (my) might are firmly founded these two broad, deep atmospheres!' There is no need to emend either to ahám indra várūṇas, or, in the reverse direction, ahám indro varuṇa. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to Indra's functions; the second, to Varuṇa's. Indra frees the waters (ahám apó apinvam ukṣāmāṇāḥ); but Varuṇa, the son of Aditi, is in charge of the ṛtā. The chiasmus is, that Indra in pāda b holds the heavens in the seat of ṛtā, but Varuṇa in d spreads out the threefold earth. What is meant really is that both together, namely Indravaruṇa, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to Indra and Varuṇa, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between Varuṇa and Indra is quite superficial: in the first two stanzas the dual divinity describes itself from the side of Varuṇa; in st. 5 and 6 from the side of Indra. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the Indra stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another: 'All the world know thee, (O Indra); thou dost tell forth these (deeds of thine) to Varuṇa, O pious god!' These words are natural enough in an Indra-Varuṇa hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the miscorrected words ahám indro várūṇas in st. 3, are responsible for the theory of a rival dialogue; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3^b to 4.56.3^c, I confess to the impression that the appearance of the repeated pāda in the ātmastuti is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the pāda in 4.56.3. Cf. the similar conclusion in regard to 4.42.7^d (see under 4.19.5^b), and my remarks on first person stanzas, Part 2, chapter 3, class B 3.

4.42.6^c (Trasadasyu Paurukutsya ; to Trasadasyu)
ahām tā viçvā cakaram nākir mā dāivyaṁ sāho varate āpratitam,
yān mā sōmāso mamādan yād ukthōbhé bhayete rájasi apārē.

10.48.4^d (Indra Vaikuṇṭha ; to Indra Vaikuṇṭha)
ahām etām gavyāyam āçvyam paçum puriṣiṇam sāyakenā hiranyāyam,
[purú sahāsā ní çīçāmi dāçūṣe] yān mā sōmāsa ukthīno śmandiṣuḥ.

~~cf~~ 10.28.6^c

See under preceding item.

4.42.7^d : 4.19.5^d, tvām vṛtān ariṇā indra sīndhun.

4.42.9^b : 7.84.1^b, havyēbhir indravārunā nāmobhiḥ ; 1.153.1^b, havyēbhir mitrā-
varuṇā nāmobhiḥ.

4.43.7 = 4.44.7 (Purumīlha Sauhotra and Ajamīlha Sauhotra ; to Açvins)
ihéha yād vām samanā papṛkṣé séyām asmé sumatīr vājaratnā,
uruçyātām jaritāram yuvām ha çritāḥ kāmo nāsatyā yuvadrīk.

Cf. Oldenberg, Prol. 205, and our p. 16.

4.44.1^a : 1.180.10^a, tām vām rátham vayām adyā huvema.

4.44.4^d (Purumīlha Sauhotra and Ajamīlha Sauhotra ; to Açvins)
hiranyāyena purubhū ráthenemām yajñām nāsatyōpa yātam,
pībātha ín mádhunaḥ somyāsa dádhathe rátnaṁ vidhaté jánāya.

7.75.6^d (Vasiṣṭha ; to Uṣas)
prāti dyutānām aruśāso āçvāç citrá adṛçrann uśāsam váhantaḥ,
yāti çubhrā viçvapiçā ráthena dádhāti rátnaṁ vidhaté jánāya.

Cf. dádhāti rátnaṁ vidhaté yáviṣṭhaḥ, 4.12.3^c (q. v.) ; and dádhāti rátnaṁ vidhaté suvīr-
yam, 7.16.12^c.

[4.44.5^b, hiranyāyena suvṛtā ráthena : 1.35.2^c, hiranyāyena savitā ráthena ; 8.5.35^a,
hiranyāyena ráthena.]

4.44.5^c (Purumīlha Sauhotra and Ajamīlha Sauhotra ; to Açvins)
á no yātam divó áchā pṛthivyā [hiranyāyena suvṛtā ráthena,] ~~cf~~ cf. 1.35.2^c
mā vām anyé ní yaman devayāntaḥ sám yād dadé nábbhiḥ pūrvyā vām.

7.69.6^d (Vasiṣṭha ; to Açvins)
nārā gauréva vidyútām tṛṣṇāsmákam adyā sávanópa yātam,
purutrā hí vām matibhir hávante má vām anyé ní yaman devayāntaḥ.

Cf. 3.45.1, and under 2.18.3^d.—For 4.44.5 see Fischel, Ved. Stud. i. 69 ; Oldenberg, RV.
Noten, p. 304 ; for 7.69.6, Brunnhofer, Bezz. Beitr. xxvi. 88 ; Fischel, Ved. Stud. ii. 224.—
Cf. p. 23.

[4.44.6^a, nú no rayīm puruvīram bṛhāntam : 6.6.7^c, candrām rayīm, &c.]

4.44.7 = 4.43.7.

4.45.2^a (Vāmadeva ; to Açvins)
úd vām pṛkṣāso mádhumanta irate [ráthā āçvāsa uśāso vyutṣiṣu,] ~~cf~~ 4.14.4^b
apornuvāntas tāma á pártvṛtam [svar ná çukrām tanvānta á rájah,] ~~cf~~ 4.45.2^d

7.60.4^a (Vasiṣṭha; to Mitra and Varuṇa)

úd vām prkṣāso mādhumanto asthur ṛ á sūryo aruhac chukráṁ árṇaḥ,

5.45.10^a

yasmā ādityā ádhvano rádanti ṛ mitró aryamá vāruṇaḥ sajóṣaḥ,

1.186.2^b

Pischel, *Ved. Stud.* ii. 96, is probably right in rendering *prkṣā* by 'swift'; in support see 4.14.4^{ab}, á vām váhiṣṭhā ihā te vahantu ráthā ácvāsa usāso vyūṣṭāu, where *váhiṣṭhā* looks like a close parallel to *prkṣāsaḥ*. If then *prkṣāsaḥ* is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where *prkṣāso* is followed by *ráthā ácvāsaḥ*. The sequence of ideas in 7.60.4^{ab} is rather loose; the change from the dual *vām* (Mitra and Varuṇa) in *pāda a* to the plural *ādityāḥ* in *pāda c* inconsequent; 7.60.4 shares three of its *pādas* with other stanzas. On the whole it is reasonable to assume that 7.60.4^a is borrowed directly from 4.45.2.—Cf. Oldenberg, *RV. Noten*, p. 304. For *rádanti* see lastly, Oldenberg, *Vedaforchung*, p. 55, note.

4.45.2^b, ráthā ácvāsa usāso vyūṣṭiṣu: 4.14.4^b, ráthā ácvāsa usāso vyūṣṭāu.

4.45.2^d, 6^b, svār ṇā čukráṁ tanvānta á rájaḥ.

4.45.3^a: 1.34.10^b, mādhvah pibatam madhupébhir asábhīḥ.

[4.45.5^d, sómam suśáva mādhumantam ádribhiḥ: 9.107.1^b, suśáva sómam ádribhiḥ.]

4.46.2^b (Vāmadeva; to Indra and Vāyu)

čatēnā no abhiṣṭibhir niyútvaṇ indrasārathiḥ,

vāyo sutásya tṛmpatam.

4.48.2^b (Vāmadeva; to Vāyu)

niryuvāṇo áçatīr niyútvaṇ indrasārathiḥ,

ṛ váyav á candreṇa ráthena yāhi sutásya pītāye,

refrain, 4.48.1^{cd}—4^{cd}

4.46.3^c (Vāmadeva; to Indra and Vāyu)

á vām sahásram háraya indravāyu abhi práyah,

vāhantu sómapītāye.

8.1.24^d (Pragātha Kāṇva, formerly Pragātha Ghāura; to Indra)

á tvā sahásram á čatām yuktá ráthe hiranyāye,

brahmayújo háraya indra keçino vāhantu sómapītāye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma!' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronologic conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: á tvā sahásram [á čatām yuktá ráthe hiranyāye brahmayújo] háraya indra [keçino], vāhantu sómapītāye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period; cf., e.g., 8.19.3 under 1.12.1. The statement á tvā sahásram á čatām háraya vahantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g. 8.17.2, á tvā brahmayújā hári vahatām indra keçinā, and other citations in Grassmann's *Lexicon*, under *keçin*, *brahmayúj*, and *hiranyāya* (locative, *hiranyāye*).—Cf. the *pāda*, usarbúdhō vahantu sómapītāye 1.92.18^c.

4.46.4^{a+c} (Vāmadeva ; to Indra and Vāyu)
 rátham hīraṇyavandhuram indravāyū svadhvarām,
 á hí sthātho divispṛcam.

8.5.28^{a+c} (Brahmātithi Kāṇva ; to Aṇvins)
 rátham hīraṇyavandhuram hīraṇyābhīṣum aṇvinā,
 á hí sthātho divispṛcam. 8.5.28^b

This is the first of three successive items in which identical pādas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vayū have borrowed from the description of the Aṇvins (cf. 8.22.5), but there is nothing so specific as to amount to proof. Note also that 4.46.5^a = 8.5.2^b.—I suspect that vandhūra (vandhūr, bandhūra) is compounded from van+dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Sāyaṇa at RV. 6.47.9 simply has ratha; the commentator at TA. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyaṇa has isādvayam; at 1.139.4 yugabandhanādhārah kāsthaviṣeṣah; and at 1.64.9, bandhakakāsthānirmitam sārathēḥ sthānam. That is to say: 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Sāyaṇa's glosses at 3.41.1, vandhuraçabdenēṣādvayasambandhasthānam; and at 1.118.1, 2; 10.53.7; 119.5, sārathēḥ sthānam.

4.46.5^a (Vāmadeva ; to Indra and Vāyu)
 ráthena prthupájasā dāçvānsam úpa gachatam,
 indravāyū ihá gatam. 8.1.47.3^d

8.5.2^b (Brahmātithi Kāṇva ; to Aṇvins)
 nṛvād dasrā manoyúja ráthena prthupájasā,
 sácethe aṇvinoṣasam.

Note that 4.46.4^{a+c} = 8.5.28^{a+c}.

4.46.5^b: 1.47.3^d, dāçvānsam úpa gachatam.

4.46.6^c (Vāmadeva ; to Indra and Vāyu)
 indravāyū ayám sutás tām devébhiḥ sajósasā,
 píbatam dāçúṣo grhé.

4.49.6^b (Vāmadeva ; to Indra and Bṛhaspati)
 sómam indrabṛhaspatī píbatam dāçúṣo grhé, madáyetham tádokasā.

8.22.8^d (Sobhari Kāṇva ; to Aṇvins)
 ayám vām ádribhiḥ sutáh sómo narā vṛṣanvasū,
 á yātam sómapítaye píbatam dāçúṣo grhé. 8.4.47.3^d

4.47.1^a, váyo çukró ayāmi te: 2.41.2^b; 8.101.9^d, ayám çukró ayāmi te.

4.47.2^{ab+d} (Vāmadeva ; to Indra and Vāyu)
 indraç ca vāyav eṣām sómānām pítim arhathaḥ,
 yuvām hí yántíndavo nimnām ápo ná sadhryāk.

5.51.6^{ab} (Svastyātreyā Ātreya; to Viṣve Devāḥ, here Indra and Vāyu)
 indraṇ ca vāyav eṣāṁ sutānām pītim arhathaḥ,
 tāñ juṣethām arepāsāv abhī prāyaḥ.
 8.32.23^c (Medhātithi Kāṇva; to Indra)
 sūryo raṇmīm yātha srjā tvā yachantu me girāḥ,
 nimnām āpo nā sadhryāk.

'We may render 4.47.2: 'O Indra and Vāyu, ye be pleased to drink this soma; to you verily these drops (of soma) flow, like waters gathering in a vale.' And 8.32.23: 'Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale!' Zeugma of raṇmī in the first pāda, for which cf. Bergaigne, ii. 161. The question as to the original source of the pāda, nimnām āpo nā sadhryāk, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk, are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.190.7; 6.6.35; 36.3; 47.14; 8.6.34, 35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89.4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, sutā indrāya vāyāve sōmāsaḥ . . . nimnām nā yanti sīndhavaḥ; or 8.92.22, ā tvā viṇantv indavaḥ samudrām iva sīndhavaḥ; or 9.108.16, indrasya hārdi somadhānam ā viṇa samudrām iva sīndhavaḥ; cf. 9.6.4; 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor: 'may my songs draw thee hither as a vale brings together the waters that flow into it.' But the text does not say so; we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigne, La Syntaxe des Comparaisons, Mélanges Renier, p. 89.

4.47.3^d (Vāmadeva; to Indra and Vāyu)
 vāyav indraṇ ca ṣuṣmīṇā sarātham ṣavasas pati,
 niyūtantaḥ na utāya ā yātaṁ sōmapītaye.

8.22.8^c (Sobhari Kāṇva; to Aṇvins)
 ayām vām ādribhiḥ sutāḥ sōmo narā vṛṣaṇvasaḥ,
 ā yātaṁ sōmapītaye pībataṁ dāṇṣo grhē.]

cf 4.46.6^c

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu)
 yā vām sānti puruspṛho niyūto dāṇṣe narā,
 asmé tā yajñavahasēndravāyū ni yachatam.

6.60.8^{ab} (Bharadvāja; to Indra and Agni)
 yā vām sānti puruspṛho niyūto dāṇṣe narā,
 indrāgni tābhīr ā gatam.

4.48.1^{od}—4^{od}, vāyav ā candréṇa rāthēna yāhi sutāsya pītaye: 1.135.4^f, vāyav ā candréṇa rādhāsā gatam.

4.48.2^b: 4.46.2^b, niyūtāñ indrasārathiḥ.

4.48.3^a, ānu kṛṣṇé vāsudhiti: 3.31.17^a, ānu kṛṣṇé vāsudhiti jīhate.

4.49.1^c: 1.86.4^c, ukthām mādaç ca çasyate.

4.49.3^b: 1.135.7^c, grhām indraç ca gachatam ; 8.69.7^b, grhām indraç ca gānvahi.

4.49.3^c: 1.23.3^c, somapā sōmapitaye.

4.49.4^b, rayīm dhattām çatagvīnam: 1.159.5^d, rayīm dhattām vāsūmantām
çatagvīnam ; 4.34.10^b, rayīm dhatthā vāsūmantām puruḥsum ;
6.68.6^b, rayīm dhattho, &c. ; 7.84.4^b, rayīm dhattām, &c.

4.49.5^c: 1.22.1^c ; 23.2^c ; 5.71.3^c ; 6.59.10^c ; 8.76.6^c ; 94.10^c—12^c, asyā sōmasya
pitāye.

4.49.6^b: 4.44.6^c ; 8.22.8^d, pībatām dāçūso grhē.

[4.50.2^b, bhāspate abhī yé nas tatasré: 10.89.15^a, çatrūyānto abhī, &c.]

4.50.3^d (Vamadeva ; to Brhaspati)

bhāspate yā paramā parāvād āta ā ta ṛtaspr̥ṣṭo nī seduḥ,
tūbhyām khātā avatā ādridugdhā mād̥hva çotanty abhīto virapçām.

7.101.4^d (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

yāsmin viçvāni bhūvanāni tasthūs, tisoro dyāvas tredhā sasrūr āpaḥ,
trāyaḥ kōçāsa upasēcanāso mād̥hva çotanty abhīto virapçām. ^{or 7.101.4^a}

For the repeated pāda see the author, IF. xxv. 198.

4.50.6^b: 2.35.12^b, yajñāir vidhema nāmasā havīrbhiḥ.

4.50.6^d (Vamadeva ; to Brhaspati)

evā pitrē viçvādevāya vṛṣṇe yajñāir vidhema nāmasā havīrbhiḥ, ^{or 2.35.12^b}
bhāspate suprajā virāvanto vayām syāma pātayo rayīṇām.

5.55.10^d (Çyāvaçva Ātreya ; to Maruts)

yūyām asmān nayata vāsyō āchā nīr anhatībhyo maruto gr̥ṇānāḥ,
juṣād̥hvaṁ no havydātīm yajatrā vayām syāma pātayo rayīṇām.

8.40.12^d (Nabhāka Kāṇva ; to Indra and Agni)

evēndragñībhyām pitrvān nāvīyo mandhatrvād āngirasvād avāci,
tridhātunā çārmaṇā pātam asmān vayām syāma pātayo rayīṇām.

8.48.13^d (Pragātha Kāṇva ; to Soma)

tvām soma pitrbhiḥ saṁvidāno 'nu dyāvapr̥thivī ā tatantha,
tāsmāi ta indo havīṣā vidhema vayām syāma pātayo rayīṇām.

10.121.10^d (Hiranyagarbha Prājāpatya ; to Ka)

prājāpate nā tvād etāny anyō viçvā jātāni pāri tā babhūva,
yātkāmās te juhūmās tām no astu vayām syāma pātayo rayīṇām.

Note that 4.50.6 weaves the formulaic pāda d into a longer passage, namely, the entire distich cd, whereas in the remaining cases the pāda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvíryasya pátayaḥ syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the Padapāṭha) is suspect as late (see Oldenberg, Prol. 248, 511). I am not convinced, however, that the hymn 10.121 ever existed without that stanza; see my Religion of the Veda, p. 240 ff., and JAOS. xv. 184. For 8.48.13 see Hillebrandt, Ved. Myth. i. 394.—For 8.48.13^c cf. 8.48.12^c; 10.168.4^c.

4.50.11^{cd} (Vāmadeva; to Indra and Bṛhaspati)

bṛhaspata indra vārdhataṁ naḥ śacā śā vām sumatīr bhūtv asmé,
aviṣṭām dhiyo jigṛtām púraṁdhīr jajastām aryó vanúṣām árātīḥ.

7.64.5^c = 7.65.5^c (Vasiṣṭha; to Mitra and Varuṇa)

eṣá stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyáve 'yāmi,
aviṣṭām dhiyo jigṛtām púraṁdhīr yūyām pāta svastībhiḥ śāda naḥ.
cf. refrain, 7.1.26^d ff.

7.97.9^{cd} (Vasiṣṭha; to Indra and Brahmanaspati)

iyām vām brahmanas pate suvrktīr brāhméndrāya vajrine akāri,
aviṣṭām dhiyo jigṛtām púraṁdhīr jajastām aryó vanúṣām árātīḥ.

4.51.3^c, acitré antáh paṇāyāḥ sasantu : 1.124.10^b, ábudhyamānāḥ paṇāyāḥ sasantu.

4.51.10^d (Vāmadeva; to Uṣas)

rayīm divo duhitaro vibhātīḥ prajāvantam yachatāsmāsu devīḥ,
syonād ā vah pratibūdhyamānāḥ suvīryasya pátayaḥ syāma.

6.47.12^d (Garga Bhāradvāja; to Indra) =

10.131.6^d (Sukīrti Kākṣivata; to Indra)

índraḥ sutráma svāvāḥ ávobhiḥ sumṛtíko bhavatu viçvávedāḥ,
bádhatām dvéso ábhayaṁ kṛnotu suvīryasya pátayaḥ syāma.

9.89.7^d (Uçanas Kāvya; to Pavamāna Soma)

vanvānā ávāto abhi devāvītim índrāya soma vṛtrahā pavasva,
çagdhī mahāḥ puruçandrāsyā rāyāḥ suvīryasya pátayaḥ syāma.

9.95.5^d (Praskaṇva Kāṇva; to Pavamāna Soma)

íşyan vācam upavaktéva hótuh punāná indo ví syā manīṣām,
índraç ca yát kṣāyathah sāubhagāya suvīryasya pátayaḥ syāma.

Cf. the similar refrain-like pāda, *vayām syāma pátayaḥ rayīṇām*, under 4.50.6. For 9.95.5^c see the note to 1.25.20.

4.52.2^a, áçveva citráruṣī : 1.30.21^c, áçve ná citre aruṣi.

4.52.5^a : 1.48.13^b, prāti bhadrá adrṁṣata.

4.52.7^c : 1.48.14^d, úṣaḥ çukréṇa çociṣā.

[4.54.3^a, ácittī yác cakṛmā dáivyē jáne: contained almost word for word in
7.89.5, yát . . . dáivyē jáne . . . cáramasi . . . ácittī.]

4.54.6^d : 1.107.2^d; 10.66.3^b, adityáir no áditīḥ çarma yaṁsat.

4.55.1^b (Vāmadeva; to Viṣve Devāḥ)

kó vas trātá vasavaḥ kó varutá dyāvābhūmī adite trāsīthām naḥ,
sāhyaso varuṇa mitra mártāt kó vo 'dhvaré várivo dhāti devāḥ.

7.62.4^a (Vasiṣṭha; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthām no yé vām jajñūḥ sujānimāna ṛṣve,
mā hēle bhūma várūṇasya vāyór mā mitrásyā priyátamasya nr̥ṣām.

We may note that the repeated páda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuna and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasus, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic páda 4.55.1^b is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us! Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuṇa's and Vāyu's anger, nor from (the anger) of Mitra the most beloved among men!'.—For trāsīthām see Oldenberg, RV. Noten, p. 307 ff.

4.55.3^c (Vāmadeva; to Viṣve Devāḥ)

prá pastyām áditīm síndhum arkáñ svastīm iḥe sakhyáya devīm,
ubhé yáthā no áhanī nipáta uṣāsánáktā karatām ádabdhē.

10.76.1^c (Jaratkarna Āirāvata Sarpa; to the Press-stones)

á va r̥ñjasa ūrjām vyūṣṭiṣv índraṁ marúto ródasi anakтана,
ubhé yáthā no áhanī sacābhúvā sádah-sado varivasyāta udbhídā.

For pastyām in 4.55.3^c cf. 8.27.5; for nipátaḥ in 4.55.3^c (subjunctive, as shows varivasyātaḥ in 10.76.1^c), see Neisser, Bezz. Beitr. vii. 230; for r̥ñjase in 10.76.1^a, Geldner, Ved. Stud. iii. 35.

4.55.6^c: 1.56.2^b, samudráṁ ná samcárane sanīṣyávaḥ.

4.55.7^{ab}: 1.106.7^{ab}, deváir no devy áditir ní pátu devás trātá tráyatām ápra-
yuchan.

[4.55.7^c, nahí mitrásyā várūṇasya dhāsīm: 10.30.1^c, mahīm mitrásyā, &c.]

4.55.9^a (Vāmadeva; to Viṣve Devāḥ, here Uṣas)

úṣo maghony á vaha súnṛte váryā purú,

[asmábhyām vājīnīvati.]

cf. 1.92.13^b

5.79.7^b (Satyaçravas Ātreya; to Uṣas)

tébhyo dyumnám br̥hád yáça úṣo maghony á vaha,

yé no rádhānsy áçvyā gavyā bhájanta sūrāyaḥ [sūjāte áçvasúnṛte.]

cf. refrain, 5.79.1^c—10^c

For 5.79.7^{ad} cf. the concatenating distich 5.79.6^{ad}, yé no rádhānsy áhrayā maghávāno
árasata.

4.55.9^c: 1.92.13^b, asmábhyām vājīnīvati.

4.55.10^a (Vāmadeva; to Viṣve Devāḥ)

tát sú naḥ savitá bhágo vāruṇo mitró aryamá,
indro no rádhasá gamat.

1.26.4^b

8.18.3^a (Irimbiṭhi Kaṇva; to Ādityāḥ)

tát sú naḥ savitá bhágo vāruṇo mitró aryamá,
çárma yachantu saprátho yád ímahe.

1.26.4^b

8.18.3^c

4.55.10^b: 1.26.4^b; 4.1.1^b; 5.67.3^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^{b-7^b}, vāruṇo mitró aryamá.

4.56.2^a (Vāmadeva; to Dyāvāprthivyaṁ)

deví devébbhir yajaté yájatrāir áminatí tasthatuṛ ukṣámāṇe,
ṛtāvartí adruhá deváputre yajñásya netrí çucáyadbhir arkāiḥ.

7.75.7^b (Vasiṣṭha; to Uṣas)

satyá satyébhir mahatí mahádbhir deví devébbhir yajaté yájatrāiḥ,
rujád ḍrīhāni dádad usriyānām prátí gāva usásam vavaçanta.

10.11.8^b (Havirdhāna Āngi; to Agni)

yád agna esá sámītir bhāvati deví déveṣu yajatá yajatra,
rátñā ca yád vibhájasi svadhāvo bhāgām no átra vāsumantaṁ vītāt.

Translate 4.56.2: 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without guile, parents of the gods, guiding the sacrifice with bright rays (or songs).' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5; Geldner, *Ved. Stud.* ii. 279.

Aside from the repeated pāda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated pāda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the pāda which in the preceding hymns appears in an older form and in primary application: there yajatá (yajaté) yájatrāiḥ is parallel to deví devébbhiḥ, whereas yajatra in 10.11.8 is a mere expletive; deví sámītiḥ is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3^c: 4.42.3^b, urvī gabhré rájasi suméke.

4.56.4^d = 4.16.21^d = 4.17.21^d; = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d =
4.23.11^d = 4.24.11^d, dhiyá syāma rathyaḥ sadāsāḥ.

4.57.1^d, sá no mṛlātídfce: 1.17.1^c; 6.60.5^c, tá no mṛlāta ídfce.

[4.58.3^d, mahó devó mártyañ á viveça: 8.48.12^b, ámartyo mártyañ áviveça.]

[4.58.10^a, abhy ārsata suṣtutīm gāvyam ājīm: see under 9.62.3.]

REPEATED PASSAGES BELONGING TO BOOK V

5.1.5^c (Budha Ātreya and Gaviṣṭhira Ātreya ; to Agni)

jāniṣṭa hí jéno ágre áhnām hitó hitéṣv aruṣó váneṣu,

dáme-dame saptá rátnā dádhanō ḷgnír hótā ní ṣasādā yájryān.] cf. 5.1.5^d

6.74.1^c (Bharadvāja ; to Soma and Rudra)

sómārudrā dhāráyethām asuryām prá vām iṣṭáyó 'ram açnuvantu,

dáme-dame saptá rátnā dádhanā ḷcām no bhutam dvipāde cām cátuṣ-
pade.] cf. 6.74.1^d

[5.1.5^d, 6^a, agnír hótā ní ṣasādā (6^a, ny āsīdā) yájryān : 6.1.2^a, ádha hótā ny
āsīdo yájryān ; 6.1.6^b, hótā mandró ní ṣasādā yájryān ; 10.52.2^b,
ahām hótā ny āsīdām yájryān.]

5.1.7^b, agnīm hótāram ḷlate námobhiḥ : 1.128.8^a, agnīm hótāram ḷlate vásudhi-
tim : 6.14.2^c, agnīm hótāram ḷlate.

[5.1.8^c, sahásraçrṅgo vṛṣabhás tádojāḥ : 7.55.7^a, sahásraçrṅgo vṛṣabhāḥ.]

[5.1.11^d, éhā devān havirádyāya vaksi : 5.4.4^d, á ca devān, &c.]

5.2.8^{bod} (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)

hrīyāmāno āpa hí mād āiyeh prá me devānām vratapā uvāca,

indro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçīṣṭa ágām.

10.32.6^{bod} (Kavaṣa Āilūṣa ; to Indra, really Agni)

nidhryāmānam āpagñham apsú prá me devānām vratapā uvāca,

indro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçīṣṭa ágām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an Indra hymn. There the connexion with the general theme is obscure, or at least abrupt : see the surrounding stanzas. Cf. Th. Baunack, KZ, xxxiv. 565 ; Hillebrandt, Ved. Myth. ii. 138.

5.2.11^b : 5.29.15^d, rátham ná dhírah svápā atakṣam ; 1.130.6^b, rátham ná dhírah
svápā atakṣiṣuh.

[5.3.1^b, tvām mitró bhavasi yát sámiddhah : 3.5.4^a, mitró agnír bhavasi yát, &c.]

5.3.4^{cd} : 4.6.11^{cd}, hótāram agnīm mānuṣo ní ṣedur daçasyānta (4.6.11^d, namas-
yānta) uçijah çānsam āyóh.

5.3.8^b (Vasuṣruta Ātreya ; to Agni)

tvām asyā vyūṣi deva pūrve dūtām kṛvānā ayajanta havyāiḥ,
samsthé yād agna īyase rayiṇām devó mártāir vásubhir idhyāmānah.

10.122.7^b (Citramahas Vasiṣṭha ; to Agni)

tvām id asyā usāso vyūṣṭiṣu dūtām kṛvānā ayajanta mānuṣāḥ,
tvām devā mahayāyyāya vāvṛdhur ājyam agne nimṛjānto adhvaré.

5.4.2^a, havyavāḥ agnir ajārah pitā nah : 3.2.2^c, havyavāḥ agnir ajārah cānohitah.

5.4.2^d : 3.54.22^b ; 6.19.3^b, asmadyak sām mimihi ṣṛavānsi.

5.4.3^a, viçām kavīm viçpátim mānuṣṭām : 3.2.10^a, viçām kavīm viçpátim
mánusṭr iṣah ; 6.1.8^a, viçām kavīm viçpátim ṣāṣvatīnām.

5.4.4^b, yátamāno raçmībhiḥ sūryasya : 1.123.12^b, yátamānā raçmībhiḥ sūryasya.

[5.4.4^d, á ca devān havirādyāya vakṣi : 5.1.11^d, éhá devān, &c.]

5.4.7^{ab} (Vasuṣruta Ātreya ; to Agni)

vayām te agna ukthāir vidhema vayām havyāiḥ pāvaka bhadrāgoce,
asmé rayīm viçvāvaram sām invāsmé viçvāni drávināni dhehi.

7.14.2^{a+d} (Vasiṣṭha Maitravaruṇi ; to Agni)

vayām te agne samídhā vidhema vayām dāçema suṣtutí yajatra,
vayām ghr̥ténādhvarasya hotar vayām deva havīṣā bhadrāgoce.

Cl. 4.4.15^a, ayā te agne samídhā vidhema ; and 8.54 (Val. 6).8^a, vayām ta indra stómebhir vidhema.

5.4.8^a (Vasuṣruta Ātreya ; to Agni)

asmákam agne adhvarām juṣasva sáhasaḥ sūno triṣadhasṭha havyām,
vayām devéṣu sukr̥tāḥ syāma ṣármanā nas trivárūthēna páhi.

6.52.12^a (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Agni)

imām no agne adhvarām hótar vayunaçó yaja,

cikítvān dáivyaṁ jánam.]

6.52.12^c

7.42.5^a (Vasiṣṭha ; to Viçve Devāḥ, here Agni)

imām no agne adhvarām juṣasva marútsu indre yaçásam kṛdhi nah,
á náktā barhīḥ sadatām usāsoçántā mitrávárūṇā yajehá.

[5.4.9^d, asmákam bodhy avitā tanúnām : see under 7.32.11.]

5.5.3^{ab} : 1.142.4^{ab}, ṛlító agna á vahéndram citrām ihá priyām.

5.5.6^b : 1.142.7^c ; 9.102.7^b ; 10.59.8^b, yahví ṛtāsya mātārā ; 9.33.5^b, yahvīr ṛtāsya
mātārāḥ.

5.5.7^c (Vasuçruta Ātreya; Āpra, to Dāivya Hotārā)
vātasya pātman īlitā dāivya hōtārā mānuṣaḥ,
imām no yajñām ā gatam.

9.5.8^c (Asita Kaçyapa, or Devala Kaçyapa; Āpra, to Tisro Devīḥ)
bhārati pāvamānasya sārvasvatīḥ mahī,
imām no yajñām ā gaman tisro devīḥ supēcasah.

For the character of hymn 9.5 see Oldenberg, Prol. pp. 28 note, 194, and our p. 17.

5.5.8 = 1.13.9.

5.6.1^a–10^e: 9.20.4^c, īsam stotṛbhya ā bhara. Cf. 8.77.8^a, tēna stotṛbhya ā bhara,
and 8.93.19^c, kāya stotṛbhya ā bhara.

5.6.5^a (Vasuçruta Ātreya; to Agni)
ā te agna ṛcā haviḥ çukrāsya çociṣas pate,
sūçandra dāsma viçpate hāvyavāt tūbhyam huyata īsam stotṛbhya ā bhara.
☞ refrain, 5.6.1^a–10^e; also 9.20.4^c

6.16.47^a (Bharadvāja; to Agni)
ā te agna ṛcā havir hrdā taṣṭām bharamasi,
tē te bhavantuṣāna ṛsabhāso vaçā utā.

Grassmann renders 6.16.47^{ab}, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereiteten Trank dar'; Ludwig, 382, 'mit der ṛk, o Agni, bringen wir dir im geiste bereitetes havis'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind.' The cases of ṛcā haviḥ are inverted; the expression hrdā taṣṭām belongs to ṛcā rather than to haviḥ, as shows hrdā taṣṭām mantrān, 1.67.4; stōmo hrdā taṣṭāḥ, 1.171.2; hrdā matim, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso hrdā hūyanta ukthinaḥ really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsminn . . . ṛsabhāso uṣāno vaçā . . . avasṛṣṭāsa āhutāḥ, . . . hrdā matim janaye cārum agnāye. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyam, 'to thee', in the same stanza (cf. Oldenberg, SBE. xlv. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.6^b: 1.81.9^b, viçvam puṣyanti vāryam: 10.133.2^d, viçvam puṣyasi vāryam.

5.6.10^d (Vasuçruta Ātreya; to Agni)
evān agnīm ajuryamur gṛbhīr yajñēbhir anuṣāk,
dādhad asmé suvīryam utā tyād āçvāçvyam īsam stotṛbhya ā bhara.
☞ refrain, 5.6.1^a–10^e; also 9.20.4^c.

8.6.24^a (Vatsa Kāpa; to Indra)
utā tyād āçvāçvyam yād indra nāhuṣav ā,
āgre vikṣū pradīdayat. ☞ 6.46.7^a
8.31.18^b (Manu Vāivasvata; Dampatyor āçīṣaḥ)
āsad ātra suvīryam utā tyād āçvāçvyam,
devānām yā in māno yājamāna iyakṣaty abhīd āyajvano bhuvat.
☞ refrain, 8.31.15^{code-18code}

In 8.6.24 tyād in pāda a is correlated properly with yād in pāda b: '(Open up for us) also that stock of swift horses which has of yore lent lustre to the Nahuṣa clana.' The repeated

pāda here is preceded by *suvíryam* at the end of 23, just as in 5.6.10; 8.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyád*; cf., e.g., Grassmann's rendering of 5.6.10, where he simply leaves out *tyád*, or Oldenberg's, SBE. xlv. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen besitz von raschen rossen [nach dem wir so sehr verlangen]'. We are bound to assume that the original place of the pāda is in 8.6.24, and that *tyád* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*; see the literature with Oldenberg, l.c. And yet this solution is just as monstrous as it appeared to the Padakāra, who declined to analyse at all. The difficulty is easily solved if we assume haplology between the two words, *ajur(yām) yamur* = *ajuryamur*. *Agni* is *ajuryá* in 1.146.4; 10.88.13; *Agni* is held fast in 2.5.1, *çakéma vajino yāmam*, 'may we be able to hold fast (*Agni*), the racer'. For haplology in noun composition see *viçva-suvīdaḥ* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546; Collitz, Das schwache Praetertum, p. 239.—For 5.6.10^c cf. the pāda, *dādhat stotrē suvíryam*, under 9.20.7.

[5.7.1^d, *urjó náptre sáhasvate* : 8.102.7^c, *áchā náptre sáhasvate*.]

5.8.1^d, *dámūnasam gr̥hāpatim vārepyam* : 4.11.5^d, *dámūnasam gr̥hāpatim amūram*.

5.9.3^d (*Gaya Ātreya* ; to *Agni*)

utá sma yám çiqum yathā návam jániṣṭārāṇi,
dhartāram mánuṣṭpām viçám agním svadhvarám.

6.16.40^c (*Bharadvāja* ; to *Agni*)

á yám háste ná khādīnam çiqum jātām ná bíbhrati,
viçám agním svadhvarám.

The mixed metaphor in 6.16.40^{ab} explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *çiqum yathā jániṣṭa*, is swallowed but not digested.

5.9.4^d (*Gaya Ātreya* ; to *Agni*)

utá sma durgr̥bhiyase putró ná hvāryāṇām,
purú yó dāgdhāsi vānāgne pāçúr ná yāvase.

6.2.9^b (*Bharadvāja Bārhaspatya* ; to *Agni*)

tvām tyá cid ácyutāgne paçúr ná yāvase,
dhāmā ha yát te ajara vānā vṛçánti çikvasaḥ.

The older translations and comments upon 6.2.9 (Grassmann, i. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm of *dhāma* in relation to *agne paçúr ná yāvase*: 'Thou (establishest) these unshakable laws (*dhāma*), when, O ageless one, thy crests devour the wood, O *Agni*, like cattle (devour grass) on the meadow.' For *Agni's dhāmāni* see 3.3.10. Compared with the smoothly placed repeated pāda in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryá* (with *putrá* or *çiqum*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xlv. 388.

5.9.7^b (*Gaya Ātreya* ; to *Agni*)

tām no agne abhí náro rayín sahasva á bhara,
sá kṣepayat sá poṣayad bhūvad vājasya sātāya [utáidhi pṛtṣú no vrdhé.]

or refrain, 5.9.7^e ff.

5.23.2^b (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
tām agne pṛtanāśāhaṁ rayīm sahasva ā bhara,
tvām hi satyó ádbhuto dātá vājasya gómatah.

Cf. under 1.79.8.

5.9.7^a; 10.7^e; 16.5^e; 17.5^e, utáidhi pṛtsú no vṛdhá.—Cf. 6.46.3^d, bhávā samátsu
no vṛdhá.

[5.10.1^c, prá no rāyá pármāsā: see under 1.129.9.]

[5.10.2^b, krátvā dáksasya manhána: 5.18.2^b, svásya dáksasya manhána.]

[5.10.6^c, asmákasaç ca sūrāyaḥ: 1.97.3^b, prásmákasaç ca sūrāyaḥ.]

5.10.6^d: 4.37.7^d, viçvā áças tarīṣāni.

[5.10.7^b, stutá stāvāna ā bhara: sá na stāvāna, &c.; see under 1.12.11.]

5.11.2^a (Sutamhara Ātreya; to Agni)
yajñāsya ketúm prathamám puróhitam agnīm náras triśadhassthé sám idhire,
[indrena devāih sarátham sá barhīsi, sídan ní hótá yajáthāya sukrátuḥ.

cf. 3.4.11^b

10.122.4^a (Citramahas Vāsiṣṭha; to Agni)

yajñāsya ketúm prathamám puróhitam havīsmanta īlate saptá vājīnam,
çṛṇvántam agnīm ghrítápr̥ṣṭham ukṣānam pṛṇántam devām pṛṇaté
suvíryam.

[5.11.2^c, indrena devāih sarátham sá barhīsi: 3.4.11^b, indrena devāih sarátham
turébbhiḥ; 10.15.10^b, indrena devāih sarátham dádhanāḥ.]

[5.11.5^d, á pṛṇanti çávasā vardháyanti ca: 10.120.9^d, hinvánti ca çávasā, &c.]

5.12.2^d, 6^b, ṛtām sá pāty (5.12.2^d, sapāmy) aruṣásya vṛṣṇaḥ.

5.13.2^b, sidhrám adyá divispṛçāḥ: 1.142.8^d; 2.41.20^b, sidhrám adyá divispṛçam.

5.13.5^c (Sutamhara Ātreya; to Agni)
tvām agne vājasátamaṁ viprā vardhanti súṣṭutam,
sá no rāsva suvíryam.

8.98.12^c (Nṛmedha Āṅgīrasa; to Agni)

tvām çuṣmin puruhūta vājáyāntam úpa bruve çatakrato,
sá no rāsva suvíryam.

Cf. 8.23.12^b, rayīm rāsva suvíryam, and 9.43.6^c, sóma rāsva suvíryam.

5.14.2^c (Sutamhara Ātreya; to Agni)
tām adhvaréṣv īlate devām mártā ámartyam,
yájiṣṭham mánuṣe jáne.

10.118.9^c (Urukṣaya Āmahīyava; to Agni Rakṣohan)

tām tvā gṛbhír urukṣáyā havyaváham sám idhire,
yájiṣṭham mánuṣe jáne.

5.14.3^a (Sutam̐bhara Ātreya; to Agni)

tām hí śáçvanta īlata srucá devám ghr̥taçútā,
agním havýāya vólhave.]

cf. 1.45.6^d

7.94.5^a (Vasiṣṭha; to Indra and Agni)

tā hí śáçvanta īlata itthá vip̥rasa utāye,
śabádho vājasātaye.]

7.94.5^c

[5.14.3^c, agnīm havýāya vólhave: 1.45.6^d; 3.29.4^d, ágne havýāya, &c.]

[5.14.6^b, stómebhir viçvácaraṣaṇim: 1.9.3^b, stómebhir viçvácaraṣaṇe.]

5.15.4^d (Dharuṇa Āngirasa; to Agni)

mātéva yád bhārase paprathānó jánaṁ-janaṁ dhāyase cákṣase ca,
vāyo-vayo jarase yád dádhanāḥ pári tmánā viṣurūpo jigāsi.

7.84.1^d (Vasiṣṭha; to Indra and Varuṇa)

á vām rājanāv adhvaré vavṛtyām ḥavýebhir indravaruṇā námobhiḥ,]

1.153.1^b

prá vām ghr̥tāci bāhvór dádhanāḥ pári tmánā viṣurūpā jigāti.

The imitateness of the two stanzas is emphasized by the words dádhanāḥ and dádhanā which precede the repeated páda. In 5.15.4^d the repeated páda refers to Agni: 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes'; cf. Oldenberg, SBE. xlv. 399; RV. Noten, p. 319 (where is discussed the enclisis of jarase). At first sight it is difficult to extract a realistic picture from 7.84.1^d, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa).' But it seems to me not unlikely that ghr̥tāci is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhū, upabḥt, dhruvā. See TS. 1.1.1.2: juhū, upabḥt, dhruvāsi ghr̥tāci námna, and cf. the many passages in my Vedic Concordance, beginning with ghr̥tācy asi. Hence viṣurūpā. Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages; one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the ghr̥tāci páda is patterned after the Agni páda.

[5.16.1^d, mártāso dadhiré purāḥ; 1.131.1^c: 8.12.22^b, devāso dadhire purāḥ;
8.12.25^b, devās tvā dadhiré purāḥ.]

5.17.2^a (Puru Ātreya; to Agni)

áśya hí sváyaçastara āśá vidharman mányase,
tām nákaṁ citrāçociṣaṁ ḥmandráṁ paró maṇṣáyā,]

cf. 5.17.2^d

5.82.2^a (Çyāvāçva Ātreya; to Savitar)

áśya hí sváyaçastaraṁ savitūḥ kác caná priyám,
ná minánti svarājyam.]

5.82.2^c

See Oldenberg, SBE. xlv. 403, 404; RV. Noten, p. 320. Leaving out vidharman we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i.e. song). (Therefore praise thou) the shining firmament (i.e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately: 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

mouth; (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring *āsā* to Agni's mouth. A good part of the difficulty lies in the vocative *vidharman*, of obscure meaning; see Bergaigne, iii. 218 note. The repeated *pāda* in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas.—The *pāda* 8.72.3^b, namely, *rudrām paró manīśāyā*, sheds no light on the difficulties of 5.17.2.

[5.17.2^d, *mandrām paró manīśāyā*: 8.72.3^b, *rudrām paró*, &c.]

[5.18.2^b, *svāsya dākṣasya manhānā*: 5.10.2^b, *krátvā dākṣasya manhānā*.]

5.19.11 = 3.47.5.

5.20.3^{a+d} (*Prayasvanta Ātreyaḥ*; to Agni)
hótāraṁ tvā vṛṇīmahé 'gne dākṣasya sādhanam,
yajñēṣu pūrvyām girā prāyasvanto havāmahe.

5.26.4^c (*Vasūyava Ātreyaḥ*; to Agni)
agne viçvebhir ā gahi [devébhir havyádātaye,] 5.26.4^b
hótāraṁ tvā vṛṇīmahe.

8.60.1^b (*Bhargha Prāgātha*; to Agni)
agna ā yāhy agnibhir hótāraṁ tvā vṛṇīmahe,
ā tvām anaktu prāyatā haviṣmati yājīṣṭhaṁ barhír āsāde.

10.21.1^b (*Vimada Āindra*, or others; to Agni)
āgnīm ná svāvṛktibhir hótāraṁ tvā vṛṇīmahe,
yajñāya stīrṇābarhiṣe vi vo mādē [çīrām pāvakāçociṣaṁ vivakṣase,] 3.9.8^b

7.94.6^b (*Vasiṣṭha*; to Indra and Agni)
tā vām gīrbhír vipanyávaḥ prāyasvanto havāmahe,
medhāsātā sanīṣyávaḥ.

8.65.6^b (*Pragātha Kāṇva*; to Indra)
sutāvantas tvā vayām prāyasvanto havāmahe,
[idām no barhír āsāde.] 1.13.7^c

The *pāda* 10.21.1^b strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemen wir vermöge eigener zürüstung als hotar in anspruch', where *tvā* is left out, and *nā* not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards *nā*. It would seem that some verb of motion is understood with *ā* in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding *pāda* b as parenthetic, and the stanza as late, because its refrain-*pāda* d is pretty certainly posterior to 3.9.8^b.—The root *varj* in *svāvṛkti*, *svṛkti*, *vṛktābarhis*, &c., is related to Avestan *varež*; Indo-European *verǵ* 'work' (*ῥεργον*); cf. especially *pári varj* = Avestan *pāiri varež* 'avoid'. Of this elsewhere.

5.21.3^{a+b} (*Sasa Ātreya*; to Agni)
tvām viçve sajóṣaso devāso dūtām akrata,
saparyāntas tvā kave [yajñēṣu devām īlata.] 1.15.7^c

5.23.3^a (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)
 víçve hí tvā sajóṣaso jánāso vṛktábarhiṣaḥ,
 hótāraṁ sádmasu priyāṁ vyānti vārya purú.
 8.23.18^{a+b} (Viçvamanas Vaiyaçva ; to Agni)
 víçve hí tvā sajóṣaso devāso dūtām akrata,
 çruṣṭí deva prathamó yajñíyo bhuvah.

cf 3.59.9^b

5.21.8^d : 1.15.7^c ; 6.16.7^c, yajñéṣu devām ilāte.

[5.21.4^a, devām vo devayajyāyā : 8.71.12^a, agnīm vo, &c.]

5.21.4^d, ṛtāsyā yónim āsadaḥ : 3.62.13^c ; 9.8.3^c ; 64.22^c, ṛtāsyā yónim āsadam.

5.22.1^d (Viçvasāman Ātreya ; to Agni)
 prá viçvasāmann atrivád ārcā pāvakāçociṣe,
 yó adhvaréṣv ídyo hótā mandrátamo viçí.

8.71.11^d (Sudṛti Āṅgīrasa, or Purumīlha Āṅgīrasa ; to Agni)
 ḷagnīm sūnūm sáhaso jātávedasaṁ, dānāya vāryānām, cf. 1.127.1^b
 dvitā yó bhūd amṛto mártyeṣv á hótā mandrátamo viçí.

The distich 5.22.1^d, as a whole, transfuses the páda 4.7.1^b ; 8.60.3^c, mandró yajīṣṭho adhvaréṣv ídyah.

5.22.2^{abod} (Viçvasāman Ātreya ; to Agni)
 ny āgnīm jātávedasaṁ dádhdhātā devām ṛtvijam,
 prá yajñá etv ānuṣág adyā devávyacastamaḥ.

5.26.7^{ac}, 8^{ab} (Vasūyava Ātreyaḥ ; to Agni)
 ny āgnīm jātávedasaṁ hotravāham yáviṣṭhyam,
 dádhdhātā devām ṛtvijam.
 prá yajñá etv ānuṣág adyā devávyacastamaḥ,
 strñitā barhír āsāde.

5.26.7, 8 seems to me an extension of 5.22.2 ; there is, of course, no guarantee that the reverse is not the case.—For the second páda cf. 1.1.1^b, yajñásya devām ṛtvijam.

5.22.3^b : 3.9.1^b ; 8.11.6^b, devām mártāsa útāye ; 1.144.5^b, devām mártāsa útāye havāmahe.

[5.22.4^{de}, stómāir vardhanty átrayo gṛrbhīḥ çumbhanty átrayaḥ : 5.39.5^{de}, giro vardhanty átrayo girāḥ çumbhanty átrayaḥ.]

Cf. 9.43.2^b, girāḥ çumbhanti pūrvátha.

5.23.2^b : 5.9.7^b, rayīm sahasva á bhara.

5.23.3^a : 8.23.18^a, víçve hí tvā sajóṣasaḥ ; 5.21.3^a, tvām víçve sajóṣasaḥ.

5.23.3^b : 5.35.6^c ; 8.5.17^a ; 6.37^b, jánāso vṛktábarhiṣaḥ ; 3.59.9^b, jánāya vṛktábarhiṣe.

5.23.4^{de} (Dyumna Viçvacarṣaṇi Ātreya; to Agni)

sá hí śmā viçvacarṣaṇir abhímāti sáho dadhé,
 ágna eṣú kṣáyeṣv á reván naḥ çukra dīdihi dyumát pāvaka dīdihi.

6.48.7^{de} (Çamyu Barhaspatya; to Agni)

brhādbhir agne arcibhiḥ çukréṇa deva çocíṣā,
 bharádvāje samidhānó yaviṣṭhya reván naḥ çukra dīdihi dyumát pāvaka
 dīdihi.

For 5.23.4 see Oldenberg, RV. Noten, p. 323. Cf. RV. 3.10.8; 5.21.4; AÇ. 8.9.7; ÇÇ. 10.10.8.

5.25.4^d (Vasūyava Ātreyaḥ; to Agni)

agnír devéṣu rájaty agnír márteṣv áviçán,
 agnír no havyavāhano 'gnīm dhībhiḥ saparyata.

8.103.3^d (Sobhari Kāṇva; to Agni)

yásmād réjanta kṛtáyaç carikṛtyāni kṛṇvatáh,
 sahasrasām medhásatāv iva tmánāgnīm dhībhiḥ saparyata.

5.25.5^a, agnís tuviçravastamam: 3.11.6^c, agnís tuviçravastamah.

5.25.6^d: 1.11.2^d, jétāram áparājitam.

[5.25.8^b, grávevocyate brhát: 10.64.15^c; 100.8^c, grávā yátra madhusúḍ ucyáte
 brhát.]

5.25.9^c (Vasūyava Ātreyaḥ; to Agni)

eván agnīm vasūyavāḥ sahasānām vavandima,
 sá no víçvā áti dvīṣaḥ pársan nāvéva sukrátuh.

6.61.9^a (Bharadvāja; to Sarasvatī)

sá no víçvā áti dvīṣaḥ svásr anyá ṛtāvāri,
 átann áheva sūryah.

Translate 5.25.9: 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178: 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion: 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lässt.' Grassmann: 'Sie dehnt' uns durch der Schwestern Schar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first pāda of our stanza is to be joined to the preceding stanza (8): yásyā anantó áhrutas tveṣāç carīṣṇúr arṇavāḥ, ámaç cárati róruvat. The two stanzas together seem to say: 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (shall pass) us across all hostile powers. She, devoted to the ṛta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated pāda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, parçat) and secondarily a familiar idea. Cf. 1.97.8; 99.1; 3.32.14, &c.

5.26.1^c (Vasūyava Ātreyaḥ; to Agni)

agne pāvaka rocíṣā mandráyā deva jihváyā,
 á deván vakṣi yáḁsi ca.

6.16.2^c (Bharadvāja ; to Agni)
 sá no mandrábhir adhvaré jihvábhir yajā maháh,
 á deván vakṣi yáṁsi ca.

8.102.16^c (Prayoga Bhārgava, or others ; to Agni)
 ágne ghṛtásya dhītíbhīḥ ṭepānó deva ṣocíṣā,
 á deván vakṣi yáṁsi ca.

8.60.19^b

Cf. 2.36.4^a, á vakṣi deván ihá vipra yáṁsi ca.

5.26.2^c (Vasūyava Ātreyaḥ ; to Agni)
 táṁ tvā ghṛtasnav imāhe citrabhāno swardṛcam,
 deván á vītáye vaha.

7.16.4^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 táṁ tvā dutám kṛṇmahe yaçástamaṁ deván á vītáye vaha,
 víçvā sūno sahaso martabhójanā rāsva tát yát tvémahe.

Vaguely imitative as a whole.

5.26.4^b (Vasūyava Ātreyaḥ ; to Agni)
 ágne víçvebhir á gahi devébhir havyádātaye,
 ḥótāraṁ tvā vṛṇīmahe.

5.20.3^a

5.51.1^c (Svastyaṭreya Ātreya ; to Viçve Devāḥ, here Agni)
 ágne sutásya pītáye víçvāir ūmebhir á gahi,
 devébhir havyádātaye.

Vaguely imitative as a whole.

5.26.4^c: 5.20.3^a; 8.60.1^b; 10.21.1^b, ḥótāraṁ tvā vṛṇīmahe.

5.26.5^a (Vasūyava Ātreyaḥ ; to Agni)
 yájamānāya sunvaté ágne suvíryaṁ vaha,
 devāir á satsi barhīsi.

1.12.4^c

8.14.3^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)
 dhenúṣ ṭa indra sūnṭā yájamānāya sunvaté,
 gām áçvaṁ pipyúṣi duhe.

8.17.10^c (Irimbiṭhi Kāṇva ; to Indra)
 dīrghás te astv āṇkuçó yónā vásu prayáçasi,
 yájamānāya sunvaté.

10.175.4^c (Ūrdhvagrāvan Ārbudi ; to the Press-stones)
 grāvāṇaḥ savitá nú vo devāḥ suvatu dhármaṇā,
 yájamānāya sunvaté.

Cf. yájamānāya sunvaté under 6.54.6^b; and 1.83.3; 92.3; 10.100.3; 125.2, all of which contain the words yájamānāya sunvaté in the cadence.

5.26.5^c: 1.12.4^c; 8.44.14^c, devāir á satsi barhīsi.

5.26.7^{ac}, 8^{ab}: 5.22.2^{abcd}, ny agnīm jātāvedasam, dādhatā devām ṛtvijam, prā yajñā etv ānuśāg adyā devāvyaçastamah.

5.26.9^c: 1.39.5^c, devāsaḥ sārvaṃ viçā.

[5.27.1^c, traivṛṣṇo agne daçābhiḥ saḥsraīḥ : 8.1.33^b, āsāṅgo agne, &c.]

5.28.6^b (Viçvavāra Ātreya; to Agni)
ā juhota duvasyātāgnīm prayaty ādhvaré,
vṛṇidhvām havyavāhanam.

8.71.12^b (Suditi Āṅgīrasa, and Purumīḥa Āṅgīrasa; to Agni)
agnīm vo devayajyā, agnīm prayaty ādhvaré, cf. 5.21.4^a
agnīm dhiṣu prathamām agnīm ārvaty agnīm kṣāitrāya sādhasa.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words āchā naḥ giro yantu, to wit: '(May our songs go) for you to Agni with our divine worship; to Agni, as the sacrifice proceeds; to Agni, first at prayer; to Agni, when (we ask for) steeds; to Agni, that he may obtain for us landed property.' For the last expression cf. 3.8.7; 8.31.14; for the entire stanza, Pischel, Ved. Stud. i. 93. Notwithstanding this probable interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic; cf. āgne prayaty ādhvaré, 10.21.6^b; and īndraṃ prayaty ādhvaré, under 1.16.3^c.

5.29.1^b: 2.27.9^a, trī rocanā divyā dhārayanta.

[5.29.3^d, āhann āhim papivān īndro asya: 5.30.11^c, purāṇdarāḥ papivān īndro asya.]

5.29.10^d (Gauriviti Çaktya; to Indra)
prānyāç cakrām avṛṇaḥ sūryasya kṛtsāyānyād vārivo yātave 'kaḥ,
anāso dāsyūṇr amṛṇo vadhēna nī duryoṇā āvṛṇaṃ mṛdhrāvācam.

5.32.8^d (Gātu Ātreya; to Indra)
tyām cid ārṇam madhupām çāyānam asinvām vavrām mähya ādad ugrāḥ,
apādam atrām mahatā vadhēna nī duryoṇā āvṛṇaṃ mṛdhrāvācam.

Cf. for 5.29.10, Pischel, Ved. Stud. i. 24; Geldner, *ibid.* ii. 35, 171; Oldenberg, RV. Noten, p. 325. For 5.32.8, Oldenberg, *ibid.*, p. 328.

[5.29.12^b, dāçagvāso abhy ārcanty arkāīḥ : see under 6.50.15.]

5.29.13^b, vṛyā maghavan yā cakārtha : 5.31.6^b, prā nūtanā maghavan, &c.]

5.30.8^b (Babhru Ātreya; to Indra)
yūjam hī mām ākrthā ād īd īndra çīro dāsāsya nāmucer mathāyān,
āçmānam cit svaryām vārtamānam prā cakriyeva rōdasi marūdbhyaḥ.

6.20.6^b (Bharadvāja; to Indra)
prā çyenō nā madirām aṇçūm asmāi çīro dāsāsya nāmucer mathāyān,
prāvan nāmīm sāpyām sasāntam pṛṇāg rāyā sām iṣā sām svastī.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xxxv, remarks that the repeated pāda fits in neither place. I fail to see why not at 6.20.6: '(Indra) snatching the

head of the Dāsa Namuci, as the eagle (snatched for him) the intoxicating (soma) shoot, did aid sleeping Namí Sāpya, imbued him with wealth, strength, and health.' Cf. Oldenberg, *Göttingische Gelehrte Nachrichten*, 1893, pp. 342 ff.; Hillebrandt, *Ved. Myth.* i. 279; iii. 255. On the other hand 5.30.8 is difficult and in any case disjointed. Geldner, *Ved. Stud.* iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmanas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, *JAOS.* xv. 143 ff.: 'But thou, O Indra, snatching the head of the Dāsa Namuci (didst roll it away); Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, wie ein sauser Stein) onward to the Maruts.' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, *RV. Noten*, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result: 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruts.' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the anacoluthon of the two distichs is bridged successfully by supplying mathāyān in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11^c, purāṇdarāḥ papivān indro asya : 5.29.3^d, āhann āhim papivān indro asya.]

5.30.13^d (Babhru Ātreya; to Indra)

supēcasam māva srjanty āstam gāvām sahāsrāi ruçāmāso agne,
tivrā indram amamanduḥ sūtāso 'ktōr vyūṣṭāu pāritakmyāyāḥ.

6.24.9^d (Bharadvāja; to Indra)

gambhīrēṇa na urūṇāmatrin prēṣo yandhi sutapāvan vājan,
sthā u śu urdhvā utī āriṣanyann aktōr vyūṣṭāu pāritakmyāyām.

The curious parallel of the genitive pāritakmyāyāḥ and the locative pāritakmyāyām is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as prabhāntāyām rātryām, *ÇÇ.* 2.6.3; or Sk. prabhātāyām çarvaryām; or Prākṛit (*Māhār.*) pabhāṇe rayāṇe; or even simply Skt. prabhāte. See Ludwig, *Der Rig-Veda*, iv. 33; v. 111; Pischel, *Ved. Stud.* i. 82, note; Bartholomae, *Bezz. Beitr.* xv. 203, note; Hillebrandt, *Ved. Myth.* iii. 283, notes 1, 2, 3; Geldner, *Ved. Stud.* ii. 36; iii. 167; Oldenberg, *SBE.* xlv. 27 bottom; *RV. Noten*, p. 327. The genitive (of time?) in pāritakmyāyāḥ arouses my scepticism (cf. Oldenberg, *RV. Noten*, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel pāritakmyāyām. Geldner, *Ved. Stud.* iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, *RV. Noten*, p. 363, note 4). Yāska, *Nirukta*, 11.25, explains pāritakmyā as 'night'; this suits many *RV.* passages (see *Pet. Lex.*), on a pinch even those above.

[5.31.3^c, prācodayat sudūghā vavrē antāḥ : 4.1.13^c, āçmavrajāḥ sudūghā, &c.]

[5.31.4^d, āvardhayann āhaye hāntavā u : 8.96.5^b, madacyūtam āhaye, &c.]

5.31.6^{ab} (Avasyu Ātreya; to Indra)

prā te pūrvāṇi kāraṇāṇi vocam prā nūtanā maghavan yā cakārtha,
çaktivo yād vibhārā ródasi ubhé jāyann apó mánave dānucitrāḥ.

7.98.5^{ab} (Vasiṣṭha ; to Indra)

préndrasya vocam̐ prathamā́ kṛtāni prā́ nūtanā́ maghāvā́ yā́ cakāra,
yadéd ádevīr āsahiṣṭa mayā́ áthabhavat kévalaḥ sómo asya.

The order of the words (vocam̐) rather favours the priority of 5.31.6 ; cf. Indogermanische Forschungen, xxxi. 157. See also the closely related distich 10.112.8^{ab}, prā́ ta indra pūrvyāni prā́ nūtanā́ vīryā́ vocam̐ prathamā́ kṛtāni, and the pāda 5.29.13^b, vīryā́ maghavan yā́ cakārtha. For 5.31.6^d cf. 2.20.7 ; 4.28.1, &c.

5.31.11^c, bhārac cakrām étaçaḥ sám riṇāti : 1.121.13^b, bhārac cakrām étaço nāyām indra.

5.31.11^d, puró dádhat sanisṣyati krátum naḥ : 4.20.3^b, puró dádhat sanisṣyasi krátum naḥ.

[5.32.5^b, amarmāno vidád íd asya márma : 3.32.4^d, amarmāno mányamánasya márma.]

5.32.7^d (Gātu Ātreya ; to Indra)

úd yád índro mahaté danavāya vádhar yāmiṣṭa sáho ápratitam,
yád im̐ vājrasya prābhṛtau dadābha víqvasya jantór adhamām cakāra.

7.104.16^d (Vasiṣṭha ; to Indra)

yó máyatuṁ yátudhanéty áha yó vā rakṣāḥ çúcir asmíty áha,
indras tám hantu mahatā vadhéna víqvasya jantór adhamás padiṣṭa.

5.32.8^d, ní duryoná avṛṇaṇ mṛdhrāvācam : 5.29.10^d, ní duryoná avṛṇaṇ mṛdhrā-vācaḥ.

5.33.5^a (Samvarana Prajāpatya ; to Indra)

vayām té ta indra yé ca nárah çárdho jajñāná yātāç ca ráthāḥ,
ásmāñ jagamyād ahiçusma sátvā bhāgo ná hávyah prabhṛthēsu cárūḥ.

7.30.4^a (Vasiṣṭha Maitravaruni ; to Indra)

vayām té ta indra yé ca deva stāvanta çūra dádato maghāni,
yáchā sūribhya upamām várūtham̐ svābhúvo jaraṇām̐ açnavanta.

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated pāda. We may render 5.33.5 : 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4^{ab} : 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadence of 5.33.5^a, less perfect than that of 7.30.4^a, cannot be used as a criterion to determine the relative dates of the two stanzas.

5.34.7^b, ví dāçūṣe bhajati sūnāraṁ vāsu : 1.40.4^a, yó vāghaté dádati sūnāraṁ vāsu.

5.35.1^{a+c} (Prabhuvasu Āngirasa ; to Indra)

yás te sādhiṣṭhó 'vasa indra krātuṣ tám ā bhara,
asmábhyaṁ carṣaṇisáhaṁ sásnim̐ vājeṣu duṣṭāram.

8.53 (Val. 5).7^a (Medhya Kapva ; to Indra)

yás te sādhiṣṭhó 'vase té syāma bhāreṣu te,
vayām hótṛabhir utá deváhūtibhiḥ sasavāñso manāmahe.

7.94.7^b (Vasiṣṭha ; to Indra and Agni)
 indrāgnī ávasā gatam asmábhyaṁ carṣaṇīśahā,
 mā no duhṣāṁsa īcata.]

☞ 1.23.9^c

We may render 5.35.1 : 'That most efficient wisdom of thine, O Indra, bring hither ; (bring) to us (that wisdom) which conquers men, is profitable, hard to beat in competition for substance.' The translations of 8.53 (Val. 5).7 are as follows : Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlachten sein ; durch die hotrā's durch die götteranrufungen meinen wir, dass wir gewinnen.' Grassmann, 'In Kämpfen seien solche wir, die dir zum Schutz die liebsten sind, &c.' Neither rendering of the first distich is more than passable ; no translation is certain. Perhaps, 'He who is most successful to be helped by thee—these (i.e. such) may we be in contests for thee !' The first pāda is borrowed from faultless surroundings in 5.35.1 to do blundering service in an almost impossible connexion.

5.35.2^c (Prabhūvasu Āṅgirasa : to Indra)
 yád indra te cátasro yác chūra sánti tistrāḥ,
 yád vā páñca kṣitínām ávas tát sú na á bhara.

6.46.7^c (Caṁyu Bārhaspatya ; to Indra)
 yád indra náhuṣṭeṣv āñ, ójo nṛmṇám ca kṛṣṭiṣu,
 yád vā páñca kṣitínām dyumnám á bhara satrá vícṣvāni páuṁsyā.

☞ 6.46.7^a

The stanzas are not only similar in the matter of the repeated pāda and individual words, but also in their intrinsic sense ; evidently one poet has composed after the pattern of the other : 6.46.7 looks decidedly hybrid : dyumnám á bhara occurs at the end of 8.19.15, and seems to have been added to yád vā páñca kṣitínām by an unusual *tour de force*. Dimeter lines are regularly extended to trimeter lines by adding an iambic dipody catalectic or catalectic, i.e. — — — — —, or — — — — — ; see Part 2, chapter 2, class B 5. On the other hand the addition of five syllables, with kṣitínām as three syllables, is a decided anomaly ; see *ibid.*, class B 7. It would be half-hearted to refuse to draw the conclusion that 6.47.7 is patterned after 5.35.2.

5.35.3^b : 1.10.10^c, vṛśantamasya hūmahe.

[5.35.4^c, sváksatram te dhṛṣān mánah : 1.54.3^b, sváksatram yásya dhṛṣatō dhṛṣān mánah.]

[5.35.5^a, tvám tám indra mártiyam : 10.171.3^a, tvám tyám indra mártiyam.]

Cf. 1.131.4^a.

5.35.6^{a+b+d} (Prabhūvasu Āṅgirasa ; to Indra)
 tvám íd vṛtrahantama jánāso vṛktábarhiṣaḥ,
 ugrám pūrvīsu pūrvyám hávante vājasātaye.

8.6.37^{abc} (Vatsa Kāṇva ; to Indra)
 tvám íd vṛtrahantama jánāso vṛktábarhiṣaḥ,
 hávante vājasātaye.

8.34.4^b (Nīpatithi Kāṇva ; to Indra)
 á tva kāṇvā ihāvase hávante vājasātaye,
 divó amúṣya śāsato divám yayá divāvaso.]

☞ refrain, 8.34.1^{cd}—15^{cd}

6.57.1^c (Bharadvāja ; to Pūṣan and Indra)
indrā nū pūṣāṇā vayām [sakhyaṃ svastāye,
huvēma vājasātaye.

or 4.31.11^b

8.9.13^b (Çaṣakarna Kaṇva ; to Aṣvins)
yād adyāṣvināv ahām huvēya vājasātaye,
yāt pṛtsū turvāṇe sāhas tāt chrēṣṭham aṣvīnor āvah.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrām pūrvīṣu pūrvyām in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich stärken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vilen [geschöpften]', following Sāyaṇa, bahviṣu prajāsu. Geldner, *Ved. Stud.* i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten'; but *ibid.* 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his *Lexicon*, where he supplies ājīṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—*Cf.* the pāda, devām-devām huvema vājasātaye, 8.27.13^c.

5.35.6^b: 5.23.3^b; 8.5.17^a; 6.37^b, jānāso vṛktābarhiṣaḥ; 3.59.9^b, jānāya vṛktā-barhiṣe.

5.35.7^b (Prabhūvasu Āṅgīrasa ; to Indra)
asmākam indra duṣṭāraṁ puroyāvānam ājīṣu,
sayāvānam dhāne-dhane vājayāntam avā rātham.

8.84.8^b (Uṣanas Kāvya ; to Agni)
tām marjayanta sukrātum puroyāvānam ājīṣu,
svēṣu ksāyēṣu vājīnam.

For 5.35.7^d cf. vājayanto rāthā iva, 8.3.15; 9.67.17; and, for the repeated pāda, bhujiyūm vājeṣu pūrvyam, 8.22.2; 46.20.

5.37.1^d: 4.25.4^c, yā indrāya sunāvāmēty āha.

5.37.5^c (Atri Bhāuma ; to Indra)
pūṣyāt ksēme abhī yōge bhavāty ubhé vṛtāu samyati sām jayāti,
priyāḥ sūrye priyō agnā bhavāti yā indrāya sutāsomo dādaçat.

10.45.10^c (Vatsapri Bhalandana ; to Agni)
ā tām bhaja sāṁcravasēṣv agna ukthā-uktha ā bhaja çasyāmāne,
priyāḥ sūrye priyō agnā bhavāty ūj jātēna bhinādad ūj jānitvāiḥ.

Ludwig, *iii.* 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.39.3^d, divāç ca gmaç ca rājathaḥ : 1.25.20^b, divāç ca gmaç ca rājasi.

[5.39.3^d, ā vājam darṣi sātāye : 9.68.7^d, nṛbhir yatō vājam ā darṣi sātāye.]

[5.39.4^a, mānhiṣṭham vo maghōnām : 8.1.30^b, mānhiṣṭhāso maghōnām.]

5.39.5^b: 1.10.5^a, ukthām indrāya çānsyam.

[5.39.5^d, giro vardhanty ātrayo girāḥ çumbhanty ātrayaḥ : 5.22.4^d, stómair vardhanty ātrayo gṛbhīḥ çumbhanty ātrayaḥ.]

5.40.1^b (Atri Bhāuma ; to Indra)

ā yāhy ādribhiḥ sutām sōmam somapate piba,

ṽṣann indra ṽṣabhir vṛtrahantama.]

☞ refrain, 5.40.1^a—3^c

8.21.3^c (Sobhari Kāva ; to Indra)

ā yāhīmā indavō 'ṣvapate gōpata ūrvarāpate,
sōmam somapate piba.

5.40.2^{ab}, 3^{ab} (Atri Bhāuma ; to Indra)

ṽṣā grāvā ṽṣā mādō ṽṣā sōmo ayām sutāḥ,

ṽṣann indra ṽṣabhir vṛtrahantama.]

☞ refrain, 5.40.1^a—3^c

ṽṣā tvā ṽṣaṇam huve vājriṣṭi citrābhir ūtibhiḥ,

ṽṣann indra ṽṣabhir vṛtrahantama.]

☞ refrain, 5.40.1^a—3^c

8.13.32^{ab}, 33^{ab} (Nārada Kāva ; to Indra)

ṽṣā grāvā ṽṣā mādō ṽṣā sōmo ayām sutāḥ,

ṽṣā yajñō yām invasi ṽṣā hāvah.

ṽṣā tvā ṽṣaṇam huve vājriṣṭi citrābhir ūtibhiḥ,
vāvānta hī prātiṣṭutim ṽṣā hāvah.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In 8.13.31—33 the words ṽṣā hāvah are also refrain appendage ('tetrasyllabic pāda'); I assume that this type of workmanship is late; cf. Oldenberg, Prol. pp. 111 ff., and see Part 2, chapter 2, class B 3. Cf. the pāda, āsti sōmo ayām sutāḥ, 8.94.4^a, for the second of the repeated pādas.

[5.40.4^c, yuktvá hāribhyām ūpa yāsad arvān: 1.177.1^d, yuktvá hāri ṽṣaṇā yāhy arvān.]

5.40.5^b, 9^b, tāmasāvidhyad āsurāḥ.

5.41.2^{ab}, té no mitró váruṇo aryamáyūr indra ṛbhuksā marūto juṣanta: 1.162.1^{ab},
mā no mitró váruṇo aryamáyūr indra ṛbhuksā marūto pári khyan.

5.41.6^a (Atri Bhāuma ; to Viṣve Devāḥ, here Vāyu)

prā vo vāyūm rathayūjam kṛṇudhvam prā devām vipram panitāram arkāiḥ,
iṣudhyāva ṛtasāpah pūramdhir vāsvir no ātra pātnir ā dhiyē dhuḥ.

10.64.7^a (Gaya Plāta ; to Viṣve Devāḥ, here Vāyu and Pūṣan)

prā vo vāyūm rathayūjam pūramdhir stómāiḥ kṛṇudhvam sakhyāya
pūṣānam,

té hī devāsya savitūḥ sāvīmani krātum śacante sacitāḥ śacetasaḥ.

We may render 5.41.6 : 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the ṛta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Fischel, Ved. Stud. i. 195, 199; Ludwig, Ueber Methode, p. 64. The translation is certain, except as to the word iṣudhyāvaḥ for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, RV. Noten, p. 336, that it is later; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent; exalt ye Pūṣan with your hymns, in order to obtain his friendship; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Fischel, *ibid.* p. 204.

5.41.8^d (Atri Bhāuma ; to Viṣve Devāḥ)

abhī vo arce poṣyāvato nṛṇ vāstoṣ pātiṃ tvāṣṭaram rārāṇaḥ,
dhānyā-sajōsā dhiṣāṇā nāmobhir vānaspātīnṛ ṣadhi rāyā ṣe.

5.42.16^b (The same)

prāiṣā stōmaḥ pṛthivīm antāriṣam vānaspātīnṛ ṣadhi rāyē aṣyāḥ,
devó-devaḥ suhávo bhūtu máhyaṃ má no mātā pṛthiví durmatāu dhāt.

5.42.16^{cd}

For 5.41.8 cf. Geldner, *Ved. Stud.* i. 170; Hillebrandt, *Ved. Myth.* i. 180, 517; Oldenberg, *RV. Noten*, p. 336.

[5.41.10^c, gr̥itē agnir etārī ná ṣṣāiḥ: 6.12.4^a, sásmākebhīr etārī ná ṣṣāiḥ
(agnī ṣṭave).]

Cf. the note under 6.12.4.

5.41.18^d (Atri Bhāuma ; to Viṣve Devāḥ)

kathā dācema námasā sudānūn evayā marūto áchoktāu prācra vaso marūto
áchoktāu,
mā nó 'hir budhnyò riṣē dhād asmākaṃ bhūd upamātivāniḥ.

7.34.17^a (Vasiṣṭha ; to Ahi Budhnya)

mā nó 'hir budhnyò riṣē dhān mā yajñó asya sridhad ṛtāyoh.

For 5.41.16 cf. Bergaigne, *JA.* xiii (1888). 139.

[5.42.3^d, candrāṇi devāḥ savitā suvāti: 7.40.1^c, yád adyā devāḥ savitā suvāti.]

5.42.16^b, vānaspātīnṛ ṣadhi rāyē aṣyāḥ: 5.41.8^d, vānaspātīnṛ ṣadhi rāyā ṣe.

5.42.16^{cd} (Atri Bhāuma ; to Viṣve Devāḥ)

prāiṣā stōmaḥ pṛthivīm antāriṣam vānaspātīnṛ ṣadhi rāyē aṣyāḥ, 5.41.8^d
devó-devaḥ suhávo bhūtu máhyaṃ má no mātā pṛthiví durmatāu dhāt.

5.43.15^{cd} (The same)

br̥hád váyo br̥haté túbhyam agne dhiyajūro mithunásah sacanta,
devó-devaḥ suhávo bhūtu máhyaṃ má no mātā pṛthiví durmatāu
dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that
5.41.8^d = 5.42.16^b.

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)

urāu devā anibādhé syāma.

Only one pāda; cf. 3.1.11^a.

5.42.18 (Atri Bhāuma ; to Viṣve Devāḥ) =

5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aṣvins) =

5.77.5 (Avasyu Ātreya ; to Aṇvins)

sām aṇvīnor āvasā nūtanena mayobhūvā supráṇīti gamema,
ā no rayīm vahatam ótā vīrān ā víḡvāny amṛtā sāsuhagāni.

Note that 5.43.11^a = 5.76.4^c.

5.43.10^d (Atri Bhāuma ; to Viṇve Devāḥ)

ā nāmabhir marūto vakṣi víḡvān ā rūpébhir jātavedo huvānāḥ,
yajñām gīro jaritūḥ suṣṭutīm ca víḡve ganta maruto víḡva ūtī.

10.35.13^a (Luṣa Dhānāka ; to Viṇve Devāḥ)

víḡve adyā marūto víḡva ūtī víḡve bhavantv agnāyaḥ sāmiddhāḥ,
[víḡve no devā āvasā gamantu] víḡvam astu drāvīṇāṃ vājo asmé.

cf. 1.107.2^a

Oldenberg's reflection, RV. Noten, i. 339, as to whether víḡva ūtī in 5.43.10^d is to be changed to víḡvā ūtī, 'with every help' (unusual instrumental, and hiatus), is to be negatived, because of the same reading in the parallel which he has not noted ; cf. also 7.57.7^a, ā stutāso maruto víḡva ūtī. The repeated páda in 10.35.13 seems to me awkward (no verb) and secondary ; note the partial repetition of its páda c (with one of four víḡva, substituted for ūpa) in 1.107.2^a.

5.43.11^a (Atri Bhāuma ; to Viṇve Devāḥ)

ā no divó bṛhatāḥ párvatād ā sárasvatī yajatā gantu yajñām,
hávaṃ devī juṣṣāṇā gṛtāci ṣagmām no vácam uṇatī ṛṇotu.

5.76.4^c (Atri Bhāuma ; to Aṇvins)

idām hí vām pradīvi sthānam óka imé gṛhā aṇvinedām duroṇām,
ā no divó bṛhatāḥ párvatād ādbhyó yātam íṣam ūrjāṃ vāhantā.

Note the identity of 5.43.17 with 5.76.5.

5.43.15^{cd} : 5.42.16^{cd}, devó-devaḥ suhávo bhūtu máhyam má no mātā pṛthivī dur-
matāu dhāt.

5.43.16 = 5.42.17 (only one páda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14^d, 15^d, távāhām asmi sakhyé nyòkah.

5.45.4^b (Sadāprṇa Ātreya : to Viṇve Devāḥ)

suktébhir vo vácobhir devájusṭair índrā nv āgní ávase huvádhyāi,
ukthébhir hí śmā kavāyaḥ suyajñā āvívāsanto marūto yājanti.

6.59.3^c (Bharadvāja ; to Indra and Agni)

okivānsā suté sácān āṇvā sáptī ivádane,
índrā nv āgní ávasehá vajrinā vayām devā havāmahe.

Prima facie the dative ávase in 5.45.4 is better than the instrumental ávasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hieher'; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ô Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with ávase or útāye. Possibly, but not certainly, ávasehá = ávasa ihā, with double saṃdhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233; Hillebrandt, Ved. Myth. iii. 314 note.

5.45.10^a (Sadāpr̥ṇa Ātreya; to Viṣve Devāḥ)

ā sūryo aruhac chukrām ārnó 'yukta yád dharito vitápr̥sthāḥ,
udná ná nāvam anayanta dhīrā āc̣ṛvatīr āpo arvág atīṣṭhan.

7.60.4^b (Vasiṣṭha; to Mitra and Varuṇa)

[^{see} 4.45.2^a

úd vām pr̥ksāso mādhumanto asthur, ā sūryo aruhac chukrām ārnāḥ,
yāsmā ādityā ādhvano rādanti [mitró aryamá varuṇāḥ sajōṣāḥ.] ^{see} 1.186.2^b

See under 4.45.2^a.

5.46.3^c (Pratiksatra Ātreya; to Viṣve Devāḥ)

indrāgnī mitrávaruṇáditim svāḥ pr̥thivīm dyām marútaḥ párvataḥ apāḥ,
huvé viṣṇum pūṣānam bráhmaṇas pátim bhágam nú cānsam savitāram útāye.

7.44.1^c (Vasiṣṭha; Liṅgoktadevatāḥ)

dadhikrām vaḥ prathamám aṇvinoṣásam agnīm sámiddham bhágam
útāye huve,

indram viṣṇum pūṣānam bráhmaṇas pátim [adityān dyāvāpr̥thivī
apāḥ svāḥ.] ^{see} 7.44.1^d

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1: see under 7.44.1. The cadence, pūṣānam bráhmaṇas pátim in 5.46.3^c, also at 7.41.1^c; the cadence, marútaḥ párvataḥ apāḥ in 5.46.3^b, also at 10.36.1^c. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8^c (Pratiksatra Ātreya; Devapatnīstavaḥ)

utá gnā vyantu devápatnīr indrāṇy āgnáyy aṇvīni ráṭ,
ā ródasi varuṇānī c̣ṛnotu vyántu devír yá rtūr jāninām.

7.34.22^b (Vasiṣṭha; to Viṣve Devāḥ)

tā no rāsan rátisāco vāsūny ā ródasi varuṇānī c̣ṛnotu,
várūtrībhiḥ sučaraṇó no astu tvāṣṭā sudátro ví dadhātu ráyah.

It is tempting to assume that the repeated páda in 7.34.22 is borrowed from the deva-patnī stanza, 5.46.8. Note, however, that Tvaṣṭar, the husband of the Gnāḥ, occurs in 7.34.22, which goes some distance to account for the presence there of páda b.—For the accent of ródasi see Oldenberg, RV. Noten, pp. 326, 344.

5.51.1^c: 5.26.4^c, devébhir havyádātaye.

[5.51.2^b, sátyadharmāno adhvarám: 1.12.7^b, sátyadharmānam adhvaré.]

5.51.8^b (Svastyātreya Ātreya; to Viṣve Devāḥ, here Agni)

vīprebhir vipra santya prātaryāvabhir ā gahi,
devébhiḥ sómapītaye.

8.38.7^a (Manu Vāivasvata; to Viṣve Devāḥ, here Indra and Agni)

prātaryāvabhir ā gataḥ devébhir jenyāvasu,
indrāgni sómapītaye.

Translate 5.51.3: 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma!' And 8.38.7: 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third páda of 5.51.3, devébhiḥ sómapītaye, seems stretched secondarily into two: devébhir [jenyāvasu, indrāgni] sómapītaye.

5.51.5^{a+c} (Svastyātreya Ātreya ; to Viçve Devāḥ, here Vāyu)
 vāyav ā yāhi vītāye juṣāṇó havyádātaye,
 píbā sutásyāndhaso abhí prāyaḥ.

6.16.10^a (Bharadvāja ; to Agni)
 ágna ā yāhi vītāye gr̥ṇānó havyádātaye,
 ní hótā satsi barhísi.

7.90.1^d (Vasiṣṭha ; to Indra and Vāyu)
 prá vitrayá cúcayo dadrire vām adhvaryúbhir mādhumantaḥ sutásah,
 váha vāyo niyúto yāhy áchā píbā sutásyāndhaso mādāya.

Translate 5.51.5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis ; drink of the pressed plant—to the feast.' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhí prāyaḥ 'to the feast', added every time to good octosyllabic lines ; see Part 2, chapter 2, class B 3, and Oldenberg, Prol., p. 112 ff. The original source of the páda would seem therefore to be 7.90.1, to wit : 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests ; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant.' Indeed 5.51.5 seems to be a conglomerate of parts of the two other stanzas.

5.51.6^{ab} : 4.47.2^{ab}, indraç ca vāyav eṣām sómanām (5.51.6^b, sutánām) pítim
 arhataḥ ; 1.134.6^c, sutánām pítim arhasi.

5.51.7^a (Svastyātreya Ātreya ; to Viçve Devāḥ)
 sutá indráya vāyáve [sómāso dádhyāçirah,]
 nimnām ná yanti síndhavo bhí prāyaḥ.

cf. 1.5.5^c

9.33.3^{abc} (Trita Āptya ; to Soma Pavamāna)
 sutá indráya vāyáve várūṇāya marúdbhyaḥ,
 sómā arçanti viṣṇave.

9.34.2^{abc} (The same)
 sutá indráya vāyáve várūṇāya marúdbhyaḥ,
 sómo arçati viṣṇave.

9.65.20^{abc} (Bhrgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apsá indráya vāyáve várūṇāya marúdbhyaḥ,
 sómo arçati viṣṇave.

The páda, várūṇāya marúdbhyaḥ also at 8.41.1^b ; 61.12^b ; see under 8.41.1.—For 5.51.7^{ab} cf. 9.63.15^{ab} ; for 5.51.7^c cf. under 8.6.34 ; for 9.65.20^a cf. 9.84.1^b, apsá indráya várūṇāya vāyáve, and see Bergaigne, i. 214 ; Mélanges Renier, p. 80.

5.51.7^b : 1.5.5^c ; 137.2^b ; 7.32.4^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sómāso dádhyāçirah.

5.51.8^b : 1.44.14^d, açvibhyaṁ usásā sajúḥ.

5.51.8^c–10^c, ā yāhy agne atrivát suté rapa.

5.52.4^b (Çyāvāçva Ātreya ; to Maruts)
 marútsu vo dadhimahi stóman yajñám ca dhṛṣṇuyá,
 viçve yé mánuṣa yugá [pánti mártyaṁ riśáḥ.]

cf. 1.42.2^b

6.16.22^b (Bharadvāja ; to Agni)

prā vaḥ sakhāyo agnāye stōman vajñām ca dhṛṣṇuyā,
āra gāya ca vedhāse.

Translate 5.52.4: 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurem Agni, o freunde, preist und singt mit anstrengung, (lied und opfer) dem ordner'. In his note he remarks, 'āra gāya : für arcata gāyata'. Grassmann, 'Auf, Freunde, eurem Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singe ihm'. The absence of a verb in the first distich, and the anacoluthon between ab and c that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pāda originated in 5.52.4. In both stanzas vaḥ is the well-known, loose ethical dative, 'in your behalf'; cf. under 1.37.4.

5.52.4^d: 1.42.2^b; 5.67.3^d, pānti mārtyam riśāh.

[5.53.10^b, tveṣām gaṇām mārutam nāvyaśnām : 5.58.1^b, stuṣe gaṇām, &c.]

5.53.16^b (Çyāvāçva Ātreya ; to Maruts)

stuhī bhojān stuvato asya yāmani rāṇan gāvo nā yāvase,
yatāḥ pūrvān iva sakhīn ānu hvaya girā grṇīhi kāmīnāḥ.

10.25.1^d (Vimada Āindra, or others ; to Soma)

ḷbhadrām no āpi vātaya māno dākṣam utā krātum, 68 10.20.1
ādḥā te sakhye āndhaso vī vo māde rāṇan gāvo nā yāvase vīvakṣase.

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Cf. the pāda, gāvo nā yāvasev ā, under 1.91.13^b.

5.54.11^d (Çyāvāçva Ātreya ; to Maruts)

ānseṣu va rṣṭāyah patsū khādāyo ḷvākṣassu rukmā maruto rāthe cūbbah, 68 cf. 1.64.4^b
agnībhrajaso vidyūto gābhastyoḥ cīprāḥ cīrṣāsu vītātā hiraṇyāyīḥ.

8.7.25^b (Punarvatsa Kāva ; to Maruts)

vidyūddhastā abhīdyavaḥ cīprāḥ cīrṣān hiraṇyāyīḥ,
cūbbhā vy āñjata cīrye.

5.54.11^{cd} and 8.7.25^{ab} paraphrase one another, in deference to their respective metrical needs; incidentally the phrase cīprāḥ cīrṣāsu in 5.54.11 is replaced by cīprāḥ cīrṣān in 8.7.25. Since the Maruts, collectively, have many heads, the word cīrṣāsu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For cīprāḥ see Max Müller, SBE. xxxii. 301; Henry, Mémoires de la Société de Linguistique, ix. 19 (reprint). In general cf. for the stanzas 1.64.4; 166.9.10; 7.56.13.

5.55.1^d—9^d, cūbbhām yātām ānu rāthā avṛtsata.

[5.55.3^c, virokīpaḥ sūryasyeva raçmāyah : 10.91.4^d, arepāsah sūryasyeva, &c.]

5.55.9^{b+c} (Çyāvaçva Ātreya ; to Maruts)

mṛlāta no maruto mā vadhiṣṭanāsmābhyam çárma bahulám ví yantana,
ádhi stotrásya sakhyásya gātana ṽubham yātām ānu ráthā avṛtsata.]

☞ refrain, 5.55.1^d-9^d

6.51.5^d (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pītaḥ pṛthivi mātār ādhrug āgne bhrātār vasavo mṛlātā nah,
viçva ādityā adite sājōṣā asmābhyam çárma bahulám ví yanta.

10.78.8^c (Syūmaracmi Bhārgava ; to Maruts)

subhagān no devāḥ kṛṇutā surātnān asmān stotṛm maruto vāvṛdhanāḥ,
ádhi stotrásya sakhyásya gāta sanád dhi vo ratnadhéyāni sánti.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ādhrug in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭana in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9.—*CL* 9.72.9^d.

5.55.10^d : 4.50.6^d ; 8.40.12^d ; 48.13^d ; 10.121.10^d, vayām syāma pátayo rayinām.

5.56.1^d : 1.49.1^b ; 8.8.7^a, divāç cid rocanád ádhi.

5.56.4^d : 1.37.11^c, prá cyāvayanti yāmabhiḥ.

5.56.6^a, yuñgdhvām hy áruṣi ráthe : 1.14.12^a, yukṣvā hy áruṣi ráthe.

5.56.6^{cd}, yuñgdhvām hári ajirā dhurí vólhave váhiṣṭhā dhurí vólhave : 1.134.3^{bc},
vāyú ráthe ajirā dhurí vólhave váhiṣṭhā dhurí vólhave.

5.57.7^d, bhakṣīyá vó 'vaso dáivyasya : 4.21.10^d, bhakṣīyá té 'vaso dáivyasya.

5.57.8 = 5.58.8 (Çyāvaçva Ātreya ; to Maruts)

hayé náro marúto mṛlātā nas tūvīmaghāso ámr̥tā řtājñāḥ,
sátyaçrutāḥ kāvayo yúvāno bṛhadgirayo bṛhád ukṣámāṇāḥ.

[5.58.1^b, stuṣé gaṇām mārutaṁ návyasīnām : 5.53.10^b : tveṣām gaṇām, &c.]

5.61.19^c, párvateṣv ápaçritāḥ : 1.84.14^b, párvateṣv ápaçritam.

5.64.1^a, várūṇam vo riçádasam : 1.2.7^b, várūṇam ca riçádasam.

5.64.2^d : 1.127.10^c, viçvāsu kṣāsu jóguve.

5.65.2^{b+d} (Rātahavya Ātreya ; to Mitra and Varuṇa)

tá hí çréṣṭhavarcaṣā rájānā dīrghaçrúttamā,
tá sátpati řtāvṛdha řtāvānā jáne-jane.

8.101.2^b (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vāṛsiṣṭhaksatrā urucákṣasā nárá rájānā dīrghaçrúttamā,

tá bahútā na dañsānā ratharyataḥ ṽākām sūryasya raçmībhiḥ.] ☞ 1.47.7^d

5.67.4^b (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)

tá hí satyá ṛtaspṛṣṭa ṛtāvāno jáne-jane,

sunīthāsah sudānavo ṛñhōṣ cid urucākrayaḥ.]

or 5.67.4^d

[5.65.5^b, syāma saprāthastame: 1.94.13^c, ṣarman syāma tāva saprāthastame.]

[5.65.5^c, anehāsas tvotāyaḥ: 8.47.1^a–18^c, anehāso va utāyaḥ.]

5.66.3^a (Ratahavya Ātreya; to Mitra and Varuṇa)

tā vām eṣe rāthānām urvīm gāvīyūtim eṣām,

rāthavyasya suṣṭutīm dadhṛk stómāir manāmahe.

5.86.4^a (Atri Bhāuma; to Indra and Agni)

tā vām eṣe rāthānām indrāgnī havāmahe,]

or 5.86.4^b

ṛpāti turāsyā rādhaso vidvānsā gīrvaṇastamā]

or 5.86.4^c

There is no difficulty in 5.86.4, whether we render eṣe by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, *Ved. Stud.* ii. 290; the latter that of Oldenberg, *ZDMG.* lxii. 477; *RV. Noten*, p. 359. I see no reason for refusing the guidance of such expressions as gāvām eṣe 10.48.9, or rāyā eṣe, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns.' According to Oldenberg, *RV. Noten*, p. 359 (cf. *ZDMG.* liv. 608, note), 5.66.3 would yield some such result: '(We beseech) you, when we desire chariots, for broad scope for them;—beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l.c.: 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Ratahavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Schar hineilet auf die weite Flur und zu des Opfrers Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (sunvatō rāthah, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4^c, nī ketūnā jānānām: 1.191.4^c, nī ketāvo jānānām.

5.67.1^c (Yajata Ātreya; to Mitra and Varuṇa)

baḥ itthā deva nīṣkrām āditya yajatām brhāt,

vāruṇa mītrāryaman vārīṣṭham kṣatrām aṣāthe.

8.67.4^b (Matsya Sāmmada, or others; to Ādityas)

ṛmāhi vo mahatām āvo, vāruṇa mītrāryaman,

or 8.47.1^a

ṛvāṇsy ā vṛṇīmahe.]

or 8.26.21^c

10.126.2^b (Kulmalabarhiṣa Ṣailūṣi, or Anhomuc Vāmadevyā; to Viṣve Devāḥ)

tād dhī vayām vṛṇīmāhe vāruṇa mītrāryaman,

yēnā nīr ānhaso yuyām pāthā nethā ca mārtyam āti dvīṣah.

Cf. vāruṇo mītrō aryamā, under 1.26.4^b; and the two pādas 7.59.1^a, tasmā agne vāruṇa mītrāryaman (note enclitic agne), and 8.19.35^c, vayām té vo vāruṇa mītrāryaman. For 5.67.1 cf. Oldenberg, *RV. Noten*, p. 360.

5.67.2^a (Yajata Ātreya; to Mitra and Varuṇa)

ā yād yōnīm hiranyāyam vāruṇa mītra sādathah,

dhartārā carṣaṇīnām, yantām sumnām ṛṣādasā.

or 1.17.2^c

9.64.20^a (Kaçyapa Māṛica ; to Soma Pavamāna)
 ā yād yónim hiraṇyāyam açúr ṛtasya sídati,
 jáhāty apracetasaḥ.

5.67.2^c : 1.17.2^c, dhartārā carṣaṇinām.

5.67.3^b : 1.26.4^b ; 41.1^b ; 4.55.10^b ; 8.18.3^b ; 28.2^a ; 83.2^b ; 10.126.3^{b-7b}, várupo
 mitró aryamā.

5.67.3^d : 1.41.2^b ; 5.52.4^d, pánti mártyaṁ riṣāḥ.

5.67.4^b, ṛtāvāno jáne-jane : 5.65.2^d, ṛtāvānā jáne-jane.

5.67.4^d (Yajata Ātreya ; to Mitra and Varuṇa with Aryaman)
 té hí satyā ṛtaspfça ṛtāvāno jáne-jane,
 sunthásah sudānavo 'ñhóç cid urucákrayaḥ.

5.65.2^d

8.18.5^c (Irimbiṭhi Kaṇva ; to Ādityas)
 té hí putrásó áditer vidúr dvéṣāṁsi yótave,
 añhóç cid urucákrayo 'nehásah.

Pāda 8.8.15^c is clearly composite : anehásah is cadence in 8.45.11^c ; see Part 2, chapter 2, class B 4.

5.69.3^b (Urucakri Ātreya ; to Mitra and Varuṇa with Aditi)
 prātár devīm áditim johavīmi madhyāmdina úditā súryasya,
 rāye mitrávaruṇā sarvátātēle tokāya tánayāya çām yóh.

5.76.3^b (Atri Bhāuma ; to Açvins)
 utā ystām saṁgavé prātár áhno madhyāmdina úditā súryasya,
 díva náktam ávasā çāntamena nádānim pītir açvinā tatana.

For sarvátātā in 5.69.3 see Oldenberg, ZDMG. lv. 301.

5.71.1^a (Bahuvṛkta Ātreya ; to Mitra and Varuṇa)
 ā no gantaṁ riçādasā várupo mitra barháṇa,
 úpemaṁ cārum adhvarám.

8.8.17^a (Sadhvaṁsa Kaṇva ; to Açvins)
 ā no gantaṁ riçādasemām stómaṁ purubhuja,
 kṛtām naḥ suçriyo narema datam abhiṣṭaye.

5.71.2^c (Bahuvṛkta Ātreya ; to Mitra and Varuṇa)
 viçvasya hí pracetasā várupo mitra rájathaḥ,
 içaná pipyataṁ dhíyaḥ.

7.94.2^c (Vasiṣṭha ; to Indra and Agni)
 çṛputām jaritúr hávam, indrágni vānataṁ girāḥ,
 içaná pipyataṁ dhíyaḥ.

7.94.2^a

9.19.2^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna, here
Indra and Soma)
yuvām hī sthāḥ svāṛpati indraç ca soma gópati,
içāná pipyataṁ dhíyaḥ.

5.71.3^a, úpa naḥ sutám á gatam: 1.16.4^a; 3.42.1^a, úpa naḥ sutám á gahi.

5.71.3^b (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

úpa naḥ sutám á gatam, varuṇa mitra dāçúṣaḥ,
asyá sómasya pítāye.]

☞ 1.16.4^a

☞ 1.22.1^c

8.47.1^b (Trita Āptya; to Ādityas)

māhi vo mahatām ávo, varuṇa mitra dāçúṣe,

☞ 8.47.1^a

yām ādityā abhī druho ráksathā ném aghām naçad aneháso va utáyah
sutáyo va utáyah.]

☞ refrain, 8.47.1^{ef} ff.

5.71.3^c: 1.22.1^c; 23.2^c; 4.49.5^c; 6.59.10^d; 8.76.6^c; 94.10^c–12^c, asyá sómasya
pítāye.

5.72.1^c–3^c, ní barhīsi sadatām (3^c, sadatām) sómapítāye.

5.72.3^b (Bahuvṛkta Ātreya; to Mitra and Varuṇa)

mitráç ca no varuṇaç ca juçéthām yajñám iştāye,

ni barhīsi sadatām sómapítāye.]

☞ refrain, 5.72.1^c–3^c

5.78.3^b (Saptavadhri Ātreya; to Açvins)

áçvinā vājinivasu juçéthām yajñám iştāye,

haṁsāv iva patatam á sutām úpa.]

☞ refrain, 5.78.1^c–3^c

8.38.4^a (Çyāvaçva Ātreya; to Indra and Agni)

juçéthām yajñám iştāye sutām sómam sadhastuti,
indrāgni á gatam narā.

5.73.1^d (Paura Ātreya; to Açvins)

yád adyá sthāḥ parāvāti yád arvāváty açvinā,

yád vā purú purubhujā yád antárikṣa á gatam.

8.97.5^d (Rebha Kāçyapa; to Indra)

yád vāsi rocané divāḥ samudrásyádhi viştāpi,

☞ 8.34.13^b

yát páṛthive sádane vṛtrahantama yád antárikṣa á gahi.

Cf. for 5.73.1^{ab} the very similar distich 8.13.15^{ab}; 97.4^{ab}, yác çakrási parāvāti yád
arvāvāti vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 360, bottom.

5.73.2^a (Paura Ātreya; to Açvins)

ihá tyá purubhútamā purú dānsānsi bíbhṛatā,

varasyá yāmy ádhṛigu huvé tuvīṣtamā bhujé.

8.22.3^a (Sobhari Kāçva; to Açvins)

ihá tyá purubhútamā devá námobhir açvinā,

arvācinā sv ávase karāmahe, gántārā dāçúṣo gṛhām.]

☞ c: cf. 8.22.3^c; d: 8.5.5^c

5.73.3^b: 1.30.19^b, cakráñ ráthasya yemathuh.

5.73.5^a (Paura Ātreya; to Aṇvins)

á yád vām sūryá rátham tíṣṭhad raghuṣyádam sáda,
pári vām aruṣá váyo ghrṇá varanta átápaḥ.

8.8.10^a (Sadhvaṇsa Kaṇva; to Aṇvins)

á yád vām yóṣaṇá rátham átiṣṭhad vājiniṣasū,
viṇvāny aṇvinā yuvām prá dhítāny agachataṃ.

Cf. 1.116.17.

[5.73.10^a, imá bráhmāṇi vārdhanā: 8.62.4^b, indra bráhmāṇi vārdhanā.]

5.74.10^{ab} (Paura Ātreya; to Aṇvins)

áṇvinā yád dha kárhi cio ohuṇrūyátām imám hávam,
vásvir ū sū vām bhūjah pr̥cánti sū vām p̥caḥ.

8.73.5^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṇvins)

yád adyá kárhi kárhi cio ohuṇrūyátām imám hávam,

ánti sád bhūtu vām ávah.]

☞ refrain, 8.73.1^c–18^c

5.75.1^c–9^c, mádhvi máma ṇrutam hávam.

5.75.2^c: 1.92.18^b; 8.5.11^b; 8.1^c, dásrā hiraṇyavartanī; 8.87.5^c, dásrā hiraṇya-
vartanī pūbhas patī.

5.75.3^b (Avasyu Ātreya; to Aṇvins)

á no rátanāni bíbhratāv áṇvinā gáchataṃ yuvám,

rúdrā hiraṇyavartanī juṣāṇá vājiniṣasū [mádhvi máma ṇrutam hávam.]

☞ refrain, 5.75.1^a–9^c

8.8.1^b (Sadhvaṇsa Kaṇva; to Aṇvins)

á no viṇvābhir ūtibhir, áṇvinā gáchataṃ yuvám,

☞ 7.24.4^a

[dásrā hiraṇyavartanī] [píbataṃ somyám mádhu.]

☞ c: 1.92.18^b; d: 6.60.15^d

8.85.1^b (Kṛṣṇa Āṅgīrasa; to Aṇvins)

á me hávam násaty, áṇvinā gáchataṃ yuvám,

☞ 1.183.5^d

mádhvah sómasya p̥táye.

Note that 5.75.2^c = 8.8.1^c.—The páda, rúdrā hiraṇyavartanī, 5.75.3^c, is a version of the more frequent dásrā hiraṇyavartanī; see under 1.92.18.

5.75.7^a: 1.22.1^b; 5.78.1^a, áṇvināv éhá gachataṃ.

5.75.7^b (Avasyu Ātreya; to Aṇvins)

[áṇvināv éhá gachataṃ, násatyá má ví venatam,

☞ 1.22.1^b

tiráḥ cid aryayá pári vartir yatam adābhya [mádhvi máma ṇrutam hávam.]

☞ refrain, 5.75.1^c–9^c

5.78.1^b (Saptavadhri Ātreya; to Aṣvins)

ṛāvināṁ éhá gachataṁ, násatyā má ví venatam,

1.22.1^b

ḥaṁsāṁ iva patatam á sutān úpa.

refrain, 5.78.1^c–3^c

For tirāç cid aryayā pári see Oldenberg, Prol. p. 458, note; RV. Noten, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation *arya á*. Cf. my remarks under 4.29.1^c.

5.75.9^d: 1.30.18^b, rátho dasrāv ámarthyah.

5.76.3^b: 5.69.3^b, madhyāmdina údita súryasya.

5.76.4^c: 5.43.11^a, á no divó brhataḥ párvataḥ á.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5.

5.77.5: see preceding item.

5.78.1^a: 1.22.1^b; 5.75.7^a, ávināṁ éhá gachatam.

5.78.1^b: 5.75.7^b, násatyā má ví venatam.

5.78.1^c–3^c, haṁsāṁ iva patatam á sutān úpa.

5.78.3^b: 8.38.4^a, juṣéthaṁ yajñāṁ iṣṭāye; 5.72.3^b, juṣéthaṁ yajñāṁ iṣṭāye.

[5.78.8^a, yátha váto yátha vānam: 10.23.4^d, úd id dhūnoti váto yátha vānam.]

5.79.1^{de}–3^{de}, satyāçravasi vāyyé sújate áçvasunṛte: 5.79.1^c–10^c, sújate áçvasunṛte.

5.79.2^b: see next item.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divah; 5.79.2^b, vy áucho duhitar divah.

5.79.6^a: 4.32.12^c, áṣu dha vīrávad yáçah.

5.79.6^c, 7^c, yé no rádhānsy áhrayā (7^c, áçvyā).

5.79.7^b: 4.55.9^a, úṣo maghony á vaha.

5.79.8^a (Satyaçravas Ātreya; to Uṣas)

utá no gómatīr iṣa á vaha duhitar divah,

ṣakāṁ súryasya raçmībhiḥ, çukráñ çocadbhir arcībhiḥ, sújate áçvasunṛte.

c: 1.47.7^d; e: refrain, 5.79.1^c–10^c

8.5.9^a (Brahmātithi Kaṇva; to Aṣvins)

utá no gómatīr iṣa utá sātīr aharvidā,

vi pathāḥ sātāye sitam.

9.62.24^a (Jamadagni Bhārgava; to Soma Pavamāna)

utá no gómatīr iṣo víçvā arṣa pariṣṭubhah,

grṇāno jamádagninā.

3.62.18^a

Cf. the pāda, tvām no gómatīr iṣah, 8.23.29^b.

5.79.8^c: 1.47.7^d; 137.2^e; 8.101.2^d, sākām sūryasya raçmibhih.

5.79.8^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy āucho duhitar divaḥ.

5.80.4^c: 1.124.3^c, ṛtasya pānthām ānv eti sādhu: 10.66.13^b, ṛtasya pānthām ānv emi sādhuṃ.

5.80.4^d: 1.124.3^d, prajānatīva nā diço mināti.

[5.80.6^b, yōseva bhadrá ní riṇite āpsah: 1.124.7^d, uṣá hasréva ní riṇite āpsah.]

5.80.6^c (Satyaçravas Ātreya; to Uṣas)

eṣā pratiçí duhitā divó nṛñ yōseva bhadrá ní riṇite āpsah, cf. 1.124.7^d
vyūrṇvatí dāçúṣe vāryāṇi púnar jyótir yuvatī purvāthākah.

6.50.8^d (Rjiçvan Bhāradvāja; to Viçve Devāḥ; here Savitar)

ā no devāḥ savitā trāyamāṇo, hīraṇyapāṇir yajató jagamyāt, cf. 6.50.8^a
yó dátavrāṇ uṣāso ná prátikaṁ vyūrṇuté dāçúṣe vāryāṇi.

It would seem natural that the Uṣas-stanza, 5.80.6, is the original occasion of the repeated pāda, because the same goddess figures, 6.50.8, in a secondary comparison, so familiar as to verge upon proverb. Cf. the opening paragraphs of Part 2, chapter 4.—The cadence dāçúṣe vāryāṇi also in 1.35.8^d; 1.163.13^d; MS. 1.5.4^c; 70.12; ApÇ. 6.17.10^c.

5.82.2^a, ásyā hí sváyaçastaram: 5.17.2^a, ásyā hí sváyaçastarah.

5.82.2^c (Çyāväçva Ātreya; to Savitar)

ásyā hí sváyaçastaram, savitūḥ kác caná priyám, cf. 5.17.2^a
ná minanti svarájyam.

8.93.11^b (Sukakṣa Āṅgīrasa; to Indra)

yásya te nú cid ādīçāṁ ná minānti svarájyam,
ná devó nádhrigur jānaḥ.

5.82.3^b (Çyāväçva Ātreya; to Savitar)

sá hí rátnāni dāçúṣe suvāti savitā bhágah,
tām bhágāṁ citráṁ imahe.

7.66.4^c (Vasiṣṭha; to Ādityas)

yád adyá sūra údité, 'nāgā mitró aryamá, cf. 7.66.4^a
suvāti savitā bhágah.

The stanza 7.66.4 is less well knit than 5.82.3, suvāti having no object, but the construction continues tolerably in the next stanza, suprávir astu sá kṣáyah. Yet I have little doubt that suvāti savitā bhágah originated in connexion with rátnāni in 5.82.3. Cf. 4.55.10; 5.42.5; 7.15.12, in all of which savitā bhágah is implored to bestow goods or benefits.

5.82.6^a (Çyāväçva Ātreya; to Savitar)

ánāgasó áditaye devásya savitūḥ savé,
vígṃā vāmāni dhimahi.

8.22.18^d (Sobhari Kāṇva ; to Aṇvins)

suprāvargāṃ suvīryāṃ susthū vāryam ānādhṛṣṭāṃ rakṣasvīnā,
asmīnn ā vām āyāne vājīnivasu vīḡvā vāmāni dhīmahi.

8.103.5^d (Sobhari Kāṇva ; to Agni)

sā dṛlḥé cid abhī tṛṇatti vājam ārvatā , sā dhatte āksiti ṇṛavah, ~~ḥ~~ 1.40.4^b
tvé devatrā sādā purūvaso vīḡvā vāmāni dhīmahi.

The word ārvatā in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM., p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1^b (Atri Bhāuma ; to Parjanya)

āchā vada tavāsaṃ gṛbhīr abhī stuhī parjanyaṃ nāmasā vivāsa,
kānikradad vṛsabhó jirādānu réto dadhāty ōsadhīsu gārbham.

8.96.12^b (Tiraçer Āṅgīrasa, or Dyutāna Maruti ; to Indra)

tād vividdhi yāt ta īndro jújoṣat stuhī suṣṭutīm nāmasā vivāsa,
ūpa bhūsa jaritar mā ruvanyaḥ ṇṛāvāyā vācam kuvid āṅgā védāt.

Prima facie 5.83.1 ought to be the original source of the páda. See the opening paragraphs of Part 2, chapter 4.

5.83.5^d (Atri Bhāuma ; to Parjanya)

yāsyā vraté pṛthivī nānnamīti yāsyā vraté ṇṛphāvaj jārbhuriti,
yāsyā vratā ōsadhīr vīḡvárūpāḥ sá naḥ parjanya máhi ṇṛarma yacha.

10.169.2^d (Çabara Kākṣivata ; to Gāvaḥ)

yāḥ sārūpā vīrūpā ékarūpā yāsām agnīr īṣṭyā nāmāni véda,
yā āṅgīrasas tāpasehā cakrús tābhyaḥ parjanya máhi ṇṛarma yacha.

We may presume that 10.169.2^d echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper ; see 5.83.4, 5, 10 ; 10.169.1.

[5.83.9^d, yāt kīm ca pṛthivyām ādhi: 8.49.7^b ; 50(Val.2).7^b, yād va pṛthivyām ādhi (8.50.7^b, divi).]

[5.85.3^c, téna vīḡvasya bhūvanasya rájá: 3.46.2^c ; 6.36.4^d, éko vīḡvasya, &c. ; 9.97.56^b, sómo vīḡvasya, &c. ; 10.168.2^d, asyā vīḡvasya, &c.]

[5.85.6^b, mahīm devāsya nákir ā dadharṣa ; 6.7.5^b, mahāny agne nákir, &c.]

5.85.7^b, sākḥāyam vā sādām id bhrátaram vā: 1.185.8^b, sākḥāyam vā sādām ij jāspatim vā.

[5.85.7^d, yāt sim āgaç cakṛmā çīṇrāthas tát: 1.179.5^c ; 7.93.7^c, yāt sim āgaç cakṛmā tát sú mṛlatu (7.93.7^c, mṛla).]

5.85.8^b (Atri Bhāuma ; to Varuṇa)

kitavāso yād riripūr ná divī yād vā ghā satyām utá yān ná vidmā,
sārva tā vi śya çithiréva devādḥā te syāma varuṇa priyāsaḥ.

10.139.5^c (Viçvāvasu Devagandharva ; to Viçvāvasu)
 viçvāvasur abhī tñ no grñātu divyó gāndharvo rájaso vimānah,
 yád vā ghā satyám utá yān ná vidmá dhīyo hinvánó dhīya ín no avyāh.

For the possible relationship of 10.139.5 with an itihāsa in PB. 6.9.22, and its meaning, see Geldner, Ved. Stud. iii. 51, 54.

5.86.2^c (Atri Bhāuma ; to Indrāgni)

yá pñtanāsu duṣṭārā yá vājesu ṛavāyyā,

yá páñca carṣañir abhī ndrāgnī tá havāmahe.

☞ 1.21.3^b

7.15.2^a (Vasiṣṭha Maitravaruṇi ; to Agni)

yáh páñca carṣañir abhī niṣasāda dāme-dame,

ḷkavir grhāpatir yúvā.

☞ 1.12.6^b

9.101.9^c (Nahusa Mānava ; to Pavamāna Soma)

yá ójiṣṭhas tám á bhara pávamāna ṛavāyyam,

yáh páñca carṣañir abhī rayīm yéna vānāmāhi.

Cf. also under 1.86.5.—See Muir, OST. i. 178.

5.86.2^d : 1.21.3^b ; 6.60.14^d, indrāgnī tá havāmahe.

5.86.4^a : 5.66.3^a, tá vām éṣe ráthānām.

5.86.4^{b+e} (Atri Bhāuma ; to Indra and Agni)

ḷtá vām éṣe ráthānām, indrāgnī havāmahe,

pāti turāsya rádhaso vidvánsā girvanastamā.

☞ 5.66.3^a

6.60.5^b (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mṛdhā indrāgnī havāmahe,

ḷtá no mṛlāta idṛṣe.

☞ 1.17.1^c

6.44.5^b (Çam̐yu Barhaspatya ; to Indra)

yām vardhāyantīd girāḥ pātiṁ turāsya rádhasaḥ,

tām ín nv āsya ródasī ḷdevī çūsmanī saparyataḥ.

☞ 6.44.5^d

Cf. indrāgnī tá havāmahe under 1.21.3^b.

5.86.6^{c+e} (Atri Bhāuma ; to Indra and Agni)

evéndrāgnībhyām áhavi havyām çūṣyām ghṛtām ná pūtām ádribhiḥ,

tá sūriṣu ṛávo brhád rayīm grñātsu didhṛtam íṣam grñātsu didhṛtam.

8.12.4^b (Parvata Kaṇva ; to Indra)

imām stómam abhíṣṭaye ghṛtām ná pūtām adrivaḥ,

yénā nú sadyá ójasā vavákṣitha.

8.13.12^b (Nārada Kaṇva ; to Indra)

ḷindra çaviṣṭha satpate, rayīm grñātsu dhārāya,

ḷgrávaḥ sūribhyo amñtam vasutvanām.

☞ 8.13.12^a

☞ 7.81.6^a

Ludwig, 748, translates 5.86.6 as follows : 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes ghṛta, durch der steine [soma pressende] tätigkeit geheiligt, &c.' Grass-

mann: 'So wurde kräft'ger Opferguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c.' Grassmann takes áhavi in the sense of ásavi; in this way he is able to make ádribhiḥ depend upon áhavi. But I do not believe that áhavi ádribhiḥ go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in ná, and separates the expression gṛtām ná pūtām ádribhiḥ which on its face would seem to mean 'like ghee purified by the ádri'. But what part the ádri may have played in purifying ghee escapes my knowledge. Soma is páripūto ádribhiḥ in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty: '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, gṛtām ná ŋci matáyaḥ pavante 'like pure ghee the prayers flow purified'. The expression gṛtām ná pūtām (súpūtam), in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6^{ab}: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones.' This preserves the parallelism between the two pādas without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of ádribhiḥ in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6^b we may be pretty sure that its author had in mind the previously existing expression gṛtām ná pūtām adriyaḥ.

5.87.2^d (Evayāmarut Ātreya; to Maruts)

prá yé jātá mahiná yé ca nú svayám prá vidmāná bruváta evayāmarut,
krátva tát vo maruto nádhfse čávo dāná mahná tát eṣām ádhr̥ṣṭaso nádrayaḥ.

8.20.14^d (Sobhari Kāva; to Maruts)

tán vandasya marútas tán ūpa stuhi tēṣām hí dhúnīmā,
arāṇām ná caramás tát eṣām dāná mahná tát eṣām.

We may render 5.87.2: 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—evayāmarut; that might of yours, (coupled) with skill, O Maruts, is not to be assailed;—that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann; Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxiii. 290, in regarding dāná as instrumental (probably of dāmān). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehre, preise diese Maruts; denn sie sind laut rauschend Rades Speichen gleich, von denen keine je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering ná in arāṇām ná caramás does double service, once as 'gleich' and once as 'keine'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength, sáhas, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702; Neueste Arbeiten, p. 41; Max Müller, SBE. xxxii. 401; Pischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suspect that its last, rather loosely attached pāda, is added secondarily, the author being reminded of it by the ending tát eṣām in the penultimate pāda.

5.87.5^e (Evayāmarut Ātreya; to Maruts)

svanó ná vó 'mavān rejayad vṛṣā tveṣó yayis taviṣā evayāmarut,
yénā sáhanta r̥jāta svárocīsa sthāraçmāno hiranyāyāḥ svāyudhāsa iṣmīṇaḥ.

7.56.11^a (Vasiṣṭha; to Maruts)

svāyudhāsa iṣmīṇaḥ suniṣkā utá svayám tanvāḥ cūmbhamānāḥ.

The hieratic word iṣmīn occurs, as far as I know, only four times, all in the Rig-Veda. Yaska deals with the word in Nirukta 4.16, to no purpose. All Western authorities, as far as I know,

of them, derive the word from the root *īṣ* 'impel', or from the noun *īṣ* 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *īṣmīṇaḥ* in 7.56.11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from **īṣu-min* 'armed with arrows', that, therefore, it is a perfect equivalent of *īṣumant*. For the omission of *u* before *m* I may simply refer to Wackernagel, *Altindische Grammatik*, i. p. 59, with the additional remark that the loss of *u* before *m* seems therefore to be organic, just as is the loss of *u* before *v*.

In RV. 5.52.16 the crested Maruts are said to call upon their father Rudra, *ādha pitāram īṣmīṇam rudrām vocanta ḡkvasaḥ*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣiprēṣave* 'for Rudra who has swift arrows' in RV. 7.46.1; *rudrāḥ sviṣṭūḥ* 'Rudra who has strong arrows' in RV. 5.42.11. In the Ṣatarudriya sections of the Yajur-Vedas we have *namas tigmeṣave*, and *namas tikṣeṣave*, both, of course, referring to Rudra; see my Vedic Concordance in that order. In AV. 1.19.3 we have *rudrāḥ ṣaravyāyātān amitṛān vi vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile (*rudrāya hetih*) is dreaded in every book of the literature. A typical expression is, *rudrāya hetih pāri vo vṛṇaktu*, TS. 1.1.1.1, et al. (see Concordance). Rudra is really the typical archer (*āstar*) of the Veda, AV. 6.93.1; RV. 10.64.8. The archer is described as *īṣumant*, of course, RV. 2.42.2; cf. AV. 20.127.6. The equation *īṣmīn* = *īṣumant* follows automatically.

Otherwise *īṣmīn* is an attribute of the Maruts. They are described as *svāyudhāsa īṣmīṇaḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56.11; as *vāḡmīṇanta īṣmīṇaḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vāḡmīṇanta ṛṣṭimānto* . . . *sudhānvāna īṣumantaḥ*, 'armed with axes, spears, bows, and arrows',¹ and so again *īṣmīn* = *īṣumant*. Cf. also RV. 5.53.4 (*dhānvasu* by the side of *vāḡṣu*); 8.20.4, 12. It is scarcely necessary to say that *īṣmīṇaḥ* and *īṣumantaḥ* are metrical doublets, and that of the two *īṣmīṇaḥ* is the secondary formation, as, e.g. *oṣasvin* : *oṣasvant*; *bhrājasvin* : *bhrājasvant*.² Stems in *-vin* and *-min* are primarily and in the main *-vant* and *-mant* stems modulated as *-in* stems.

Of the two forms of the repeated *pāda* that in 5.87.5 is apparently primary, *sunīṣkāḥ* being added from some such connexion as 4.37.4^b.—The word *sthāraḡmāno* in 5.87.5 (for which, last, Oldenberg, RV. Noten, p. 369) suggests *sthīrā* 'with firm reins'; perhaps with a kind of haplology from *sth(ir)āraḡmānaḥ* (cf. 6.67.1). I do not think that *tiṣṭhanti raḡmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, *Ved. Stud.* iii. 32.

¹ Cf. in the Ṣatarudriya, *nama īṣumadbhyo dhanvāyibhyaḡ* (or, *dhanvāyibhyaḡ*) *ca*; see Concordance.

² See Concordance, under *indrāujasvinn*, and *sūrya bhrājiṣṭha*.

REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2^a, ádha hóta ny árido yájryan: 5.1.5^d, 6^a; 6.1.6^b; 10.52.2^b, all closely similar pádas; see under 5.1.5^d.]

6.1.4^c: 1.72.3^c, námāni cid dadhire yajñīyāni.

[6.1.6^b: see under 6.1.2^a.]

6.1.8^a, viçām kavīm viçpátim çáçvatīnām: 3.2.10^a, viçām kavīm viçpátim mánuṣir īṣaḥ; 5.4.3^a, viçām kavīm viçpátim mánuṣīṇām.

6.1.9^b (Bharadvāja Bārhaspatya; to Agni)
só agna tje çaçamé ca mārto yás ta ánaṣ samídihā havyédātīm,
yá áhutīm pári védā námobhir viçvét sá vāmá dadhate tvótah.

10.122.3^d (Citramahas Vasiṣṭha; to Agni)
saptá dhāmāni pariyānn amartyo dáçad dáçuṣe sukṛte māmahasva,
suvīreṇa rayīṇagne svābhūvā yás ta ánaṣ samídihā táṁ juṣasva.

For 6.1.9^c cf. 1.31.5^c, yá áhutīm pári védā vāsatkṛtim.

[6.1.10^b, námobhir agne samídhota havyáih: 7.63.5^d, námobhir mitrávaruṇotá havyáih.]

6.1.10^c (Bharadvāja Bārhaspatya; to Agni)
asmá u te máhi mahé vidhema námobhir agne samídhota havyáih, cf. 6.1.10^b
védī sūno sahaso gīrbhīr uktháir á te bhadráyām sumatáu yatema.

6.13.4^a (The same)
yás te sūno sahaso gīrbhīr uktháir yajñáir mārto níçitīm vedyánaṣ,
viçvaṁ sá deva práti váram agne dhatté dhānyām pátyate vasavyáih.

Ludwig, *Der Rig-Veda*, vi. 94^a, emends vedyánaṣ (Padap. vedyá ánaṣ) to védyánaṣ = védyá ánaṣ. Previously in his Translation, 379, he rendered 6.13.4^{ab}, 'der, o sohn der kraft, mit liedern und ukthas, mit opfer am altare deine schärfe zu stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védī in 6.1.10 and emended védyā in 6.13.4 are instrumentals, 'by means of the védī (altar)'. The words are coordinate with all the instrumentals (samídihā, &c.; gīrbhīh, &c.) in the two stanzas. Translate 6.1.10^{cd}, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4^{ab}, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedyánaṣ, but without regard to the parallel, Roth, *ZDMG*. xlviii. 679; Geldner, *Ved. Stud.* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11^a (Bharadvāja Bārhaspatya ; to Agni)

á yás tatántha ródasī ví bhāsá çrávobhiç ca çravasyās tárutrah,
brhádgbhir vājāi stháviregbhir asmé revádbhir agne vitarám ví bhāhi.

6.4.6^b (The same)

á súryo ná bhānumádbhir arkáir ágne tatántha ródasī ví bhāsá,
citró nayat pári támānsy aktáh çocisā pátmann auçijó ná díyan.

6.1.12^{o+d} (Bharadvāja Bārhaspatya ; to Agni)

nrvád vaso sádám íd dhehy asmé bhúri tokáya tánayāya paçváh,
púrvír iço brhatír árēaghā asmé bhadrá sūçravasāni santu.

9.87.9^o (Uçanas Kavya ; to Pavamāna Soma)

utá sma rāçim pári yāsi gónām índreṇa soma sarátham punánáh,
púrvír iço brhatír jiradāno çikṣā çacivas táva tá upaṣtút.

6.74.2^d (Bharadvāja ; to Soma and Rudra)

sómārudrá ví vṛhataṁ viṣucim ámivā yá no gáyam ávivéça,
áré bādhetām nírṭim parācáir, asmé bhadrá sūçravasāni santu.

~~6.1.24.9^o~~

For 9.87.9^d cf. the pádas beginning with çikṣā çacivas under 1.62.12.

6.2.9^b: 5.9.4^d, ágne paçúr ná yávase.

6.2.10^a: 4.9.5^a, véši hy ádhvartyatám.

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

áchā no mitramaho deva deván ágne vocaḥ sumatím ródasyoḥ,
vīhī svastím suksatím divó nṛṇ dvīṣo ánhānsi duriatā tarema tá tarema
távāvasā tarema.

6.15.15^o (Vitahavya Āṅgīrasa, or Bharadvāja ; to Agni)

labhi práyānsi súdhitāni hí khyó, ní tvā dadhita ródasī yájadhyāi,

~~6.15.15^a~~

ávā no maghavan vājasātāv ágne víçvāni duriatā tarema tá tarema tává-
vasā tarema.

6.4.3^d: 2.20.5^d, ácnasya cic chiçnathat púrvyāni.

6.4.6^b: ágne tatántha ródasī ví bhāsá: 6.1.11^a, á yás tatántha ródasī ví bhāsá.

6.4.8^d; 10.7^b; 12.6^d; 13.6^d; 17.15^d; 24.10^d, mādema çatāhimāḥ suvīrāḥ.

6.5.1^b (Bharadvāja Bārhaspatya ; to Agni)

huvé vaḥ sunúm sáhaso yúvānam ádroghavācam matíbhir yáviṣṭham,
yá ínvati dráviṇāni prácetā víçvavarāni puruváro adhrúk.

6.22.2^d (Bharadvāja ; to Indra)

tām u naḥ pūrve pitāro nāvagvāḥ sapta viprāso abhi vājāyantaḥ,
naksaddabhām tāturim parvateṣṭhām ādroghavācam matibhiḥ cavi-
ṣṭham.

Translate 6.5.1, 'I call for you the son of might, the youth ; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated pāda is interesting : yāviṣṭham for Agni (see Macdonell, *Vedic Mythology*, p. 91) ; caviṣṭham for Indra. Čavaśi is Indra's mother ; see the author in ZDMG. xlviii. 548, and cf. caviṣṭha in Grassmann's *Lexicon*. The word ādroghavācam does not determine the prior place of the repeated pāda. Though Indra is depicted in the Brāhmaṇas as a good deal of a liar, still in the Rīg-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*), but also to Agni ; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ. Ludwig, 546, takes matibhiḥ caviṣṭham in 6.22.2^d together in the sense of 'gedankenstärksten'. This is disproved by the parallel words matibhir yāviṣṭham in 6.5.1^b. This cannot mean 'gedankenjüngster'. Translate 6.22.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest.' Cf. Grassmann, i. 253.

[6.5.5^a, yās te yajñēna samīdhā ya ukthāhiḥ : 4.4.7^b, yās tvā nītyena havīṣā yā ukthāhiḥ.]

[6.6.7^c, candrām rayīm puruvīram brhāntam : 4.44.6^a, nū no rayīm, &c.]

[6.7.5^b, mahāny agne nākir ā dadharṣa : 5.85.6^b, mahīm devāsya nākir, &c.]

6.7.7^a, vī yó rájáṁsy āmimīta sukrātuḥ : 1.160.4^c, vī yó mamé rájaśi sukratuyāya.
Cf. 6.8.2^a.

[6.7.7^b, vāiçvanaró vī divó rocanā kavīḥ : 9.85.9^b, ārūrucad vī divó, &c.]

6.8.2^a : 1.143.2^a, sá jáyamānaḥ paramé vyòmani ; 7.5.7^a, . . . vyòman.

[6.8.2^c : vy àntāriṣam amimīta sukrātuḥ : 6.7.7^a, vī yó rájáṁsi āmimīta sukrātuḥ.]

6.8.6^a, asmākam agne maghāvatsu dhārāya : 1.140.10^a, asmākam agne maghāvatsu dīdhi.

[6.8.7^{a,b}, ādabdhebbhis tāva gopābhir iṣṭe 'smākam pāhi triṣadhasṭha sūrīn :
1.143.8^{cd}, ādabdhebbhir ādrpītebbhir iṣṭe 'nimīṣadbhiḥ pāri pāhi no jāḥ.]

6.10.1^d : 7.17.4^a, svadhvarā karati jātavedaḥ ; 3.6.6^d ; 7.17.3^b, svadhvarā kṛṇuhi jātavedaḥ.

[6.10.8^d, āvīr vājasya gādhyasya sātāu : 6.26.2^b, mahó vājasya, &c.]

[6.11.5^a, vṛñjé ha yān nāmasā barhīr agnāu : 7.2.4^b, prá vṛñjate nāmasā, &c.]

[6.11.6^b, devēbbhir agne agnībbhir idhanāḥ : 6.12.6^b, vīçvebbhir agne, &c.]

6.12.4^b (Bharadvāja Bārhaspatya; to Agni)
 sāsmaṁkebhir etārī ná çuṣāir agnī ṣṭave dāma ā jātāvedāḥ,
 drvāno vanvān krátvā nārvośrah pitēva jārayāyi yajñāih.

7.12.2^b (Vasiṣṭha Maitravaruṇi; to Agni)
 sá mahnā víçvā duritāni sāvān agnī ṣṭave dāma ā jātāvedāḥ,
 sá no rakṣiṣad duritād avadyād asmān grṇatā utā no maghónaḥ.

For 6.12.4^{ab} cf. 5.41.10^c, grṇitē agnīr etārī ná çuṣāih; for sundry points in the same stanza, Neisser, Bezz. Beitr. xiii. 293; xx. 39; Oldenberg, Prol. 464; RV. Noten, I. 374.

[6.12.6^b, víçvebhir agne agnībhir idhānāḥ: 6.11.6^b, devebhir agne, &c.]

6.13.4^a, yás te sūno sahaso gīrbhīr ukthāih: 6.1.10^c, védi sūno, &c.

6.14.2^c, agnīm hótāram īlate: 1.128.8^a, agnīm hótāram īlate vásudhitim; 5.1.7^b,
 agnīm hótāram īlate námobhiḥ.

Cf. 3.20.2^b, āgne hótāram īlate; 8.43.20^c, váhniḥ hótāram īlate.

6.14.6 = 6.2.11.

6.14.6^c = 6.2.11^c; 6.15.15^c, tá tarema távávasā tarema.

6.15.3^{b+c} (Vitahavya Āngirasa, or Bharadvāja; to Agni)
 sá tvām dākṣasyāvṛkó vṛdhó bhūr aryāḥ párasyaántarasya tárusaḥ,
 rāyāḥ sūno sahaso mārtyeṣv ā chardīr yacha vitāhavyāya saprátho bharád-
 vājāya sapráthaḥ.

10.115.5^b (Upastuta Vārṣṭihavya; to Agni)
 sá id agnīḥ káṇvatamaḥ káṇvasakhāryāḥ párasyaántarasya tárusaḥ,
 agnīḥ pātu grṇatō agnīḥ sūrīn agnīr dadātu tēṣām ávo naḥ.

6.16.33^a (Bharadvāja; to Agni)
 bharádvājāya sapráthaḥ çárma yacha sahantya,
 āgne várenyam vásu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardis. In the period of the composition of the hymns the word could only have been chadis. The metre of the verses points to chadis, instead of chardis, in all critical positions: 1.48.15; 8.9.1; 18.21; 27.4; 67.6; 71.14. Grassmann (as after him others) outlines the problem very neatly in his *Lexicon*, s. v.: 'chardis, wofür wahrscheinlich überall chadis zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kürze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständniss hineingedrungen.' For other discussions see Oldenberg, ZDMG. lv. 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Rig-Veda knew only the word chadis 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection'; cf., e.g., várna, 'armour', and 'protection'. In the more concrete sense of 'cover' chadis occurs in RV. 10.85.10, and it endures in the sense of 'cover', 'roof', in later times; e.g. AV. 3.7.3, down to Kathāsarisāgara 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *çarma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Pāli *chadī* (Childers' Lexicon), and *Māhārāṣṭrī* Prākṛit *chaddī* (Jacobi, *Erzählungen*, p. 76, l. 32). The contamination obviously took place in the time that passed between Rig-Veda composition and Rig-Veda redaction. At the time of the redaction the word for 'protection' had so definitively assumed the form *chardis* that the diaskeuasts had to substitute it for the poets' *chadīs*, metre *contradictans*. The old word *chadis* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *çarma* and *chardis*. Thus the line, RV. 7.52.2^b, *çarma tokāya tānayāya gopāḥ*, is echoed in the formula, *chardis tokāya tanayāya yacha*, TB. 1.1.7.1; ApÇ. 5.12.1. In RV. 1.114.5^d both words occur together, *çarma vārma chardir asmābhyam yaṁsat*. Almost every qualifying expression that is used with *çarma* is also used with *chardis*; e.g. *trivārūtha* 'offering threefold safety', or, *varūthya*, 'offering safety'; or *vārūtha* by the side of each:

{ *çarma no yaṁsan trivārūtham*, 10.66.5
 { *savitā çarma yachatv asmé trivārūtham*, 4.53.6
 { *sā naḥ çarma trivārūtham vi yaṁsat*, 8.42.2
 { *çarmanā nas trivārūthena pāhi*, 5.4.8
trivārūtham maruto yanta naç chardih, 8.18.21

Cf. also MS. 2.8.7^d: 111.4; KS. 17.6; TA. 2.5.2.

{ *çarma . . . varūthyam tād asmāsu vi yantana*, 8.47.10
 { *bḥaspātih çarma . . . no yamad varūthyam*, 5.46.5
chardir yād vām varūthyam, 6.67.2

{ *bhāvā vārūtham . . . maghāvadbhyaḥ çarma*, 1.58.9
 { *çarma no yantam ānavad vārūtham*, 4.55.4
 { *śchidraṁ çarma yachata . . . vārūtham*, 8.27.9
yād vaḥ . . . vārūtham āsti yac chardih, 8.67.6

Or again, adjectives for 'broad' go with both nouns: *urū*, *prthū*, and especially *sapráthaḥ*:

{ *yáchā naḥ çarma sapráthaḥ*, 1.22.15
 { *sapráthaḥ çarma yacha saḥantya*, 6.16.33
 { *chardir yacha vītābhavyāya sapráthaḥ*, 6.15.3
 { *sapráthaḥ chardir yantam ādābhyam*, 8.5.12

urv āsmā āditih çarma yaṁsat, 4.25.5
 { *prā no yachatād avrkām prthū chardih*, 1.48.15
 { *prāsmāi yachatam avrkām prthū chardih*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves:

durādharsam grnaté çarma yaṁsat, 6.49.7
ādhr̥ṣṭam chardir yād vām, 6.67.2
bhāvā . . . maghavan maghāvadbhyaḥ çarma, 1.58.9
chardir yacha maghāvadbhyaç ca māhyam ca, 6.46.9 (cf. 7.74.5; 8.5.12)
çarma tokāya tānayāya gopāḥ, 7.52.2
ādḥā smā yacha tanvè tane ca chardih, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410.

6.15.8^d, 6^e, *devó devēṣu vānate hī vāryam* (6^e, no *dúvaḥ*).

6.15.7^c (*Vitahavya Āṅgīrasa*, or *Bharadvāja*; to *Agni*)

sāmiddham agnīm samīdhā girā gr̥ṇe çucīm pāvakām puró adhvaré dhruvām,
vīpraṁ hótāraṁ puruvāraṁ adrūhaṁ kavīm sumnāir imahe jātavedasam.

8.44.10^a (Virūpa Āṅgīrasa ; to Agni)
 vípraṁ hótāram adrúhaṁ dhūmaketuṁ vibhāvasum,
 yajñānāṁ ketuṁ imahe.

6.15.12 (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Maitravaruṇi ; to Agni)
 tvám agne vanuṣyató ní páhi tvám u naḥ sahasāvann avadyát,
 sām tvā dhasmanvād abhy ètu páthaḥ sām rayí spṛhayāyyaḥ sahasrí.

Cf. Oldenberg, ZDMG. liv. 606 ; RV. Noten, I. 376.

6.15.15^a (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni)

abhi práyāṁsi súdhitāni hi khyó ní tvā dadhīta ródasi yájadhyāi,
 ávā no maghavan vājasātāv ágne víçvāni duritā tarema tā tarema távāvasā
 tarema. 6.2.11^e

10.53.2^b (Devāḥ ; to Agni)
 áradhi hótā niśáda yajñyān abhi práyāṁsi súdhitāni hi khyát,
 yājāmahāi yajñīyān hānta devān ílamahā ídyān ájyena.

See under 1.135.4 for two very similar pádas.

6.15.15^e : 6.2.11^e = 6.14.6^e, tā tarema távāvasā tarema.

6.16.2^c : 5.26.1^c ; 8.102.16^c, á devān vakṣi yáksi ca.

6.16.5^b, dívodāśya sunvaté : 4.30.20^c, dívodāśya daçūṣe ; 6.31.4^d, dívodāśya
 sunvaté sutakre.

[6.16.7^a, tvám agne svādhyāḥ : 8.19.17^a ; 43.30^a, té ghéd agne svādhyāḥ.]

6.16.7^c : 1.15.7^c ; 5.21.3^d, yajñéṣu devām ílate.

6.16.9^a : 1.14.11^a, tvám hótā mánurhitāḥ.

6.16.9^b (Bharadvāja ; to Agni)

tṛtvám hótā mánurhito, váhnir āsá vidúṣṭaraḥ, 1.14.11^a
 ágne yáksi divó víçāḥ.

7.16.9^b (Vasiṣṭha Maitravaruṇi ; to Agni)
 sá mandráyā ca jihváya váhnir āsá vidúṣṭaraḥ,
 ágne rayīm maghávadbhryo na á vaha havyádātim ca sūdaya.

6.16.10^a, ágna á yāhi vītāye : 5.51.5^a, váyav á yāhi vītāye.

6.16.15^c, dhanamjayām ráṇe-rāṇe : 1.74.3^c, dhanamjayó ráṇe-rāṇe.

[6.16.20^a, sá hí víçvāti párthivā : 6.45.20^c, sá hí víçvāni párthivā.]

6.16.22^b : 5.52.4^b, stómaṁ yajñāṁ ca dhṛṇṇuyá.

6.16.24^b : 1.14.3^c, ādityān mārutaṁ gaṇām.

[6.16.28^a, agnīś tigména çocīṣā : āgne tigména, &c. ; see under 1.12.12.]

6.16.29^b : 1.78.1^b ; 6.16.36^b ; 8.43.2^b, jātavedo vícarsaṇe.

6.16.29^c (Bharadvāja ; to Agni)

suvíraṁ rayīm á bhara jātavedo vícarsaṇe,
jahí rákṣāṁsi sukrato.

1.78.1^b

9.63.28^c (Nidhruvi Kaçyapa ; to Soma Pavamāna)

ṣunānāḥ soma dhārayéṇdo víçvā āpa sridhaḥ,
jahí rákṣāṁsi sukrato.

9.63.28^a

6.16.30^{ab} (Bharadvāja ; to Agni)

tvám naḥ páhy āñhaso jātavedo aghāyatāḥ,
rákṣā ṇo brahmanas kave.

7.15.15^{ab} (Vasiṣṭha Maitravaruṇi ; to Agni)

tvám naḥ páhy āñhaso dóṣāvastar aghāyatāḥ,
dívā náktam adābhya.

6.16.33^a : 6.15.3^c, bharadvājāya sapráthah.

6.16.35^c (Bharadvāja ; to Agni)

gárbhe matuḥ pitús pitá vididyutanó akṣāre,
sídann ṛtásya yónim á.

9.32.4^c (Çyāvaçva Ātreya ; to Soma Pavamāna)

ubhé somāvacúkaçan mrgó na taktó arhasi,
sídann ṛtásya yónim á.

9.64.11^c (Kaçyapa Mārīca ; to Soma Pavamāna)

ūrmír yás te pavítṛa á devāvīḥ paryáksarat,
sídann ṛtásya yónim á.

Cf. ṛtásya yónim āśadam, under 3.62.13^c.

6.16.36^b : 1.78.1^b ; 6.16.29^b ; 8.43.2^b, jātavedo vícarsaṇe.

6.16.40^c : 5.9.3^d, víçām agnīm svadhvarām.

6.16.44^b, abhí prāyaṁsi vītāye : 1.135.4^b, abhí prāyaṁsi súdhitāni vītāye.

6.16.44^c : 1.14.6^c, á devān sómapītaye.

6.16.46^c : 4.3.1^b, hótāraṁ satyayājaṁ ródasyoh.

6.16.46^d, uttānāhasto námasā vivāset : 3.14.5^b, uttānāhastā námasopasādya ;
10.79.2^d, uttānāhastā námasādhi vikṣú.

[6.16.47 : 10.91.14. The stanzas are closely related : see note to 5.6.5.]

6.16.47^a : 5.6.5^a, á te agna ṛcā havīḥ.

6.18.2^a (Bharadvāja ; to Indra)

sá yudhmāḥ sátvā khajakṣt samādvā tuvimrakṣó nadanumān ṛjīṣí,
bṛhádreṇuṣ ṣyāvano mánuṣṣmām ékaḥ kṛtīmām abhavat sahāva.

7.20.3^a (Vasiṣṭha ; to Indra)

yudhmó anarvá khajakṣt samādvā cūrah satrāśád janūsem áśāḥḥ,
[vy ása índrah pñtanāḥ svója] ádhā vícvaṁ cātrūyāntam jaghāna.

☞ 7.20.3^c

Cf. 8.1.7^c : all old formulas describing Indra's fighting qualities ; they offer no basis for chronological discrimination.

[6.18.12^c, náśya cātrur ná pratimānam asti : 4.18.4^c, nahí nv áśya pratimānam ásti.]

6.19.1^d (Bharadvāja ; to Indra)

mahān indro nṛvād á carṣaniprá utá dvibārḥā amināḥ sáhobhiḥ,
asmadryāḡ vāvṛdhe víryāyorūḥ pṛthūḥ súkṛtaḥ kartṛbhir bhūt.

7.62.1^d (Vasiṣṭha ; to Surya)

ut sūryo bṛhád aroṇṣy aṣret purú vícva jānima mánuṣṣām,
samó divá dadṛṣe rócamaṇāḥ krátvā kṛtāḥ súkṛtaḥ kartṛbhir bhūt.

Ludwig, 543, renders 6.19.1^d, 'weiten raum erfüllend war er günstig gestimmt von den dienstverrichtenden priestern'. But 7.62.1^d exhibits quite a different sense. Here Ludwig, 113, quite correctly, 'mit einsicht geschaffen ward er wolbeschaffen gemacht von denen die ihn schufen'. Therefore 6.19.1^d means 'wide and broad was he, well fashioned by the creators'. Cf. Grassmann, i. 249, and 350.

6.19.2^b : 3.32.7^b, bṛhántam ṛṣvām ajāram yūvānam ; 6.49.10^c . . . ajāram suṣum-nām.

6.19.3^b : 3.54.22^b ; 5.4.2^d, asmadryāḡ sám mimīhi ṣrávānsi.

6.19.5^d, samudré ná síndhavo yádamanāḥ : 3.36.7^a, samudréṇa síndhavo, &c.

[6.19.7^c, yéna tokásya tánayasya sātáu ? 4.24.3^d ; 7.82.9^d, náras tokásya tánayasya sātáu (7.82.9^d, sātīṣu).]

6.19.8^{b+c} (Bharadvāja ; to Indra)

á no bhara vṛṣṇam cūsmam indra dhanaspñtam cūcuvāṇsam sudákṣam,
yéna vánsāma pñtanāsu cātrūn távotibhir utá jāmīnṛ ajāmin.

10.47.4^b (Saptagu Āṅgīrasa ; to Indra Vāikuṇṭha)

sanādvājam vipravītram tárutram dhanaspñtam cūcuvāṇsam sudákṣam,
dasyuhānam pūrbhīdam indra satyām [asmābhyam citram vṛṣṇam
rayīm dāḥ.] ☞ refrain, 10.47.1^{d-8d}

8.60.12^a (Bhargha Prāgātha; to Agni)

yéna váṇsāma p̥tanāsu çārdhataḥ tāranto aryá ādīçaḥ,
sá tvām no vardha prāyasā çacivaso jīnvā dhiyo vasuvídah.

We may render 6.19.8: 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, *asmábhyaṁ citrām v̥ṣaṇaṁ rayīm dāḥ* (10.47.1^d–8^d); the rigmarole nature of this hymn prepares for the conclusion that the expression, *dhanasp̥taṁ çūçuvāṇsaṁ sudākṣam*, was composed to qualify çūṣmam in 6.19.8, and not rayīm in the refrain at 10.47.4: rayīm *dhanasp̥tam* is rank tautology. The epithets *dasyuhānaṁ pūrbhīdaṁ* are also epithets which really fit something else than rayīm (cf. Hillebrandt, *Ved. Myth.* iii. 270, note 2).—For 6.19.8^c, &c., cf. 9.90.3^d, *śāḥhaḥ sāvān p̥tanāsu çātrūn*; for the refrain 10.47.1^d–8^d, cf. *Vedic Concordance*, under *asmabhyaṁ citram*.

6.19.9^d (Bharadvāja; to Indra)

ā te çūṣmo v̥ṣabhā etu paççād ōttarād adharād ā purastāt,
ā viçvāto abhī sām etv arvān indra dyumnām svārvad dhehy asmé.

6.35.2^d (Nara Bhāradvāja; to Indra)

kārhi svit tād indra yān n̥bhīr n̥n virāir virān nīlāyāse jāyājīn,
tridhātu gū ādhi jāyāsi goṣv indra dyumnām svārvad dhehy asmé.

6.19.11 = 3.47.5.

6.20.5^a: 4.28.2^d, mahó druho āpa viçvāyu dhāyi.

6.20.6^b: 5.30.8^b, çīro dāsāsyā nāmucer mathāyān.

6.20.10^c: 1.174.2^b, saptā yāt pūrah çarma çaradīr dārt.

6.20.12 = 1.174.9.

[6.21.10^b, jaritāro abhy ārcanty arkāih: see under 6.50.15.]

6.22.2^d, ādroghavācam matībhiḥ çaviṣṭham: 6.5.1^b, ādroghavācam matībhir yāviṣṭham.

6.23.3^a (Bharadvāja; to Indra)

pātā sutām indro astu sōmaṁ prap̥enīr ugró jaritāram utī,
kārtā virāya sūṣvaya u lokām dātā vāsu stuvatē kīrāye cit.]

cf. 6.23.3^d

6.44.15^a (Çamyu Bārhaspatya; to Indra)

pātā sutām indro astu sōmaṁ hāntā v̥trām vājreṇa mandasānāh,

cf. 4.17.3^c

gāntā yajñām parāvātaç cid āchā vāsur dhīnām avitā kārūdhāyāḥ.

In marking the two words *kīrāye*, in 6.23.3, and *kārūdhāyāḥ* 'nourishing poets', in 6.44.15, I have indicated my belief that *kīri* means 'poet'. Pischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes *kīri* to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *virāya sūṣvaye* and *stuvaté kirāye cit* is positively fundamental? The rich gentleman who presses the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvaté kirāye cit* means—are contrasted most effectively (cf. 7.97.10). So also in 1.31.13 *rātāhavyah* 'he who gives the offering', and *kiréç cin mántram* 'the poet with his mantra only'. In 2.12.6, *coditá . . . yó brahmāṇo nādhāmānasya kiréḥ*, means, '(Indra) who promotes the needy Brahman poet'. The word *kiri* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7.103: 'What gentleman (*kṣatriya*) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desireth to sacrifice, who to give baksheesh? Who shall gain long life with the gods?'¹ Cf. the *kāraṇo alpasvāḥ*, 'poets lean of purse', in GB. 1.3.17; Vāit. 24.20. I am sure that in this way the word *kiri* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kiri* and *kāri* and *kistá*, all from the set-root *kari* 'praise' (cf. *kīrti* 'act of praising', IE. type *kṛtí-*), need not to be separated etymologically, and, *yás tvā hṛdā kirīṇā mānyamāno . . . jóhavīmi* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee.' Geldner, in his RV. Glossary, under *kiri*, remarks that Śāyana takes *kiri* in the sense of 'poet'. Geldner believes in Śāyana more than I do; it would have been well to have listened to him here, not because Śāyana knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root.—For 6.44.15^b cf. the closely related *pādas*, *vādhīd* (*vādhīm*) *vṛtrām vājreṇa mandasānāḥ*, under 4.17.3; for 6.23.3^d cf. 7.97.10^c, *dhattām rayīm stuvaté kirāye cit*.

[6.23.3^d, *dātā vāsu stuvaté kirāye cit*: 7.97.10^c, *dhattām rayīm stuvaté*, &c.]

6.23.7^c: 3.53.3^c, *édām barhír yājamānasya sīda*.

6.23.9^b: 2.14.10^b, *sómehhir Im pṛnatā bhojām indram*.

6.24.9^d, *aktór vyuṣṭāu pāritakmyāyām*: 5.30.13^d, *aktór vyuṣṭāu pāritakmyāyāḥ*.

6.25.4^c (Bharadvāja; to Indra)

çūro vā çūram vanate çātrāis tanūrūcā tārūsi yāt kṛṇvāite,
toké vā gōṣu tánaye yád apsú ví krāndasi urvārasu brāvāite.

6.66.8^c (Bharadvāja; to Maruts)

nāsya vartā ná tarutā nv asti, māruto yām ávatha vājasātāu, 1.40.8^c
toké vā gōṣu tánaye yām apsú sá vrajām dārtā párye ádha dyóḥ.

For 6.25.4 see Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 384.

6.25.9^c: 1.177.5^c; 10.89.17^c, *vidyāma vāstor ávasā grṇántāḥ*.

6.25.9^{cd} (Bharadvāja; to Indra)

evā na spṛdhah sám ajā samātsv indra rārandhí mithatír ádevih,
vidyāma vāstor ávasā grṇánto bharadvājā utá ta indra nūnām.

¹ See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmins see further RV. 6.44.10; 8.80.3; 10.24.3.

10.89.17^{od} (Reṇu Vaiṣvāmītra ; to Indra)

evā te vayām indra bhuñjatīnām [vidyāma sumatīnām nāvānām,]

1.4.3^o

vidyāma vāstor āvasā gṛpānto viṣvāmītrā utā ta indra nūnām.

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (i. 257 and ii. 372).

[6.26.2^b, mahó vājasya gādhyasya sātāu : 6.10.6^d, āvīr vājasya, &c.]

6.26.3^d (Bharadvāja ; to Indra)

tvām kavīm codayo 'rkāsātāu tvām kūtāsya cūṣṇam dācūse vark,
tvām cīro amarmāṇaḥ pārāhann atithigvāya cāṇsyaṁ kariṣyān.

7.19.8^d (Vasiṣṭha Maitrāvaruṇi ; to Indra)

priyāsa it te maghavann abhiṣṭāu nāro madema cāraṇé sākḥāyah,
nī turvācam nī yādvam cīrthy atithigvāya cāṇsyaṁ kariṣyān.

For points in 6.26.3 see Pischel, *Ved. Stud.* i. 141 ; Oldenberg, *RV. Noten*, p. 384.

6.26.4^b, āvo yūdhyantam vṛṣabhām dācadyum : 1.33.14^b, právo, &c.

6.27.1, 2 : see page 8.

6.27.3^a (Bharadvāja ; to Indra)

nahī nū te mahimāṇaḥ samasya nā maghavan maghavattvāsya vidmā,
nā rādhaso-rādhaso nūtanasyendra nākir dadṛṣa indriyām te.

10.54.3^a (Bṛhaduktha Vāmadevya ; to Indra)

kā u nū te mahimāṇaḥ samasyāsmāt pūrva ṣṣayó 'ntam āpuḥ,
yān mātaram ca pitāram ca sākām ājanayathās tanvāḥ svāyāḥ.

6.28.7^c, mā va stenā 1cāta māghācānsaḥ : 2.42.3^o, mā na stenā 1cāta māghācānsaḥ.

6.28.7^d, pári vo hetí rudrásya vṛjyāḥ : 2.33.14^a, pári ṇo hetí rudrásya vṛjyāḥ ;
7.84.2^c, pári ṇo hélo várūpasya vṛjyāḥ.

6.29.3^{od} (Bharadvāja ; to Indra)

çriyé te pádā dúva á mimikṣur dhṛṣṇúr vajrí cāvasā dākṣiṇāvān,
vāsāno átkam surabhīm dṛçé kām svār ṇa nṛtav iṣiró babhūtha.

10.123.7^{od} (Vena Bhārgava ; to Vena)

[urdhvó gandharvó ádhi náke asthāt, pratyāñ citrá bíbhrad asyáyudhāni,
9.85.12^a

vāsāno átkam surabhīm dṛçé kām svār ṇa náma janata priyāni.

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, *Ved. Myth.* i. 432, connect gandharvá-vená with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvá is clear, whether we undertake a naturalistic explanation or not,

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Mimus*, p. 38 ff., has placed in the right light Indra's epithet *nṛtū*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.29.3 cf. Neisser, *Bezz. Beitr.* xix. 290; v. Schroeder, *ibid.* 39.

6.30.4^c: 3.32.11^a; 4.19.2^c, āhann āhim pariśāyānam āraṇaḥ.

[6.30.5^d, sākām sūryam janāyan dyām uśāsam: 1.32.4^c, āt sūryam, &c.]

6.31.4^d, divodāśāya sunvaté sutakre: 4.30.20^c, divodāśāya dācūse; 6.16.5^b, divodāśāya sunvaté.

[6.32.1^b, mahé vīrāya tavāse turāya: 6.49.12^a, prā vīrāya prā tavāse turāya.]

6.32.4^b: 4.22.3^b, mahó vājebhir mahādbhiḥ ca cūṣmāiḥ.

6.33.2^d (Çunahotra Bhāradvāja; to Indra)

tvām hīndrāvase vīvāco hāvante carṣanāyaḥ cūrasātāu,
tvām viprebhir ví pañīr aṣayas tvōta it sánitā vājam ārvā.

7.56.23^d (Vasiṣṭha; to Maruts)

bhūri cakra marutaḥ pītryāṇy ukthāni yā vaḥ casyānte purā cit,
marūdbhir ugrāḥ pñtanāsu śālha marūdbhir it sánitā vājam ārvā.

6.33.5^c (Çunahotra Bhāradvāja; to Indra)

nūnām na indrāparāya ca syā bhāvā mṛṇīkā utā no abhiṣṭāu,
itthā grṇānto mahīnasya çārman divi śyāma párye goṣātamaḥ.

6.68.8^c (Bharadvāja; to Indra and Varuṇa)

nū na indrāvaruṇā grṇānā prñktām rayīm sāucravasāya devā,
itthā grṇānto mahīnasya çārdho 'pó ná nāvā duritā tarema.

6.68.8^d

Translate 6.33.5: 'Now, O Indra, and in the future be thou merciful to us, and (engaged) in our aid! Singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle)!' This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated pāda. Ludwig, 737, translates 6.68.8^d, 'hier besingend des grossartigen [reichtums] zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewalt'gen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pādas, and the obvious sense, show that çārdhas like çārman is locative (cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, grṇatām āpīḥ, 6.45.17. Now the singular mahīnasya in a divedvatya-hymn makes it probable that 6.33.5 is the mother pāda.—Oldenberg, *RV. Noten*, p. 390, takes mṛṇīkā in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2^d: 6.19.9^d, indra dyumnām svārvad dhehy asmé.

6.36.4^d: 3.46.2^c, éko víçvasya bhūvanasya rāja.

6.40.4^c (Bharadvāja ; to Indra)

ā yāhi çaçvad uçatā yayathēndra mahā mānasā somapéyam,
upa brāhmāni çṛṇava imā nó 'thā te yajñās tanvè váyo dhāt.

7.29.2^d (Vasiṣṭha Maitravaruṇi ; to Indra)

brāhman vīra brāhmakṛtiṁ juṣāṇò 'rvācinó hāribhir yāhi túyam,
asmīn ū sū sāvane mādayasv, ópa brāhmāni çṛṇava imā naḥ.

cf 2.18.7^d

Cf. several items beginning with upa brahmāni in my Vedic Concordance.—For mānasā in 6.40.4^b cf. Max Müller, SBE. xxxii. 188.

6.40.5^d: 4.34.7^b, sajōṣāḥ pāhi girvaṇo marūdbhiḥ.

[6.41.3^c, etām piba hariva sthātar ugra : 1.33.5^c, prā yād divó hariva, &c.]

6.42.2^b (Bharadvāja ; to Indra)

ém enaṁ pratyétana sómebhiḥ somapátamam,
āmatrebhir rjīṣiṇam índraṁ sutébhir indubhiḥ.

8.12.20^b (Parvata Kaṇva ; to Indra)

yajñébhir yajñāvāhasaṁ sómebhiḥ somapátamam,
hótrābhir índraṁ vāvrdhur vy ānaçuḥ.

6.43.1^c—4^c, ayām sá sóma índra te sutāḥ píba.

6.44.1^{cd}—3^{cd}, sómaḥ sutāḥ sá índra té 'sti svadhāpate mādah.

6.44.5^b, pátim turásyaḥ rádhasaḥ : 5.86.4^b, páti turásya rádhasaḥ.

6.44.5^d (Çamyu Barhaspatya ; to Indra)

yām vardháyantíd girāḥ pátim turásya rádhasaḥ,
tām in nv āsya ródasī deví çūṣmaṁ saparyataḥ.

cf 5.86.4^b

8.93.12^b (Sukakṣa Āṅgirasa ; to Indra)

ádha te āpratīskutaṁ deví çūṣmaṁ saparyataḥ,
ubhé suçipra ródasī.

[6.44.9^d, dhánasya sātāv asmān aviddhi : 1.110.9^a, vájebhir no vājasātāv aviddhi.]

Cf. 2.30.8.

6.44.10^d (Çamyu Barhaspatya ; to Indra)

índra túbhyam in maghavann abhūma vayām dātré harivo má ví venah,
nákir āpir dadṛçe martyatrá kím aṅgá radhracódanaṁ tvāhuḥ.

8.80.3^c (Ekadyu Naudhasa ; to Indra)

kím aṅgá radhracódanaḥ suvānasyāvitéd asi,
kuvít sv índra naḥ çákah.

Pischel's captivating treatment of the word radhrá, Ved. Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stingy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction; cf. also Ludwig, Ueber die neuesten Arbeiten, pp. 31, 133 ff. I am attracted by the flawlessly clear expression *códa rádhō maghónām*, which calls upon *Uṣas* in 1.48.2, and upon *Sarasvatī* in 7.96.2: 'Inspire thou the liberality of the patrons (of the sacrifice)!' In 7.74.4 *Uṣas* is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. *Uṣas* is called *Dakṣiṇā*, 'Baksheeah', for the same reason, in 6.64.1, *ābhūd u vāsvi dākṣiṇā maghóni*; cf. 1.123.1, 5. In 7.74.4 the words *codāya rádhō gr̥naté maghoni*, 'Inspire, O liberal goddess, liberality towards the poet!' are again addressed to *Uṣas*. For all this see my Religion of the Veda, p. 68 ff. Similarly *Indra* is *pátis turásya rádhasaḥ* in 6.44.5; *Indrāgni*, *páti turásya rádhasaḥ* in 5.86.4; see also 8.68.7.

It does not seem to me possible to separate the expressions *códa rádhah*, or *codāya rádhah*, from those which contain the root *cod* in juxtaposition with the adjective *radhrá*. In 2.30.6 *Indra* and *Soma* are addressed as *radhrásya stho yájamānasya codáu*. Does not this mean, 'Ye two are the inspirers of the liberal sacrificer', rather than, 'Ye two are the inspirers of the stingy yájamāna'? I question whether a Vedic Brahman could get himself to speak of a stingy yájamāna, because the word yájamāna is itself a guarantee of the piety, i.e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *So ipso* the yájamāna does sacrifice (*yájamānaḥ sunván*); see 5.26.5; 6.54.6: 60.15: 8.14.3, &c. In 10.49.1 *Indra* declares boastfully that he was the inspirer of the yájamāna, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *áyajvan* (cf. 8.31.18):

ahám bhuvan̄ yájamānasya coditá
áyajvanah̄ sākṣi viçvasmin bhára.

The passage strengthens my feeling that yájamāna is so benign or optimistic a word as to exclude the attribute 'stingy' by the side of it. The Veda has a plenty of words for the impious non-sacrificer: *pāpi*, *açradhdhá*, *āpr̥nat*, *áyajñá*, *áyajyu*, *áditsant*, *árāvan*, *kṛçá*, *ádāçuri*, *áyajvan*, *ásunvant*, *kavāri*, *ádāçvas*, *ásuṣvi*, &c., not to speak of *ádevayu*, *ádevayant*, *anindrá*, &c. Note particularly the *revāñ* *ádāçuriḥ* who neglects to be liberal (*pramamárṣa maghátaye*), in 8.45.15. I cannot imagine any of them used as the attribute of a yájamāna, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *radhrásya stho yájamānasya codáu* means, 'Ye two are the inspirers of the liberal sacrificer'.

Once again, some priestly gentleman who is not making a sufficient income speaks to *Indra* with some petulance in 6.44.10, the first of the two stanzas quoted above: 'O *Indra*, liberal god, we have always relied particularly (id) upon thee to give, O thou who drivest the bay steeds! Do not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal (sacrificer)?' That is to say, it is *Indra's* duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of 'inspirer of the pious liberal patron'. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *radhrá* is here about the same kind of a person as the *kṣatriya* in A.V. 7.103; see its rendering under 6.23.3.

The same logic applies to *Indra* in 10.24.3:

yás pátir váryānām ási radhrásya coditá,
indra stotīṇam̄ avitá dviśó naḥ páhy áñhasaḥ.

'Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpest, O *Indra*, the singer, do thou protect us from hateful penury!'

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17; 52.3): 'How now, thou that inspiriest the liberal giver, helpest him that presses the soma, thou, surely, wilt help us, O *Indra*!'

But the following two passages seem to me to clinch the sense of *radhrá* as 'liberal giver'. 2.12.6:

yó radhráśya coditá yaḥ kṛśáśya yó brahmáño nádhamaśasya kíréh,
yuktágrāvṇo yó 'vitá suçipráh sutásomasya sá janāśa índrah.

'The beautifully bearded god that inspireth the liberal and the stingy;¹ that inspireth the needy Brahman poet; that helpeth him who operates the press-stones and extracts the soma—he, O folks, is Indra.'

Here I seem to feel that *kṛśá* is the opposite of *radhrá*, and identical with *áditsan pañih*, in 6.53.3, *revāñ ádāçuriḥ* in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (*védas*) is taken from them and given to the pious instead (see 1.81.9; 8.45.15).

The other passage is 2.34.15: *yáyā radhrám pāráyathāty áhho yáyā nidó muñcātha vanditāram, arvāci sá maruto yá va ūtīh*, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from discomfiture.' Is it not natural to see in the pair *radhrá* and *vanditár* the usual pair in behalf of whom the gods exercise their help and care, namely the *yájamāna* and the Brahman poet? The numerous passages in which occurs the verb *par* and its causative *pāraya*, either with or without the prepositions *āti*, *ūd*, *nis*, and *pári*, are generally engaged in requesting the gods to save 'us' from evil, &c. (e.g. 1.106.1 fg.; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8: *tám áhhasaḥ pīparo dāçvāñsam*, 'thou didst help the pious man out of straits'; and, 3.20.4, *pārsad viçvāti duritā grñāntam*, 'may he ferry the singer across all trouble'. Cf. also expressions like *sucetasam tirāç cid áhhaḥ supāthā nayanti* in 7.60.6. It seems to me that the *dāçvāñ* and the *grñāñ* in these two passages are the true parallels respectively of *radhrá* and *vanditár*, in 2.34.15, and that *radhrá* means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here *radhrá* by 'miserable', we disturb this pervading parallelism in the Veda:

yáyā radhrám pāráyathāty áhho
yáyā nidó muncātha vanditāram.

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single *radhrá*-passage in the Veda which does not gain by this interpretation of the *radhrá*; but it must be admitted that *áradhra* does not yield up its secret under our construction of *radhrá*. See, in addition to the Lexicons, Bergaigne, *Études sur le Lexique du R̥g-Veda*, p. 150; Pischel, l. c.; Ludwig, *Über die neuesten Arbeiten*, pp. 31, 134.

6.44.11^c, *pūrvīṣ ṭa índra niṣṣídho jáneṣu*: 3.51.5^a, *pūrvír asya niṣṣídho mártyeṣu*.

6.44.14^{b+d} (*Çaṇyu Bārhaspatya*; to Indra)

asyá máde purú várpañsi vidván índro vṛtrāny apratí jaghāna,
tám u prá hoṣi mádhumantam asmāi sómañ vīráya çipríṇe píbadhyāi.

7.23.3^d (*Vasiṣṭha Maitravaruṇi*; to Indra)

yujé rátham gavéṣaṇam háribhyam úpa bráhmaṇi jujuṣaṇam asthuh.
ví bādhiṣṭa syá ródasi mahitvéndro vṛtrāny apratí jaghanván.

8.32.24^b (*Medhatithi Kaṇva*; to Indra)

ádhvaryav á tú hí šiñcé sómañ vīráya çipríṇe,
bhára sutáśya pítāye.

¹ *kṛśá* 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15^a: 6.23.3^a, pāta sutām indro astu sómam.

[6.44.15^b, hānta vṛtrām vājreṇa mandasānāḥ: 4.17.3^c; 10.28.7^c, vādhiḥ (10.28.7^c, vādhiṃ) vṛtrām, &c.]

6.44.16^d, vy āsmād dvēṣo yuyāvad vy ānhāḥ: 2.33.2^c, vy āsmād dvēṣo vitarām vy ānhāḥ.

[6.44.17^a, enā mandanō jahī çūra çātrūn: 10.112.1^c, hārṣasva hāntave çūra çātrūn.]

6.44.18^b: 1.102.4^c, asmābhyam māhi (1.102.4^c, indra) vārivaḥ sugām kah (1.102.4^c, kṛdhi).

6.44.18^c: 1.100.11^c, apām tokāśya tānayasya jeṣé.

6.44.19^a, á tvā hārayo vṛṣaṇo yujanāḥ: 3.43.6^a, á tvā bṛhānto hārayo yujanāḥ.

[6.44.20^b, ghṛtapruṣo nórmaḥ mādantaḥ: 10.68.1^c, giribhrājo nórmaḥ, &c.]

6.44.21^b (Çam̐yu Bārhaspatya; to Indra)

vṛṣāsi divō vṛṣabhāḥ pṛthivyā vṛṣā sīndhūnām vṛṣabhā stīyānām,
vṛṣṇe ta indur vṛṣabha pipāya svādū rāso madhupēyo vārāya.

7.5.2^b (Vasiṣṭha Maitrāvaruṇi; to Vaiçvānara)

pr̥ṣṭō divi dhāyy agniḥ pṛthivyām, netā sīndhūnām vṛṣabhā stīyānām,

☞ 1.98.2^a

sā mānuṣīr abhī viço ví bhati vaiçvānarō vāvṛdhanō vāreṇa.

It would seem reasonable to suppose that the repeated pāda is prior in the Indra stanza, 6.44.21. Cf. apām netā in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiçvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamāna is vṛṣāpām netā, embracing the variants in the repeated pāda above.

[6.44.23^b, ayām sūrye adadhāj jyōtir antāḥ: 10.54.6^a, yō ādadhāj jyōtisi jyōtir antāḥ.]

6.45.3^{ab} (Çam̐yu Bārhaspatya; to Indra)

mahīr asya prāṇitayaḥ pūrvīr utā prāçastayaḥ,
nāśya kṣiyanta utāyaḥ.

8.12.21^{ab} (Parvata Kāṇva; to Indra)

mahīr asya prāṇitayaḥ pūrvīr utā prāçastayaḥ,
viçvā vāsūni dāçūṣe vy ānaçuḥ.

8.40.9^b (Nābhāka Kāṇva; to Indra and Agni)

pūrvīḥ ṭa indrōpamātayaḥ pūrvīr utā prāçastayaḥ sūno hinvāsya harivaḥ,
vāsvo virāsyāpfo yā nū sādanta no dhiyo nābhantām anyaké same.]

☞ refrain, 8.39.1^b ff.

Cf. bhadrā utā prāçastayaḥ, 8.19.19^c; and, āsann utā prāçastayaḥ, 8.45.33^b.

6.45.8^a: 1.176.3^a, yāsya viçvāni hāstayoḥ.

37 [x.o.x. 20]

[6.45.10^b, indra vājānām pate : 1.29.2^c, çiprin vājānām pate.]

6.45.10^c (Çaṁyu Bārhaspatya ; to Indra)

tām u tvā satya somapā [indra vājānām pate,]
āhūmahi çravasyāvaḥ.

cf. 1.29.2^c

8.24.18^b (Viçvamanas Vaiyaçva ; to Indra)

tām vo vājānām pātim āhūmahi çravasyāvaḥ,
āprāyubhir yajñēbhir vāvrdhēnyam.

Cf. the pāda, juhūmāsi çravasyāvaḥ, 8.52(Vāl. 4).4^d, under 1.4.1.

6.45.17^c (Çaṁyu Bārhaspatya ; to Indra)

yō gr̥natām id āsithāpīr utī çivāḥ sākha,
sā tvām na indra mṛṣaya.

8.80.2^c (Ekadyu Naudhasa ; to Indra)

yō naḥ çāçvat purāvithāmṛdhro vājasātaye,
sā tvām na indra mṛṣaya.

The repeated pāda occurs also in the form tvām (tuām) na indra mṛṣaya in 8.80.1^c. No doubt a conscious rhetorical variation.

[6.45.20^a, sā hī viçvāni pārthivā : 6.16.20^a, sā hī viçvāti pārthivā.]

[6.45.22^b, puruhūtāya sātване : 8.45.21^b, purunṛmṇāya sātване.]

[6.45.25^a, imā u tvā çatakrato : 8.92.12^a, vayām u tvā, &c.]

6.45.25^c (Çaṁyu Bārhaspatya ; to Indra)

[imā u tvā çatakrato,] 'bhī prā ṇonuvur girāḥ,
indra vatsām ná mātārah.

cf. 6.45.25^a

8.95.1^d (Tiraçci Āṅgīrasa ; to Indra)

ā tvā giro rathīr ivāsthuh sūtēsu girvaṇaḥ,
abhī tvā sām anūṣatēndra vatsām ná mātārah.

Cf. gāvo vatsām ná mātārah, 9.12.2^b; abhī vatsām ná dhenāvaḥ, 9.13.7^b, and vatsām gāvo ná dhenāvaḥ, 6.45.28^c. See next item but one.

6.45.27 = 3.41.6.

6.45.28^c (Çaṁyu Bārhaspatya ; to Indra)

imā u tvā sūtē-sute náksante girvaṇo girāḥ,
vatsām gāvo ná dhenāvaḥ.

9.12.2^b (Devala Kāçyapa ; to Soma Pavamāna)

abhī viprā anūṣata gāvo vatsām ná mātārah,
[indram sómasya pitāye.]

I.16.3^c

Cf. 9.100.7^c, vatsām jātām ná dhenāvaḥ, and under 6.45.25^c, and 9.104.2^a.—The tertium comparationis in 9.12.2 is wanting, though it can be readily supplied from anūṣata (namely, girāḥ). Clearly the pāda is there secondary, and clearly it is primary in 6.45.28.

6.45.29^a: 1.5.2^a, purūtamaṁ puruṇām.

6.45.30^b (Çam̐yu Bārhaspatya ; to Indra)
asmākam indra bhūtu te stómo vāhiṣṭho ántamaḥ,
asmān rāyē mahé hinu.

8.5.18^b (Brahmātithi Kāṇva ; to Aṇvins)
asmākam adyā vām ayām stómo vāhiṣṭho ántamaḥ,
yuvābhyām bhūtv aṇvinā. 8.5.18^c

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance ; us promote to great wealth !' Cf. Neisser, Bezz. Beitr. xviii. 305 ; Oldenberg, ZDMG. L. 432. St. 6.5.18 is closely parallel, 'This our song of praise, shall be to-day your most beloved, best conveyance ; yours it shall be, O Aṇvins !' Aufrecht in the preface to his second edition of the Rig-Veda, p. xvi, remarks anent 8.5.18^c: 'dazu der klagliche schluss, yuvābhyām bhūtv aṇvinā.' He does not notice that this pāda also is repeated in 8.26.16: vāhiṣṭho vām hāvānām stómo dūtó huvaṇ narā, yuvābhyām bhūtv aṇvinā: 'The best conveying of calls, the song of praise, as messenger shall call you hither, O ye two heroes ; yours it shall be, ye Aṇvins !' I agree with Aufrecht as to the 'klaglicher schluss' in 8.5.18: that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third pāda of 8.26.16.—Cf. 8.1.3^c, asmākam brāhmedām bhūtu te.

6.45.32^c (Çam̐yu Bārhaspatya ; to Br̥bu Takṣan)
yāśya vāyōr iva dravād bhadrá rātiḥ sahasrīṇi,
sadyó dānāya mánhate.

10.62.8^d (Nābhānediṣṭha Manava ; Sāvarṇer danastutiḥ)
prā nūnām jāyatām ayām mānus tókmeva rohatu,
yāḥ sahasraṁ ṣatāṇvām sadyó dānāya mánhate.

Of these two dānastuti stanzas, each of which is in its way effective, 10.62.8 seems to me a facile, modernized version of 6.45.32 (cf. Pischel, Ved. Stud. ii. 115 bottom).

6.45.33^{ab} (Çam̐yu Bārhaspatya ; to Br̥bu Takṣan)
tāt sū no víḥve aryá á sádā gr̥ṇanti kārāvaḥ,
br̥būm sahasradātamaṁ surīm sahasrasātamam.

8.94.3^{ab} (Bindu Āṅgīrasa, or Putadakṣa Āṅgīrasa ; to Maruts)
tāt sū no víḥve aryá á sádā gr̥ṇanti kārāvaḥ,
marútaḥ sómapiṭaye. I.23.10^c

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45.33, 'Darum rühmen stets alle unsre treuen Sänger den Br̥bu, der am meisten schenkt, den Fürsten der am meisten schenkt'. This differs, *toto caelo*, from his rendering of 8.94.3, 'Drum laden unsre Sänger auch, die treugesinnten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 568, renders 6.45.33: 'immer singen alle sänger über diese [tat] des frommen, Br̥bu den grössten geber von tausenden, den Sūri den grössten empfänger [dafür] von tausenden.' But, 703, he translates 8.94.3: 'das singen uns alle die frommen vor, immerdar die ruhmessänger, "die Marut den Soma zu trinken".' Geldner, Ved. Stud. iii. 78, seems to me to have the right sense of the repeated hemistichs. They contain an antithesis between the (not rich) poets and the wealthy ar̥:

'That do all men, from poor poets to wealthy (patrons), ever praise', &c. Literally, 'poor poets up to the wealthy patron'. Both hemistichs are followed by anacoluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the *dānastuti* is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of *aryā ā* see Max Müller, SBE. xxxii. 410 (on old lines); Bergaigne, *Études sur le Lexique*, p. 167; Pischel, ZDMG. xl. 124; Oldenberg, *ibid.* liv. 175.—The cadence *gr̥ṇanti kāravaḥ* also at 2.43.1^a; 8.46.3^c; 54(Vāl. 6).1^b (see under 8.46.3).

6.46.3^b (Çaṁyu Barhaspatya; to Indra)

yāḥ satrahā vicarṣaṇir indraṁ tām hūmahe vayām,

sāhasramuṣka tūvinṛmṇa sātṛpate bhāvā samātsu no vṛdhé.]

cf. 5.9.7

8.51(Vāl. 3).5^b (Çruṣṭigu Kaṇva; to Indra)

yó no datā vásūnām indraṁ tām hūmahe vayām,

vidmā hy āsya sumatīm nāvīyasīm gāmema gómati vrajé.]

8.46.9^d

For 8.51(Vāl. 3).5^c cf. under 1.4.3^b.—For *vicarṣaṇi* see my remark under 2.5.4.

[6.46.3^d, *bhāvā samātsu no vṛdhé*: 5.9.7^c: 10.7^e; 16.5^e; 17.5^e, *utāidhi pṛtsú no vṛdhé*.]

6.46.4^c (Çaṁyu Barhaspatya; to Indra)

bādhase jánān vṛṣabhéva manyúnā ghr̥ṣáu mīlḥā r̥ciṣama,

asmākaṁ bodhy avitā mahādhané tanúṣv apsu sūrye.

7.32.25^c (Vasiṣṭha; to Indra)

pārā ṇudasva maghavann amitrān suvédā no vásu kṛdhi,]

asmākaṁ bodhy avitā mahādhané bhāvā vṛdhāḥ sákhnām.

6.48.15^e

In 6.46.4^a *vṛṣabhéva* is *vṛṣabhā iva*.—The phrase, *asmākaṁ bodhy avitā*, occurs in sundry other connexions; see under 7.32.11.

6.46.7^a (Çaṁyu Barhaspatya; to Indra)

yád indra náhuṣiṣv ān ójo nṛmṇām ca kṛṣṭiṣu,

yád vā páñca kṣitínām dyumnām ā bhara, satrá víçvāni páuṁsyā.

5.35.2^c

8.6.24^b (Vatsa Kaṇva; to Indra)

utá tyád āçvácvyam, yád indra náhuṣiṣv ā,

āgre vikṣú pradīdayat.

5.6.10^d

Cf. under 5.6.10^d, and 5.32.2^c. See Muir, OST. i. 180.

6.46.7^c, *yád vā páñca kṣitínām dyumnām ā bhara*: 5.35.2^c, *yád vā páñca kṣitínām*.

[6.46.9^c, *chardír yacha maghavadbhyaç ca máhyaṁ ca*: 9.32.6^b, *maghavadbhyaç ca máhyaṁ ca*.]

Cf. the cadence *maghāvāno vayām ca*, 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7^b (Garga Bhāradvāja ; to Indra)

indra prā naḥ puraetēva paçya prā no naya pratarām vāsyō ácha,
bhāvā supāro atipārayō no bhāvā sūnitir utā vāmāntih.

10.45.9^c (Vatsapri Bhalandana ; to Agni)

yās te adyā kṛṇāvad bhadraçoce 'pupām deva ghṛtāvantam agne,
prā tām naya pratarām vāsyō áchābhī sumnām devābhaktam yaviṣṭha.
8.71.6^c (Sudṛti Āṅgirasa, and Purumīḥa Āṅgirasa ; to Agni)
tvām rayīm puruvīram āgne dāçūṣe mātāya,
prā no naya vāsyō ácha.

That the pāda 8.71.6^c is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9), so that Arnold's suggestion, Vedic Metre, p. 314, to read nayā is superfluous.

6.47.12 (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukṛti Kākṣivata ; to Indra)

indrah sutrāmā svāvān āvobhiḥ ^{4.1.20^d} sumṛṇīkō bhavatu viçvāvedāḥ,
bādhatām dvéṣo ábhayaṁ kṛṇotu ^{4.51.10^d} suvīryasya pátayaḥ syāma,

For the character of this and the next stanza see Arnold, VM., p. 44; Oldenberg, RV. Noten, p. 396. The two stanzas seem to me to be more original, and in better connexion, in the sūtrāmāṇī hymn, 10.131. Cf. Bloomfield, JAOS. xv. 146 ff.

6.47.12^b = 10.131.6^b, sumṛṇīkō bhavatu viçvāvedāḥ : 4.1.20^d, sumṛṇīkō bhavatu
jātāvedāḥ.

6.47.12^d = 10.131.6^d ; 4.51.10^d ; 9.89.7^d ; 9.5.5^d, suvīryasya pátayaḥ syāma.

6.47.13^{ab} = 10.131.7^{ab} : 3.1.21^{cd} ; 59.4^{cd}, tāsya vayām sumatāu yajñīyasyāpi
bhadré sāumanasé syāma ; 10.14.6^{cd}, téṣām vayām sumatāu yajñī-
yānām āpi bhadré sāumanasé syāma.

6.47.13^d (Garga Bhāradvāja ; to Indra) =

10.131.7^d (Sukṛti Kākṣivata ; to Indra)

tāsya vayām sumatāu yajñīyasyāpi bhadré sāumanasé syāma,
sā sutrāmā svāvān indro asmé ārāc cid dvéṣaḥ sanutār yuyotu.

7.58.6^c (Vasiṣṭha ; to Maruts)

prā sā vāci suṣṭutir maghónām idām sūktām marúto juṣanta,
ārāc cid dvéṣo vṛṣaṇo yuyota ^{7.1.20^d ff.} yuyām pāta svastībhiḥ sādā naḥ.

10.77.6^d (Syūmaraçmi Bhārgava ; to Maruts)

prā yád váhadhve marutaḥ parākád yuyām maháh samváraṇasya vásvaḥ,
vidānáso vasavo rádhyaṣyārāc cid dvéṣaḥ sanutār yuyota.

Can one doubt reasonably that . . . vṛṣaṇo yuyota is epigonal to . . . sanutār yuyota?—For 10.77.6 cf. Oldenberg, RV. Noten, p. 365.

[6.47.20^c, bḥaspate prā cikitsā gāviṣṭāu : 1.91.23^d, ubhāyebhyaḥ prā, &c.]

[6.47.28^d, déva ratha prāti havṛā gr̥bhāya : 1.91.4^d, rájan soma prāti, &c.]

[6.48.1^c, prā-pra vayām amṛtām jātávedasam : 8.74.5^a, amṛtām jātávedasam.]

6.48.3^c (Çamyu Bārhaspatya ; to Agni)

vṛṣā hy agne ajāro mahān víbhāsy arcíṣā,
ájasreṇa ḡcicṣā ḡcūcac chuce sudṛtíbhīḥ sú didihi.

7.5.4^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)

táva tridhātu pr̥thiví utá dyāur váiçvānara vratám agne sacanta,
tvám bhāsā ródasi á tatanthājasreṇa ḡcicṣā ḡcūcānaḥ.

6.48.6^c (Çamyu Bārhaspatya ; to Agni)

á yāḥ papráu bhānūnā ródasi ubhé dhūména dhāvate diví,
tirás támo dadṛṇa ūrmyāsv á çyāvāsv aruṣó vṛṣā çyāvā aruṣó vṛṣā.

7.9.2^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)

sá sukrátur yó ví dúraḥ paṇínām punāno arkām purubhójasam naḥ,
hótā mandró viçám dāmūnās tirás támo dadṛṇe rāmyānām.

In the Nighaṇṭu i. 7 ūrmyā and rāmyā are listed successively among the twenty-three names for 'night'.—For 6.48.6^c see Oldenberg, RV. Noten, p. 398.

6.48.8^c (Çamyu Bārhaspatya ; to Agni)

viçvasām gr̥hāpatir viçám āsi tvám agne mānuṣīnām,
çatām pūrbhīr yaviṣṭha pāhy āñhasaḥ sameddhāram çatām hīma stotíbhyo yé
ca dádati.

7.16.10^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)

yé rádhānsi dádaty áçvyā maghá kāmēna çrávaso mahāḥ,
tān āñhasaḥ pipṛhi partíbhīḥ tvám çatām pūrbhīr yaviṣṭhya.

For the metre of the repeated pādas see Part 2, chapter 2, class B 8.

6.48.15^c (Çamyu Bārhaspatya ; to Maruts, or Liṅgoktadevatāḥ)

tveṣām çārdho ná mārutaṁ tuviṣvāny anarvānam pūṣanam sám yáthā çatā,
sám sahāsrā kārīṣac caṣaṇībhya ān āvir gūlhā vásu karat suvédā no vásū
karat.

7.32.25^b (Vasiṣṭha ; to Indra)

pārā ṇudasva maghavann amitrān suvédā no vásū kṛdhi,
asmákam bodhy avitā mahādhané, bháva vṛdhāḥ sákhinām. 6.46.4^c

6.48.16^c (Çamyu Bārhaspatya ; to Pūṣan)

á mā pūṣann ūpa drava çānsīṣam nú te apikarnā āghṛṇe,
aghā aryó árātayaḥ.

6.59.8^b (Bharadvāja ; to Indra and Agni)
 indragñi tāpanti māghā aryó ārātayaḥ,
 āpa dvésānsy á kṛtam yuyutām sūryād ádhi.

In 6.48.16 the repeated pāda is very loose, and aghā is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryó ārātayaḥ see last Geldner, Ved. Stud. iii. 90.

6.49.10^{+d} (Rjicvan Bharadvāja ; to Viṣve Devāḥ)
 stusé jánam suvratām návyasibhir gtrbhír mitrávaruṇā sumnayanta,
 tá á gamantu tá ihá çruvantu suksatrāso varuṇo mitró agñiḥ.

10.15.5^c (Çaṅkha Yāmāyana ; to the Fathers)
 úpahutāḥ pitārah somyāso barhiṣyēsu nidhiṣu priyēsu,
 tá á gamantu tá ihá çruvantv ádhi bruvantu tē 'vantv asmān.
 6.51.10^c (The same as 6.49.1)
 té hí çréṣṭhavaracasas tá u nas tiró viçvāni duritā náyanti,
 suksatrāso varuṇo mitró agñir ṛtādhitayo vakmarājasatyāḥ.

For çruvantu see Ved. Stud. i, p. vi, note.—For 6.49.1^d cf. ṛtāvāno varuṇo mitró agñiḥ under 7.39.7, and other citations in the note there.

6.49.4^a, prá vāyúm áchā bṛhatí manisā : 3.33.5^c, prá sīndhum áchā bṛhatí manisā.

6.49.5^{cd} : 1.183.3^{cd}, yéna narā nāsatyēṣayādhyāi vartír yāthās tánayāya tmāne
 ca ; 1.184.5^c, yātām vartís tánayāya tmāne ca.

6.49.10^c, bṛhāntam ṛṣvām ajāram suṣumnām : 3.32.7^b ; 6.19.2^b, bṛhāntam ṛṣvām
 ajāram yūvānam.

[6.49.12^a, prá virāya prá tavāse turāya : 6.32.1^b, mahé virāya tavāse turāya.]

[6.49.13^a, yó rájañsi vimamé páarthivāni : see under 1.160.4.]

6.49.14^b, tát párvatas tát savitā cáno dhāt : 1.107.3^b, tad aryamā tat savitā, &c.

6.50.4^b, 15^c, adyā (15^c, gnā) hutāso vāsavo 'dhrṣṭāḥ ;

6.50.7^d (Rjicvan Bharadvāja ; to Viṣve Devāḥ, here Āpaḥ)
 omānam āpo mānuṣir āmṛktaṁ dhāta tokāya tánayāya çām yóḥ,
 yuyām hí ṣṭhā bhiṣājo mātṛtamā viçvasya sthātúr jágato jánitṛḥ.

7.60.2^c (Vasiṣṭha : to Mitra and Varuṇa)
 eṣā syā mitrávaruṇā nṛcákṣā ubhé úd eti sūryo abhi jmán,
 viçvasya sthātúr jágataç ca gopā ṛjū mārteṣu vṛjinā ca páçyan.)
 4.1.17^d

10.63.8^b (Gaya Plāta ; to Viṣve Devāḥ)
 yā íçire bhúvanasya prácetaso viçvasya sthātúr jágataç ca mántavaḥ,
 té naḥ kṛtād ákṛtād énasas páry adyā devāsah pipṛtā svastāye.

Cf. 4.53.6.—For 7.60.2 cf. Bartholomae, Bezz. Beitr. xv. 26 ff.—Note the correspondence of 6.50.13^a with 10.64.10^b, under 6.50.13.

[6.50.8^a, á no devāḥ savitā trāyamāṇaḥ : 7.35.10^a, çam no devāḥ, &c.]

6.50.8^d, vyūrṇutē dāçūṣe vāryāṇi : 5.80.6^c, vyūrṇvatī dāçūṣe vāryāṇi.

[6.50.9^a, utā tvām sūno sahaso no adyā : 1.58.8^a, āchidrā sūno, &c. ; 4.2.2^a, ihā tvām sūno, &c.]

6.50.13^c (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

utā syā devāḥ savitā bhāgo no 'pām nāpād avatu dānu pāpriḥ,
tvāṣṭā devébhir jānibhiḥ sajōṣā dyāur devébhiḥ pṛthivī samudrāiḥ.

10.64.10^b (Gaya Plāta ; to Viçve Devāḥ)

utā mātā bṛhaddivā çṛṇotu nas tvāṣṭā devébhir jānibhiḥ pitā vācaḥ,
rbhuksā vājo rāthaspātir bhāgo raṇvāḥ çānsaḥ çaçamānāsya pātu naḥ.

6.50.15^b (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

evā nāpato māma tāsya dhibhir bharādvājā abhy ārcanty arkāiḥ,
ḡnā hutāso vāsavo 'dhrṣṭā, viçve stutāso bhūta yajatraḥ.

6.50.4^b

7.23.6^b (Vasiṣṭha Maitravaruṇi ; to Indra)

evéd indram vṣṇaṇam vājrabāhum vāsiṣṭhāso abhy ārcanty arkāiḥ,
ḡsā na stutó virāvad dhātu gómad, yūyām pāta svastibhiḥ sādā naḥ.

ç c : 1.190.8^c ; d : refrain, 7.1.20^d ff.

Cf. the pādas 5.29.12^b, dāçagvāso abhy ārcanty arkāiḥ, and 6.21.10^b, jaritāro abhy ārcanty arkāiḥ. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2^c : 4.1.17^d ; 7.60.2^d, rjū mārteṣu vṛjinā ca pāçyan.

6.51.5^c (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

dyāuṣ pītaḥ pṛthivi mātār ādhrug āgne bhrātar vasavo mṛlāta naḥ,
viçva ādityā adite sajōṣā asmábhyam çarma bahulām ví yanta.

5.51.5^d

10.63.17^b = 10.64.17^b (Gaya Plāta ; to Viçve Devāḥ)

evā platēḥ sūnūr avīrḍhad vo viçva ādityā adite maniṣī,
içanāso náro āmartyenāstāvi jáno divyó gáyena.

6.51.5^d, asmábhyam çarma bahulām ví yanta : 5.55.9^b, asmábhyam çarma bahulām ví yantana.

6.51.7^{ab} (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

mā va éno anyākṛtaṁ bhujema mā tát karma vasavo yāc cāyadhve,
viçvasya hí kṣāyatha viçvadevāḥ svayām ripús tanvām rīriṣṭa.

7.52.20^d (Vasiṣṭha ; to Ādityas)

mitrás tán no váruṇo māmahanta çarma tokāya tánayāya gopāḥ,
mā vo bhujemānyājātam éno mā tát karma vasavo yāc cāyadhve.

[6.51.8^b, námo dadhara prthivīm utá dyām : 3.59.1^b, mitró dadhara, &c.]

6.51.10^c : 6.49.1^d, suksatrāso várūno mitró agnīh.

6.51.15^a : 1.15.2^c ; 8.7.12^a ; 83.9^a, yuyám hí sṭhā sudānavah.

6.51.15^b (Rjicvan Bharadvāja ; to Viçve Devāh, here Maruts)

└yuyám hí sṭhā sudānava, indrajyeṣṭhā abhidyavaḥ,
kārtā no ādhvann ā sugām gopā amā.

☞ 1.15.2^o

8.83.9^b (Kusidin Kanva ; to Viçve Devāh, here Maruts)

└yuyám hí sṭhā sudānava, indrajyeṣṭhā abhidyavaḥ,
adhā cid va utá bruve.

☞ 1.15.2^c

Cf. under 1.15.2^a.

6.51.16^b (Rjicvan Bharadvāja ; to Viçve Devāh)

āpi pántham aganmahi svastigām anehásam,
yéna viçvāḥ pári dviṣo vṛṇákti vindáte vásu.

8.69.16^e (Priyamedha Aṅgīrasa ; Rkṣaṣvamedhayor dānastutih)

ā tú supīra dampate rátham tiṣṭha hiraṇyāyam,

ādha dyukṣám sacevahi sahásrapādam aruśám svastigām anehásam.

Ludwig, 218, renders anehásam in 6.51.16 by 'den unangefeindeten' ; at 612, to 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, *Études sur le Lexique*, p. 76 ff.

6.52.8^d : 3.30.17^d, brahmadviṣe tāpuṣīm hetīm asya.

6.52.5^b : 10.59.4^b, pácyema nú sūryam uccárantam ; 4.25.4^b, jyók paçyāt sūryam
uccárantam ; 7.104.24^d, mā te dṛṣan sūryam uccárantam ; 10.59.6^c,
jyók paçyema sūryam uccárantam.

6.52.7^a = 2.41.7^a : 1.3.7^b, viçve devāsa ā gata.

6.52.7^b = 2.41.13^b, çṛṇutā ma imám hávam : 8.73.10^b, çṛṇutám ma imám hávam.

6.52.12^a, imám no agne adhvarám : 5.4.8^a, asmákam agne adhvarám juṣasva ;
7.42.5^a, imám no agne adhvarám juṣasva.

6.52.12^c (Rjicvan Bharadvāja ; to Viçve Devāh, here Agni)

└imám no agne adhvarám, hótar vayunaçó yaja,
cikītvān dáivyaṁ jánam.

☞ 5.4.8^a

8.44.9^c (Virūpa Aṅgīrasa ; to Agni)

samidhánā u santya çukraçoca ihā vaha,
cikītvān dáivyaṁ jánam.

Ludwig, 219, renders 6.52.12, 'dies unser opfer, O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kunstgerecht, aufmerkend auf der Götter Schar.' These translations of the

third pāda seem plausible, especially when we remember that Agni knows the races or births of the gods: 3.4.10; 4.2.8; 27.1; 6.15.13; 52.12, &c. (see the author, JAOS. xvi. 16; Bergaigne, i. 40). And yet the pāda is construed differently in 8.44.9. Here á vaha governs dáivyaṃ jānam, and cikivān is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk.' After all I am disposed to think that the repeated pāda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk!' For the construction of yaj with two accusatives see the Lexicons.

6.52.13^d (R̥jiçvan Bhāradvāja; to Viçve Devāḥ)

viçve devāḥ çṛṇutémān hāvaṃ me yé antárikṣe yá úpa dyávi śthá,
yé agnijiḥvā utá vā yajatra āśadyāsmín barhiṣi mādayadhvam.

6.68.11^d (Bharadvāja; to Indra and Varuṇa)

indravaruṇā mādhumattamasya ṽṛṣṇaḥ sómasya vṛṣaṇā vṛsethām,
cf. 1.108.3^b

idám vām āndhaḥ páriṣiktam asmé āśadyāsmín barhiṣi mādayethām.

10.17.8^c (Devagravas Yāmāyana; to Sarasvatī)

sārasvatī yá sarátham yayátha svadhábhīr devi pitṛbhīr mādanti,
āśadyāsmín barhiṣi mādayasvānamivā īṣa á dhehy asmé.

AV. 18.1.42^c; 4.46^c read mādayadhvam in their version of RV. 10.17.8^c. Ludwig, Kritik, pp. 25, 52, is much impressed with this reading; he regards mādayadhvam as infinitive, the original reading which the author of the RV. stanza turned into the lectio facilior mādayasva, because it is unlikely that anybody should have changed the simple reading mādayasva to mādayadhvam. But mādayadhvam addresses itself anacoluthically to both Sarasvatī and the Fathers; it is a loose utilization of the pāda in the form in which it occurs in RV. 6.52.13^d, and once more in the funeral stanzas of the AV. itself, namely 18.3.20^d. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16^a, āgniṣparjanyaḥ ávataṃ dhīyaṃ me: 2.40.5^c, sómāpūṣaṇāḥ ávataṃ dhīyaṃ me.

6.52.17^a: 4.6.4^a, stīrṇé barhiṣi samidhāné agnāu.

6.53.5^b, 7^b, ārayā (7^b, paṇínām) hṛdayā kave.

6.53.5^c–7^c, áthem asmábhyaṃ randhaya.

6.53.7^a, 8^d, á rikha kikirá kṛṇu.

6.53.10^b (Bharadvāja; to Pūṣan)

utá no goṣāṇīm dhīyaṃ açvasām vājasām utá,
ṽnṛvát kṛṇuhi vītāye.]

cf. 1.13.2^c

9.2.10^b (Medhātithi Kaṇva; to Soma Pavamāna)

goṣā indo nṛṣā asy açvasā vājasā utá,
ātma yajñāsyā pūrvyāḥ.]

cf. 3.11.3^b

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.6^b (Bharadvāja ; to Pūṣan)

pūṣann ānu prā gā ihi yájamānasya sunvatáh,
asmákam stuvatám utá.

6.60.15^b (Bharadvāja ; to Indra and Agni)

índrāgni ṛṇutám hávaṁ yájamānasya sunvatáh,
vítám havýāny á gataṁ pibataṁ somyám mádhu.

6.60.15^d

Cf. yájamānāya sunvaté, under 5.26.5^a, and see p. 9.

6.54.8^c (Bharadvāja ; to Pūṣan)

ṛṇvántam pūṣānam vayám iryam ānaṣṭavedasam,
íṇānam rāyá imahe.

8.26.22^b (Viṣvamanas Vaiyaçva, or Vyaçva Āṅgīrasa ; to Vāyu)
tváṣṭur jāmātaram vayám íṇānam rāyá imahe,
sutávanto vāyúṁ dyumná jánasaḥ.

8.46.6^c (Vāç Açvya ; to Indra)
tám índram dánam imahe çavasānám ábhīrvam,
íṇānam rāyá imahe.

8.53 (Vāl. 5). 1^d (Medhya Kaṇva ; to Indra)
upamám tvā maghónām jyēṣṭham ca vṛṣabhānām,
pūrbhīttamam maghavann indra govīdam íṇānam rāyá imahe.

For 8.26.22 see Hillebrandt, Ved. Myth. i. 521.

6.56.2^c (Bharadvāja ; to Pūṣan, here Indra)

utá ghā sá rathítamāḥ sákhyā sátpatir yujá,
índro vṛtrāṇi jighnate.

8.17.8^c (Irimbiṭhi Kaṇva ; to Indra)
tuvigrívo vapódarāḥ subahúr ándhaso máde,
índro vṛtrāṇi jighnate.

Cf. 6.57.3^c ; 8.29.4^b ; 9.1.10^b.

6.57.1^b : 4.31.11^b, sakhyāya svastāye.

6.57.1^c, huvéma vājasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hāvante vājasātaye ;
8.9.13^b, huvéya vājasātaye.

6.59.8^c, índrā nv agní ávasehā vajríṇā : 5.45.4^b, índrā nv agní ávase huvádhyai.

6.59.7^{cd} (Bharadvāja ; to Indra and Agni)

índrāgni á hí tanvaté náro dhānvāni bāhvóḥ,
mā no asmín mahādhané párā varktam gáviṣṭiṣu.

8.75.12^{ab} (Virūpa Āṅgīrasa ; to Agni)
mā no asmín mahādhané párā varg bhārabhṛd yathā,
samívargam sám rayīm jaya.

The sharp modulation of the hemistich in 8.75.12 seems to me secondary and artificial.

Sāyana 'as a porter in the end abandons his burden'. Ludwig, 410, commentary, 'as a porter in the moment of danger throws away property which does not belong to him, whereas its owner defends it with his life.' Cf. Hemacandra's Sanskrit version of the story of Brahma-datta (JSAI. vii. 340): nirviṇṇakāmabhogebhyo bhārebhya iva bhārikah.

6.59.8^b: 6.48.16^c, aghā aryó ārātayaḥ.

6.59.9^d: 1.79.9^b, rayīm viçvāyupoṣasam.

6.59.10^b (Bharadvāja; to Indra and Agni)

indrāgni ukthavāhasā stómebhir havanaçrutā,

viçvābhir gīrbhīr ā gatam [asyā sómasya pītāye.]

☞ 1.22.1^c

8.8.7^d (Sadhvaṁsa Kāṇva; to Açvins)

[divāç cid rocanād ādhy] ā no gantaṁ svarvidā,

☞ 1.49.1^b

dhībhīr vatsapracetasā stómebhir havanaçrutā.

8.12.23^b (Parvata Kāṇva; to Indra)

mahāntaṁ mahinā vayāṁ stómebhir havanaçrutam,

arkāir abhī prā ṇonumaḥ sām ójase.

6.59.10^d: 1.22.1^c; 23.2^c; 4.49.5^c; 5.71.3^c; 8.76.6^c; 94.10^c–12^c, asyā sóm-asya pītāye.

6.60.5^b: 5.86.4^b, indrāgnī havāmahe.

6.60.5^c: 1.17.1^c, tā no mrlāta idfçe; 4.57.1^d, sā no mrlātidfçe.

6.60.7^b: 1.11.8^b, abhī stómā anuṣata.

6.60.8^{ab}: 4.47.4^{ab}, yā vām sānti puruṣpfo niyūto dāçuse narā.

6.60.9^b: 1.16.5^b; 21.4^b, ūpedām sávanam sutām.

6.60.9^c: 8.38.7^c–9^c, indrāgni sómapiṭaye.

6.60.14^{ab} (Bharadvāja; to Indra and Agni)

ā no gávyebhir áçvyāir vasavyāir úpa gachatam,

sákhyāu devāu sakhyāya çambhūv, endrāgnī tā havāmahe.]

☞ 1.21.3^b

8.73.14^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya; to Açvins)

ā no gávyebhir áçvyāiḥ sahásrāir úpa gachatam,

[antī śád bhūtu vām ávaḥ.]

☞ refrain, 8.73.1^c–18^c

Translate 6.60.14, 'Come hither with treasures of kine and horses! The friends, the gods, beneficent for friendship, Indra and Agni, them do we call.' The first distich, repeated with a single change from vasavyāir to sahásrāir strains after greater effect, secondarily of course; aside from that the two stanzas taken by themselves do not betray their relative dates. But 8.73.15 continues:

mā no gávyebhir áçvyāiḥ sahásrebhir áti khyatam,
antī śád bhūtu vām ávaḥ.

'Do not overlook us with thousands of kine and horses, &c.' Here the later versifier has betrayed himself by his bathos. Cf. the parallel relation of 1.162.1^{ab} to 5.41.2^{ab} (under 1.162.1).—The hymn 6.60 shares two pádas with 1.21; see next item.

6.60.14^d: 1.21.3^b; 5.86.2^d, indragñí tá havāmahe.

6.60.15^b: 6.54.6^b, yājamānasya sunvatāḥ.

6.60.15^d: 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b, pibatam somyām mādhu; 8.24.13^b, pibāti somyām mādhu.

6.61.3^a: sárasvati devanīdo ní barhaya; 2.23.8, bṛhaspate devanīdo ní barhaya.

6.61.4^b: 1.3.10^b, vājebhir vajīnīvatī.

6.61.5^b: 1.40.2^b, upabrūté dhāne hité.

6.61.7^a (Bharadvāja; to Sarasvatī)

utá syā naḥ sárasvatī ghorā hīraṇyavartanīḥ,
vṛtraghnī vaṣṭi suṣṭutīm.

7.95.4^a (Vasiṣṭha; to Sarasvatī)

utá syā naḥ sárasvatī juṣāṇópa çravat subhāgā yajñé asmín,
mitājñubhir namasyāir iyanā rāyā yujā cid úttarā sākhibhyah.

For 6.61.7 cf. 2.1.11.

6.61.9^a, sá no víçvā áti dvīṣaḥ: 5.25.9^c, sá no víçvā áti dvīṣaḥ.

[6.61.11^{ab}, apaprūṣi párthivāny urú rájo antárikṣam: 1.81.5^a, á paprāu párthivām rájah.]

6.63.2^d, ná yát páro nāntaras tuturyát: 2.41.8^a, ná yát páro nāntaraḥ.

[6.63.4^b, prá rātír eti jūrṇīni ghṛtāci: 4.6.3^a, yatá sujūrṇí ratīni ghṛtāci.]

Cf. under 3.19.2.

6.63.7^b, abhí práyo nāsatyā vahantu: 1.118.4^d, abhí práyo nāsatyā váhanti.

6.63.7^c (Bharadvāja; to Aṣvins)

á vām váyo 'çvaso váhiṣṭhā abhí práyo nāsatyā vahantu,
prá vām rátho mánojavā asarjīṣāḥ prkṣá iṣídho ánu purvīḥ.

cf. 1.118.4^d

7.68.3^a (Vasiṣṭha; to Aṣvins)

prá vām rátho mánojavā iyarti tiró rájānsy aṣvinā çatótīḥ,
asmábhyam sūryāvasu iyanāḥ.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1^d, sakṛc çukráṁ duduhe pṛçṇir údhaḥ: 4.3.10^d, vṛṣā çukráṁ duduhe pṛçṇir údhaḥ.

6.66.8—] *Part 1: Repeated Passages belonging to Book VI* [302

6.66.8^a, náśya vartá ná tarutá nv ásti : 1.40.8^c, náśya vartá ná tarutá mahādhané.

[6.66.8^b, māruto yám ávatha vājasātāu : 10.35.14^a; 63.14^a, yám devāso ávatha vājasātāu.]

6.66.8^c, toké vā góśu tánaye yám apśú : 6.25.4^c, toké vā góśu tánaye yád apśú.

6.66.11^b rudrásya sūnūm havásā vivāse : 1.64.12^b . . . havásā gr̥ṇīmasi.

[6.67.10^a, ví yád vácam kistáso bhárate : 7.72.4^b, prá vām bráhmāṇi kárāvo bharante.]

[6.68.2^b, śúrāṇām çáviṣṭhā tá hí bhūtām : 7.93.2^a, tá sánasí çavasāná hí bhūtām.]

[6.68.4^d : dyáuṣ ca pr̥thivi bhūtām urví : 10.93.1^a, máhi dyāvapr̥thivi bhūtām urví.]

6.68.4^d is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6^b, rayīm dhatthó vásumantām puruṣśúm : 4.34.10^b, rayīm dhatthá, &c. ;
7.84.4^b, rayīm dhataim, &c. ; 4.49.4^b, rayīm dhataim çatagvīnam ;
1.159.5^d, rayīm dhataim vásumantām çatagvīnam.

6.68.8^c, itthá gr̥ṇānto mahínasya çárdhaḥ : 6.33.5^c, itthá gr̥ṇānto mahínasya çárman.

6.68.8^d (Bharadvāja ; to Indra and Varuṇa)

nú na indrávaruṇā gr̥ṇāná pr̥ktām rayīm sāuçravasáya devā,
[itthá gr̥ṇānto mahínasya çárdho] 'pó ná nāvá duritá tarema. 6.35.5^c

7.65.3^d (Vasiṣṭha ; to Mitra and Varuṇa)

tá bhūripāçāv ántasya sétu duratyétu ripáve mártýāya,
rtāsya mitrávaruṇā pathá vām apó ná nāvá duritá tarema.

Cf. 8.83.8 ; 97.15.

6.68.11^b : 1.108.3^b, vīṣṇaḥ sómasya vīṣṇā vīṣethām.

6.68.11^d, asádyāsmín barhiṣi mādayethām : 6.52.13^d, . . . mādayadhvam ;
10.17.18^c, . . . mādayasva.

6.69.4^d, 7^d, úpa bráhmāṇi çṛṇutam gíro (7^d, hávam) me.

6.70.3^c (Bharadvāja ; to Dyāvapr̥thivyāu)

yó vām ṛjāve krāmaṇāya rodasi mártō dadāça dhisaṇe sá sādhati,
prá prajābhir jāyate dhármaṇas pári yuvóḥ siktá viṣurūpāni sávrata.

8.27.16^c (Manu Vāivasvata; to Viṣve Devāḥ)

prā sā kṣāyaṁ tirate ví mahír īso yó vo várāya dāṣati, 7.59.2^{od}

prā prajābhir jāyate dhármaṇas páry [áristaḥ sárva edhate, 1.41.2^c

10.63.13^b (Gaya Plāta; to Viṣve Devāḥ, here Ādityas)

[áristaḥ sā mártō viṣva edhate, prā prajābhir jāyate dhármaṇas pári, 1.41.2^c

yám ādityāso náyathā sunítibhir āti víṣvāni duritā svastāye.

Cf. under 1.41.2.—For dhīṣane in 6.70.3^b see Hillebrandt, *Ved. Myth.* i. 176.

6.71.1^a, úd u ṣyá devāḥ savitā hiranyāyā : 2.38.1^a, úd u ṣyá devāḥ savitā sāvāya ;

6.71.4^a, úd u ṣyá devāḥ savitā dāmūnāḥ ; 7.38.1^a, úd u ṣyá devāḥ savitā yayāma.

6.71.3^d (Bharadvāja; to Savitar)

ádabdebbhiḥ savitah payúbhiḥ tvám çivébhir adyá pári páhi no gáyam,

híranjyājihvaḥ suvitāya návyase rákṣā mákir no agháṣaṇsa īcata.

6.75.10^d (Payu Bhāradvāja; Liṅgoktadevatāḥ)

bráhmaṇasaḥ pitāraḥ sómyasaḥ çivé no dyāvāpṛthiví anehásā,

pṇṣā nah pátu duritād ṛtāvṛdho rákṣā mákir no agháṣaṇsa īcata.

For the repeated páda cf. under 1.23.9.

6.71.4^a, úd u ṣyá devāḥ savitā dāmūnāḥ : 2.38.1^a, úd u ṣyá devāḥ savitā sāvāya ;

6.71.1^a, úd u ṣyá devāḥ savitā hiranyāyā ; 7.38.1^a, úd u ṣyá devāḥ savitā yayāma.

6.72.2^d (Bharadvāja; to Indra and Soma)

indrāsomā vāsáyatha uśásam út sūryam náyatho jyótisā sahá,

úpa dyām skambháthu skámbhanenāpṛathatam pṛthivím mātáram ví.

10.62.3^b (Nābhānediṣṭha Mānava; to Viṣve Devāḥ, or Āṅgirasām stutibḥ)

yá ṛtēna sūryam ārohayan divy ápṛathayan pṛthivím mātáram ví,

suprajāstváṁ āṅgirasō vo astu prāti grbhñīta mānavám sumedhasaḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Uśas shine, ye lead forth the Sun with his light; ye have supported the sky with its support, have spread out Mother Earth.' And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Āṅgiras, be yours, show favour, O ye wise ones, to the son of man (Manu).' Cf. Hillebrandt, *Ved. Myth.* ii. 30, note. In this hymn the Āṅgiras, mythical priests of yore, typify the priests of the present time; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in suprajāstváṁ āṅgirasō vo astu. Even so the repeated páda, ápṛathayan, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5; 2.15.2; 3.31.12; 4.42.4; 6.17.7; 7.86.1; 8.89.5; 10.65.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings,

[6.72.4^a, *indrāsomā pakvām amāsv antāḥ* : 2.40.2^a, *abhyām indraḥ pakvām amāsv antāḥ*.]

6.72.5^b, *apatyasācam ṣṛūtyam rarāthe* : 1.117.23^d, *apatyasācam ṣṛūtyam rarātham*.

6.73.1^d (Bharadvāja ; to Bṛhaspati)
yó adribhít prathamajā rtáva bṛhaspátir āngirasó havismān,
dvibárhajmā prāgharmasát pitá na á ródasī vṛṣabhó roravíti.

10.8.1^b (Triçiras Tvaṣṭra ; to Agni)
prá ketúna bṛhatá yáty agnír á ródasī vṛṣabhó roravíti,
divāç cid ántān úpamān úd anaḥ apām upásthe mahiṣó vavardha.

For 6.73.1 cf. Hillebrandt, *Ved. Myth.* i. 411 ; Oldenberg, *RV. Noten*, p. 415.—For the repeated páda cf. 3.55.17^a ; 4.58.3^a ; 7.101.1^d.

6.74.1^c : 5.1.5^c, *dāme-dame saptá rātnā dādhānā* (5.1.5^c, *dādhānaḥ*).

6.74.1^d (Bharadvāja ; to Soma and Rudra)
sómārudrā dhāráyethām asuryām prá vām iṣṭáyó 'ram açnuvantu,
[dāme-dame saptá rātnā dādhānā] çám no bhūtam dvipāde çám cátuṣpade.
5.1.5^c

7.54.1^d (Vasiṣṭha ; to Vāstospati)
vāstoṣ pate prāti janīhy asmān svāveçó anāmivó bhavā naḥ,
yát tvémahe prāti tán no juṣasva çám no bhava dvipāde çám cátuṣpade.
10.85.43^d (Surya Savitrī ; to Surya)
á naḥ prajám janayatu prajāpatir ājarasáya sám anaktv aryamá,
ádurmañgalīḥ patilokám ā viça çám no bhava dvipāde çám cátuṣpade.
10.85.44^d (The same)
ághoracakṣur ápatighny edhi çivá paçúbhyaḥ sumánāḥ suvárcaḥ,
vīrasūr devákamā syoná çám no bhava dvipāde çám cátuṣpade.
10.165.1^d (Kapota Nairṛta ; Kapotopahataṣu prāyaçcittam)
dévāḥ kapóta iṣitó yád ichán dutó nírṛtyā idám ājagāma,
tāsmā arcāma kṛṇāvāma níṣkr̥tiṁ çám no astu dvipāde çám cátuṣpade.

It is entirely likely that the version of this ancient formulaic páda in 10.165.1 with *astu* is later than the forms with *bhū*. The páda is used very extensively throughout the rest of the literature ; see my *Vedic Concordance* under *çám na edhi*, *çám no astu*, *çám no bhava*, *çám no bhavantu*, and *çám no bhūtam* ; and cf. *RV.* 1.114.1 ; 157.3 ; 5.81.2 ; 9.69.7 ; 10.37.11.

6.74.2^c, *aré badhethām nírṛtiṁ paracāiḥ* : 1.24.9^c, *bádhasva dūrē nírṛtiṁ*, &c.

6.74.2^d : 6.1.12^d, *asmé bhadrá sāuçravasāni santu*.

[6.74.4^a, prá no muñcatañ várūṇasya páçāt : 10.85.24^a, prá tvā muñcāmi várūṇasya páçāt.

6.75.10^d : 6.71.3^d, mákir no agháçansa Içata.

6.75.12^d (Payu Bhāradvāja ; to Arrows)

ḥjite pári vṛñdhi nó 'çmā bhavatu nas tanúḥ,

sómo ádhi bravitu nó 'ditiḥ çárma yachatu.

6.75.17^d (Payu Bhāradvāja ; Liṅgoktadevatāḥ)

yátra bāṇāḥ sampátanti kumarā viçikhá iva,

tátra no bráhmaṇas pátir áditiḥ çárma yachatu viçváḥ çárma yachatu.

8.47.9^b (Trita Āptya ; to Ādityas)

áditir na uruṣyatv áditiḥ çárma yachatu,

mātá mitrásy reváto 'ryamno várūṇasya cāneháso va utáyah suútáyo va
utáyah.] ed : 1.136.2^e ; ef : refrain, 8.47.1^{ef}—18^{ef}

REPEATED PASSAGES BELONGING TO BOOK VII

7.1.13^{ab}, pāhī no agne rakṣāso ājuṣṭāt pāhī dhūrtér āraruṣo aghāyóh; 1.36.15^{ab},
pāhī no agne rakṣāsaḥ pāhī dhūrtér āravṇaḥ.

7.1.20 = 7.1.25 (Vasiṣṭha Māitrāvaruṇi; to Agni)

nū me brāhmāṇy agna úc chaçādhi tvām deva maghávadbhyaḥ suṣūdaḥ,
rātāu syāmobhāyāsa ā te yūyām pāta svastībhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

On the significance of this repetition as showing that the hymn is to be divided after
7.1.20, see Oldenberg, *Prol.*, p. 142.

7.1.20^d, 25^d; 3.10^d; 7.7^d, 8^d; 9.6^d; 11.5^d; 12.3^d; 13.3^d; 14.3^d; 19.11^d; 20.10^d;
21.10^d; 22.9^d; 23.6^d; 24.6^d; 25.6^d; 26.5^d; 27.5^d; 28.5^d; 29.5^d;
30.5^d; 34.25^d; 35.15^d; 36.9^d; 37.8^d; 39.7^d; 40.6^d; 41.7^d; 42.6^d;
43.5^d; 45.4^d; 46.4^d; 47.4^d; 48.4^d; 51.3^d; 53.3^d; 54.4^d; 56.25^d;
57.5^d; 58.6^d; 60.12^d; 61.7^d; 62.6^d; 63.6^d; 64.5^d; 65.5^d; 67.10^d;
68.9^d; 69.8^d; 70.7^d; 71.6^d; 72.5^d; 73.5^d; 75.8^d; 76.7^d; 77.6^d;
78.5^d; 79.5^d; 80.3^d; 84.5^d; 85.5^d; 86.8^d; 87.7^d; 88.7^d; 90.7^d;
91.7^d; 92.5^d; 93.8^d; 95.6^d; 97.10^d; 98.7^d; 99.7^d; 100.7^d; 101.6^d;
9.90.6^d; 97.3^d, 6^d; 10.65.15^d; 66.15^d; 122.8^d, yūyām pāta svastībhiḥ
sādā naḥ.

[7.2.4^b, prá vṛñjate námasā barhīr agnāu: 6.11.5^a, vṛñjé ha yān námasā, &c.]

7.2.6^b: 1.186.4^b, uṣāsānāktā sudūgheva dhenūḥ.

7.2.8–11: 3.4.8–11.

7.2.11^b = 3.4.11^b, indreṇa devāīḥ sarátham turébbhiḥ: 5.11.2^o, indreṇa devāīḥ
sarátham sá barhīṣi; 10.15.10^b, indreṇa devāīḥ sarátham dádhanāḥ.

7.2.11^d = 3.4.11^d: 10.70.11^d, svāhā devā amṛtā mādayantām.

7.3.2^o: 1.148.4^o, ād asya vāto ānu vāti çocīḥ. See note to 1.148.4^o.

[7.3.8^b, ví yád rukmó ná rócasa upáké: 4.10.5^o, çriyé rukmó ná rocata upáké.]

7.3.10^b = 7.4.10^b (Vasiṣṭha Maitravaruṇi ; to Agni)

etā no agne sāubhagā didīhy āpi krātuṃ sucétasaṃ vatema,
vīqṡvā stotf̥bhyo gṛṇatē ca santu yūyām pāta svastibhiḥ sādā naḥ.,
☞ refrain, 7.1.20^d ff.

7.60.6^c (Vasiṣṭha ; to Mitra and Varuṇa)

imē mitró varuṇo dñābhāso 'cetāsaṃ cic citayanti dākṣaiḥ,
āpi krātuṃ sucétasaṃ vātantaḥ tirāc cid ānhāḥ supāthā nayanti.

For āpi vat see Max Müller, SBE. xxxii. 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10 = 7.4.10; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of āpi vat; see Grassmann's arrangement in his Lexicon.

7.4.2^c (Vasiṣṭha Maitravaruṇi : to Agni)

sā gṛtso agnis tārūṇaḥ cid astu yāto yāviṣṭho ājanīṣṭa mātūḥ,
sām yó vānā yuvāte cūcidan bhūri cid ānnā sām id atti sadyāḥ.

10.115.2^b (Upastuta Vārṣṭihavya ; to Agni)

agnir ha nāma dhāyi dānn apāstamaḥ sām yó vānā yuvāte bhāsmanā
datā,
abhipramūrā juhvā svadhvarā inó ná próthamāno yāvase vṛṣā.

As regards the metrical insufficiency of 7.4.2^c, Arnold, VM. pp. 101, 308, suggests the change of cūcidan to cūcidantaḥ, to me quite incredible, and not borne out by the parallel datā. The metre of 7.4.2^c is fairly common; see Oldenberg, Prol. p. 10.—For 10.115.2 see Fischel, Ved. Stud. ii. 97, 112, whose explanation of dānn as 'ruler' seems to me improbable. It looks as if dānn meant 'in the house'.

7.4.4^b (Vasiṣṭha Maitravaruṇi ; to Agni)

ayām kavir ākaviṣu prāceta mārteṣv agnir amṛto nī dhāyi,
sā mā no ātra juhuraḥ sahasvaḥ sādā tvē sumānasaḥ syāma.

10.45.7^b (Vatsapri Bhālandana ; to Agni)

uḥk pavakó aratiḥ sumedhā mārteṣv agnir amṛto nī dhāyi,
īyarti dhūmām aruṣām bhāribhṛad ūc chukrēṇa cōcīṣā dyām īnakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated pāda from 7.4.4. But beyond the fact that 10.45 shares several of its pādas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7^b: 4.41.10^b, nityasya rāyāḥ pātayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10^b = 7.3.10^b, āpi krātuṃ sucétasaṃ vatema: 7.60.6^c . . . vātantaḥ.

7.5.2^a, prṣṭo divi dhāy agnīḥ pṛthivyām: 1.98.2^a, prṣṭo divi prṣṭo agnīḥ pṛthivyām.

7.5.2^b, netā sīndhunām vṛṣabhā stīyānām: 6.44.21^b, vṛṣā sīndhunām, &c.

7.5.4^d, ājasreṇa ṣocīṣā ṣocūcānaḥ: 6.48.3^c, ājasreṇa ṣocīṣā ṣocūcac chuce.

7.5.6^d, urū jyōtir janāyann āryāya: 1.117.21^d, urū jyōtiḥ cakrathur āryāya.

7.5.7^a, sā jāyamānaḥ paramē vyōman: 1.143.2^a; 6.8.2^a, . . . vyōmani.

7.6.4^d (Vasiṣṭha Maitravaruṇi; to Vaiṣvānara)

yó apācīne tāmasi mādantiḥ prāciḥ cakāra nṛtamaḥ ṣācībhiḥ,
tām iṣānam vāsvo agnīm gr̥ṇīṣe 'nānataṁ damāyantaṁ pṛtanyūn.

10.74.5^b (Gāuriviti Ḍaktya; to Indra)

ṣācīva indram āvase kṛṇudhvam ānānataṁ damāyantaṁ pṛtanyūn,
ṛbhuksānaṁ maghāvānaṁ suvr̥ktīm, bhārtā yó vājraṁ nāryaṁ puruḥṣū.

cf. 10.74.5^c

The Pet. Lex. and Grassmann, Lexicon, s.v. ṣācīvant, also Grassmann in his Translation, ii. 360, 915, read ṣācī va for ṣācīva in 10.74.5^a. Cf. 10.104.3, dhībhīr viṣvābhiḥ ṣācyā gr̥ṇānāḥ, and 8.96.13, āvat tām indraḥ ṣācyā. Yet I do not regard the correction as certain, because the instrumental of ṣācī in the RV. is always ṣācyā, and it would be a curious accident that the solitary form ṣācī should happen to be followed by vas, so as to produce the confusing effect ṣācīvas. We should expect ṣācīvantam indram for ṣācīva indram, and possibly that is precisely what ṣācīva indram stands for, ṣācīva being a shortened form, to be sure, quite unexpected in the opening of a stanza; cf. ṣācīva indra, 1.53.3^a.

7.7.4^d: 4.6.5^b, agnīr mandrō mādhuvacā ṛtāva.

7.7.7 = 7.8.7 (Vasiṣṭha Maitravaruṇi; to Agni)

nū tvām agna īmahe vasiṣṭhā iṣānām sūno sahaso vāsūnām,
iṣāṁ stotṛbhyo maghāvadbhya ānaḍ yūyām pāta svastībhiḥ sādā naḥ.

cf. refrain, 7.1.20^d ff.

7.8.6^c: 2.38.11^c, ṣām yāt stotṛbhya apāye bhāvāti.

7.8.7 = 7.7.7.

7.9.2^d, tirās tāmo dadṛce rāmyānām: 6.48.6^c, . . . dadṛce ūrmyāsv ā.

7.10.5^a (Vasiṣṭha Maitravaruṇi; to Agni)

mandrām hótāram uṣījo yāviṣṭham agnīm víḥa īlate adhvaréṣu,

ṣá hí kṣāpāvaṁ ábhavad rayīnām, átandro dutó yajáthāya devān.

cf. 1.70.5^a

10.46.4^a (Vatsapri Bhālandana; to Agni)

mandrām hótāram uṣījo námobhiḥ prāñcam yajñām netāram adh-
varānām,

viṣām akr̥ṇvann aratīm pāvakām havyvāhām dādhatō mānuṣeṣu.

7.10.5^c, sá hi kṣapāvān ábhavad rayñám : 1.70.5^a, sá hi kṣapāvān agní rayñám.

7.11.1^a (Vasistha Maitravaruni ; to Agni)

mahān asy adhvarasya praketo ná rté tvád amftā mādayante,
á víçvebhiḥ sarātham yāhi devāir ny agne hótā prathamāḥ sadehā.

10.104.6^d (Aṣṭaka Vaiçvāmitra ; to Indra)

ūpa brāhmāṇi harivo hāribhyaṁ, sómasya yāhi pítāye sutāsya, ~~6~~ 1.3.6^b
indra tvā yajñāḥ kṣāmamaṇam ānaḍ dāçvān asy adhvarasya praketaḥ.

There is no reason to question that the repeated páda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pádas under 1.1.8, and, again, under 1.44.11.—Cf. 3.10.4^a, also of Agni, sá ketúr adhvarāñām.

[7.11.2^{ab}, tvām īlate ajiráṁ dūtyāya havīsmantaḥ sádām in mánusāsaḥ: 10.70.3^{ab},
çaçvattamām īlate dūtyāya havīsmanto manusyāso agním.]

7.11.4^d (Vasistha Maitravaruni ; to Agni)

agnír içe brható adhvarasyāgnír víçvasya havīsaḥ krtāsya,
krátum hy āsya vásavo juśántāthā devā dadhire havyavāham.

10.52.3^d (Agni Saucika ; to Devāḥ, here Agni)

ayām yó hótā kíṛ u sá yamāsya kām āpy ūhe yāt samañjānti devāḥ,
āhar-ahar jāyate māsī-māsy áthā devā dadhire havyavāham.

Cf. the catenary páda 10.52.4^a, mām devā dadhire havyavāham, and 10.46.10^a, yām tvā devā dadhire havyavāham.

7.12.2^b: 6.12.4^b, agní ṣṭave dáma á jātāvedāḥ.

7.13.2^b: 3.6.2^a, á ródasi aprñā jāyamānaḥ: 4.18.5^d; 10.45.6^b, á ródasi aprñā
jāyamānaḥ.

7.14.1^a: 3.10.3^b, samídḥa jātāvedase.

7.14.2^a, vayām te agne samídḥa vidhema: 4.4.15^a, ayā te agne samídḥa vidhema;
5.4.7^a, vayām te agna ukthāir vidhema.

7.14.2^d, vayām deva havīṣā bhadrāçoce; 5.4.7^b, vayām havyāiḥ pāvaka bhadrāçoce.

7.14.3^c (Vasistha Maitravaruni ; to Agni)

á no devébhir ūpa devāhūtim āgne yāhi vāsaṭkṛtīm juśānāḥ,
tūbhyam devāya dāçataḥ syāma, yūyām pāta svastībhiḥ sádā nah.]

~~6~~ refrain, 7.1.20^d ff.

7.17.7^a (The same)

té te devāya dāçataḥ syāma mahó no rátā vi dadha iyānāḥ.

7.15.2^a: 9.101.9^c, yāḥ páñca carṣaṇír abhí; 5.86.2^c, yā páñca carṣaṇír abhí.

7.15.2^c: 1.12.6^c; 8.102.1^o, kavīṛ gr̥hāpatir yūvā.

7.15.6^c, yājñiṣṭho havyavāhanah: 1.36.10^b; 1.44.5^d, yājñiṣṭham havyavāhana;
8.19.21^o, yājñiṣṭham havyavāhanam.

7.15.8^c (Vasiṣṭha Maitravaruṇi; to Agni)

ksāpa usrāç ca dīdhi svagnāyas tvāyā vayām,
suvīras tvām asmayūh.

8.19.7^c (Sobhari Kāṇva; to Agni)

svagnāyo vo agnībhīḥ syāma sūno sahasa ūrjām pate,
suvīras tvām asmayūh.

Ludwig, 397, renders 7.15.8, 'nächte und morgen strale hindurch, durch dich sind wir gut mit feuer versehen; du hast gute helden, bist der unsrige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund'. Neither rendering does justice quite to the antithesis in pādas b and c. Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers).' Cf. Henry, *L'Antithèse Védique*, p. 9. Like an awkward rehash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders pāda c much better than in 7.15.8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7.15.8: 'Durch unsre Feuer seien wir dir, Agni, lieb . . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8.—Note that 7.15.6^c = 8.19.21^o.

7.15.10^a: 1.79.12^b, agnī rākṣāṁsi sedhati.

7.15.10^c, çūciḥ pāvaka īḍyaḥ: 2.7.4^a, çūciḥ pāvako vāndyaḥ.

7.15.11^b: 1.79.4^b, īçānaḥ sahaso yaho.

7.15.13^b (Vasiṣṭha Maitravaruṇi; to Agni)

āgne rākṣā ṇo āñhasaḥ prāti śma deva rīṣataḥ,
tāpiṣṭhāir ajāro dāha.

8.44.11^b (Virūpa Āṅgīrasa; to Agni)

āgne nī pāhi naṣ tvām prāti śma deva rīṣataḥ,
bhinddhi dvēṣaḥ sahasakṛta.

The construction of the repeated pāda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schütz uns vor bedrängnis, vor dem schädiger, o gott'; Grassmann, 'Behüt, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei hütter über uns, gegen die uns schädigenden'; Grassmann, 'Behüte du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe rīṣataḥ as accusative plural governed by prāti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1^b with 8.44.13^a in the sequel.

7.15.15^{ab}, tvām naḥ pāhy āñhaso dōṣavastar aghāyataḥ: 6.16.30^{ab}, tvām naḥ
pāhy āñhaso jātavedo aghāyataḥ.

7.16.1^b (Vasiṣṭha Maitravaruni ; to Agni)

enā vo agnīm nāmasorjō nāpātam ā huve,

[priyām cētistham aratīm svadhvarām, viçvasya dutām amṛtam. 67 1.128.8^b

8.44.13^a (Vṛṣa Āṅgīrasa ; to Agni)

ūrjō nāpātam ā huve 'gnīm pāvakāçocisam,

asmīn yajñe svadhvaré.

7.16.1^c, priyām cētistham aratīm svadhvarām : 1.128.8^b, priyām cētistham aratīm
ny èrire.

7.16.3^a (Vasiṣṭha Maitravaruni ; to Agni)

úd asya çocīr asthād ājuhvanasya mīlhūṣaḥ,

úd dhūmāso aruṣāso divispīçāḥ sām agnīm indhate nārah.

8.23.4^a (Viçvamanas Vaiyaçva ; to Agni)

úd asya çocīr asthād dīdiyūso vy ājāram,

tāpurjambhasya sudyūto ganaçrīyaḥ.

7.16.4^b : 5.26.2^c, devān ā vitāye vaha.

7.16.6^b : 1.15.3^c, tvām hī ratnadhā āsi.

7.16.9^b : 6.16.9^b, vāhnir āsā viduṣṭarah.

7.16.10^d, çatām pūrbhīr yaviṣṭhya : 6.48.8^c, çatām pūrbhīr yaviṣṭha pāhy ānhasaḥ.

[7.16.11^b, pūrṇām vivasṭy āsicam : 2.37.1^b, ādhvaryavaḥ sá pūrṇām vasṭy āsicam.]

7.16.12^b : 3.11.4^c, vāhniṁ devā akrīvata.

7.16.12^c, dādhati rátnaṁ vidhaté suvīryam : 4.12.3^c, dādhati rátnaṁ vidhaté
yaviṣṭhaḥ ; cf. under 4.44.4^d.

7.17.3^b : 3.6.6^d, svadhvarā kṛṇuhi jātavedaḥ ; 6.10.1^d ; 7.17.4^a, svadhvarā karati
jātavedāḥ.

7.17.4^a : see preceding item.

7.17.7^a, té te devāya dāçataḥ syāma : 7.14.3^c, túbhyaṁ devāya dāçataḥ syāma.

[7.18.12^d, tvayānto yé āmadann ānu tvā : viçve devāso amadann ānu tvā.]

7.18.20^d, āva tmānā bṛhatāḥ çāmbaraṁ bhet : 1.54.4^b, āva tmānā dhṛṣatā çām-
baraṁ bhinat.

7.18.25^a, imām naro marutaḥ saçcatānu : 3.16.2^a, imām naro marutaḥ saçcatā
vīdham,

7.19.4—] *Part 1: Repeated Passages belonging to Book VII* [312

[7.19.4^b, bhūrṇi vṛtrā haryaçva hañsi : 7.22.2^b, yéna vṛtrāṇi haryaçva hāñsi.]

7.19.4^d, ásvāpayo dabhítaye suhantu : 4.30.21^a, ásvāpayad dabhítaye.

7.19.8^d : 6.26.3^d, atithigvāya çānsyam karisyān.

7.20.3^a, yudhmó anarvá khajakṣt samádva : 6.18.2^a, sá yudhmáh sátvā khajakṣt samádva.

7.20.3^c (Vasiṣṭha Maitravaruṇi ; to Indra)

[yudhmó anarvá khajakṣt samádva] çúrah satráśāḍ janúṣem áṣālah, 6.18.2^a vy ása indrah pṛtanāḥ svójá ádhā víçvam çatruyántam jaghána.

10.29.8^a (Vasukra Āindra ; to Indra)

vy ānaḥ indrah pṛtanāḥ svójá āsmāi yatante sakhyāya pūrvīh,
ā sma rátham ná pṛtanāsu tiṣṭha yām bhadráyā sumatyā codáyāse.

Ludwig, 572, renders 7.20.3^c, 'Indra trib auseinander die heere, der ser starke'; in 633 he renders 10.29.8^a, 'Indra kam als sizer durch die schlachten'. Grassmann, ad 7.20.3^c, 'Indra zerstreute krafterfüllt die Heere'; ad 10.29.8^a, 'die Feinde hat besiegt der starke Indra'. It is incredible that pṛtanāḥ should mean 'armies' and 'battles' both in 10.29.8^a; I do not believe that the word has different meanings in the two stanzas. Grassmann in his Lexicon, col. 854, assumes 'feindliches Heer' for both passages, but the meaning 'battle' suffices everywhere (pṛtanāḥ governed by roots ji and sah: note the common compound pṛtanāśāḥ). Geldner, Ved. Stud. i. 166, renders 10.29.8^a, 'Indra ward Meister in den Kämpfen, der Starke.' I believe that svójáḥ is to be taken pregnantly in both passages, and that they both mean, 'Indra pervaded the battles with his mighty strength': vy ása, 'he threw himself through'; vy ānaḥ, 'he pervaded'; cf. the adjective vyānaḥ, which always means 'pervading', 'penetrating', or the like.—For yatante cf. the two rather divergent renderings of Geldner, Ved. Stud. i. 167; iii. 25.

7.20.10 = 7.21.10 (Vasiṣṭha Maitravaruṇi ; to Indra)

sá na indra tváyatāyā iṣé dhās tmánā ca yé maghávāno junānti,
vāsvī gū te jaritré astu çaktír [yūyám pāta svastibhiḥ sádā nah.]

67 refrain, 7.1.20^d ff.

7.21.3^b : 2.11.2^b, páriṣṭhita áhina çura pūrvīh.

[7.21.4^b, ápañsi víçvā náryaṇi vidvān : 4.16.6^a, víçvāni çakró náryaṇi, &c.]

7.21.10 = 7.20.10.

[7.22.2^b, yéna vṛtrāṇi haryaçva hāñsi : 7.19.4^b, bhūrṇi vṛtrā har yaçva hañsi.]

7.22.9^c (Vasiṣṭha Maitravaruṇi ; to Indra)

yé ca pūrva ṣṣayo yé ca nūtnā indra bráhmāni janáyanta vipráh,
asmé te santu sakhyā çiváni [yūyám pāta svastibhiḥ sádā nah.]

67 refrain, 7.1.20^d ff.

10.23.7^d (Vimada Aindra, or others ; to Indra)
 mākīr na enā sakhyā vī yāṣus tāva cendra vimadāśya ca fseḥ,
 vidmā hī te prāmatīm deva jānivād asmé te santu sakhyā qivāni.

The anacoluthic relation of the distichs of 7.23.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly concinnate.—Cf. Muir, OST. I. 243.

7.23.3^d, indro vṛtrāṇy apratī jaghanvān : 6.44.14^b . . . jaghāna.

7.23.4^c : 3.35.1^b, yāhī vāyūr nā niyūto no ācha.

7.23.5^d : 2.18.7^d, asmīñ chūra sāvane mādayasva ; 7.29.2^c, asmīnn ū śū sāvane mādayasva.

[7.23.6^a, evéd indram vṣṇaṇāṁ vājrabāhum : 9.97.4^d, abhīndram, &c.]

7.23.6^b : vāsiṣṭhaso abhy ārcanty arkāiḥ : 6.50.15^b, bharādvāja abhy, &c.

7.23.6^c : 1.190.8^c, sá na stutó vīrávad dhātu gómat.

7.24.1^a, yóniḥ ṭa indra sádane akāri : 1.104.1^a, yóniḥ ṭa indra niśāde akāri.

7.24.2^b : 1.177.3^b, sutāḥ sómah páriṣikṭa mádhuni.

7.24.3^a (Vasiṣṭha Maitravaruni ; to Indra)
 á no divā á prthivyā ṛjīṣinn idām barhīḥ somapéyāya yāhi,
 váhantu tvā hárayo madryāñcam āngūśám áchā tavāsaṁ mādāya.

8.79.4^b (Kṛtnu Bhārgava ; to Soma)
 tvām cittī tāva dāksair divā á prthivyā ṛjīṣin,
 yāvīr aghāśya cid dvēṣaḥ.

It is easy to see that the trochaic stanza 8.79.4 has truncated the trištubh páda 7.24.3^a for its own purposes, and most unsuccessfully (even if we assume elision of s and crasis before ṛ). There can be no doubt as to the priority of 7.24.3^a ; cf. the analogous production of the trochaic páda 1.27.1^c, under 1.1.8. Arnold, VM. p. 314, reads prthvyā in 8.79.4^b, but is not aware of the origin of the difficulty.

7.24.4^a (Vasiṣṭha Maitravaruni ; to Indra)
 á no vígvābhir ūtibhiḥ sajóṣā bráhma juṣāṇó haryaçva yāhi,
 vārtvṛjat sthāvirebhiḥ suçiprāsmé dādhad vṣṇaṇāṁ çúṣmam indra.

8.8.1^a (Sadhvaṇsa Kāṇva ; to Açvins)
 á no vígvābhir ūtibhir ṛçvina gáchataṁ yuvám, 65 5.75.3^b
 ḍáarā híraṇyavartani, píbataṁ somyāṁ mādhu, 66 c : 1.92.18^b ; d : 6.60.15^d

8.8.18^a (The same)
 á vām vígvābhir ūtibhiḥ priyámedhā ahūṣata, 67 1.45.4^b
 rájantāv adhvarāṇām, ṛçvina yāmahūtiṣu. 68 1.1.8^a

8.87.3^a (Dyumnika Vasistha, or others ; to Aṅvins)

á vām vígvābhír ūtibhiḥ priyāmedha ahuṣata,

☞ 1.45.4^b

tá vartír yātam ūpa vṛktābarhiṣo juṣṭam yajñām diviṣṭiṣu.

In 7.24.4^a sajóṣāḥ is expletive.—For 8.8.1 see under 1.1.8^a.—The hymns 8.8 and 8.87 share three other pādas ; see in the order of them.

7.24.6 = 7.25.6 (Vasistha Maitravaruni ; to Indra)

evā na indra vāryasya pūrdhi prā te mahīm sumatīm vevidāma,

iṣam pinva maghāvadbhyaḥ suvīram yūyām pāta svastibhiḥ sādā naḥ,

☞ refrain, 7.1.20^d

7.25.3^c : 4.22.9^d, jahí vādhar vanúṣo mártasya.

7.25.6 = 7.24.6.

[7.26.5^c, sahasrīṇa ūpa no māhi vājān : 1.167.1^d, sahasrīṇa ūpa no yantu vājāḥ.]

7.28.5 = 7.29.5 = 7.30.5 (Vasistha Maitravaruni ; to Indra)

vocéméd indram maghāvanam enam mahó rāyó rādhaso yád dādan naḥ,

yó ārcato brāhmakṛtim āviṣṭho yūyām pāta svastibhiḥ sādā naḥ,

☞ refrain, 7.1.20^d ff.

7.29.1^a (Vasistha Maitravaruni ; to Indra)

ayām sóma indra túbhyaṁ sunva á tú prā yāhi harivas tādokāḥ,

pībā tv āsyá súṣutasya cāror, dādo maghāni maghavann iyānāḥ.

☞ 3.50.2^d

9.88.1^a (Uçanas Kavya ; to Pavamāna Soma)

ayām sóma indra túbhyaṁ sunve túbhyaṁ pavate tvām asya pāhi,

tvām ha yām cakṛṣé tvām vavṛṣā induṁ mādāya yújyāya sómam.

7.29.1^c : 3.50.2^d, pībā tv āsyá súṣutasya cāroḥ.

[7.29.2^b, arvācínó hāribhir yāhi túyam : 3.43.3^b, indra deva hāribhir, &c.]

7.29.2^c, asmínn ū sú sāvane mādayasva ; 2.18.7^d ; 7.23.5^d, asmíñ chūra sāvane mādayasva.

7.29.2^d : 6.40.4^c, ūpa brāhmāni ṛṇava imá naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4^a, vayām té ta indra yé ca deva : 5.33.5^a, vayām té ta indra yé ca nárah.

7.30.5 : see preceding item next but one.

7.31.4^a : 3.41.7^a ; 10.133.6^a, vayām indra tvāyāvah.

7.31.12^a (Vasistha Maitravaruni ; to Indra)

indram vāñir ānuttamanyum evá satrá rájānam dadhire sáhadhyai,

háryaṣvāya barhaya sám āpín.

8.12.22^c (Parvata Kāva ; to Indra)

ḥindram vṛtrāya hāntave, devāso dadhire purāḥ,
indram vāṇīr anūṣatā sām ōjase.

☞ 3.37.5^a

[7.32.2^a, imé hí te brahmakṛtaḥ suté sácā: 10.50.7^a, yé te vipra brahmakṛtaḥ, &c.]

7.32.4^b: 1.5.5^c; 137.2^b; 5.51.7^b; 9.22.3^b; 63.15^b; 101.12^b, sómāso dádhyāçirah.

7.32.6^d (Vasiṣṭha ; to Indra)

sá viró ápratiṣkuta indreṇa çuçuve nṛbhiḥ,
yás te gabhirá sávanāni vṛtrahan sunóty á ca dhāvati.

8.31.5^b (Manu Vāivasvata ; to the Dāmpati)

yá dāmpati sámanasā sunutá á ca dhāvataḥ,
devāso nītyayāçirá.

The repeated páda occurs in a third form, AV. 6.2.1^b, sunótá ca dhāvata. The translation 'rinse' for á dhāv (cf. Hillebrandt, Ved. Myth. i. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of ádhāvana at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb á dhūnoti. Cf. the author, SBE. xlii. 66, 459; Bergaigne, Quarante Hymnes, p. 30.

7.32.8^b (Vasiṣṭha : to Indra)

sunótā somapāvne sómam indráya vajriṇe,
pácata paktír ávase kṛṇudhvam ít pṛṇánn ít pṛṇaté máyah.

9.30.6^b (Bindu Āṅgīrasa ; to Soma Pavamāna)

ḥsunótā mádhumattamān, sómam indráya vajriṇe,
cārum çárdhāya matsarám.

☞ 9.30.6^a

9.51.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)

diváh piyúṣam uttamān sómam indráya vajriṇe,
ḥsunótā madhumattamam.]

☞ 9.30.6^a

Note the inversion of the pádas in 9.30.6^{ab} and 9.51.2^{bc}.

[7.32.10^d, gámat sá gómati vrajé: 1.86.3^c, sá gántā gómati vrajé; 8.46.9^d
51.(Val.3).5^d, gaméma gómati vrajé.]

7.32.11^c (Vasiṣṭha ; to Indra)

gámad vájam vājáyann indra mártyo yásya tvám avitá bhúvah,
asmákam bodhy avitá ráthānām asmákam çūra nṛṇām.

10.103.4^d (Apratiratha Āindra ; to Brhaspati)

bṛhaspate pári dīyá ráthena rakṣohámītrān apabádhamānaḥ,
prabhañján sēnāḥ pramṛṇo yudhá jáyann asmákam edhy avitá ráthānām.

In the repeated pádas bodhi seems to match the hieratic style of 7.32.11, whereas edhy rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pádas 5.4.9^d, asmákam bodhy avitá tanūnām; and 6.46.4^c; 7.32.25^c, asmákam bodhy avitá mahādhané.

7.32.22—] *Part 1: Repeated Passages belonging to Book VII* [316

[7.32.22^a, abhí tvā çura nonumah : 8.2.15^e, abhí tvām indra nonumah.]

7.32.23^{ab}, ná tvāvān anyó divyó ná párthivo ná jātó ná janīsyate : 1.81.5^{od}, ná
tvāvān indra kác caná ná jātó ná janīsyata.

7.32.25^b, suvéda no vásu kṛdhi ; 6.48.15^e, suvéda no vásu karat.

7.32.25^c : 6.46.4^c, asmákam bodhy avitá mahāadhané.

[7.33.7^b, tisráh prajā áryā jyótiragrāh : 7.101.1^a, tisro vācah prá vada jyó-
tiragrāh.]

7.33.9^c, 12^c, yaména tatām paridhīm váyantah (12^c, vayīsyān).

7.34.17^a : 5.41.16^d, má nó 'hir budhnyò riṣé dhāt.

7.34.22^b : 5.46.8^c, á ródasi varuṇānī çṛṇotu.

7.34.25^b (Vasiṣṭha ; to Viçve Devāh)=

7.56.25 (Vasiṣṭha ; to Maruts)

tán na indro váruṇo mitró agnír āpa óṣadhīr vanīno juṣanta,
çárman syāma marútām upásthe [yūyám pāta svastībhiḥ sádā nah.]
☞ refrain, 7.1.20^d ff.

10.66.9^b (Vasukarṇa Vasukra ; to Viçve Devāh)

dyāvāpṛthivī janayann abhí vratāpa óṣadhīr vanināni yajñīyā,
antárikṣam svār á paprur útāye vāçam devāsas tanvī ní māmṛjuh.

For the general relation of 7.34 to 7.56 see Oldenberg, *Prol.* pp. 96, note 3, 200, note 5,
and our p. 16. The cadence, váruṇo mitró agnīḥ, is frequent ; see under 7.39.7.

[7.35.10^a, çām no devāḥ savitá tráyamāṇah : 6.50.8^a, á no, &c.]

7.35.14^d (Vasiṣṭha ; to Viçve Devāh)

ādityā rudrá vásavo juṣante,dām bráhma kriyāmāṇam návyah, ☞ cf. 3.8.8^a
çṛṇvāntu no divyāḥ párthivāso gójātā utá yé yajñīyāsaḥ.

10.53.5^b (Agni Saucika ; to Devāh)

pāñca jānā máma hotráṁ juṣantām gójātā utá yé yajñīyāsaḥ,
pṛthivī nah párthivāt pātṽ ánhaso 'ntárikṣam divyāt pātṽ asmán.

Ludwig, 1, renders 7.35.14^{ab}, 'hören sollen uns die himmlischen, die irdischen, die
rindgeborenen, welche opferwürdig.' He does not explain 'rindgeboren'. Grassmann,
'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.'
Bergaigne, *Quarante Hymnes*, p. 56 : 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice,
ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains
vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods
into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven
gods in heaven (divi), eleven upon earth (pṛthivyām), and eleven dwelling in the waters
(apsuḥśitah) ; cf. 6.52.13 ; 7.35.11 ; 10.49.2 ; 10.65.9. It would seem natural to identify this
statement with that of 7.35.14. The affair is, however, not quite as simple as that : in
6.50.11 we have a list of divyāḥ párthivāso gójātā ápyāḥ, which would seem to show that

gójāta is something different and additional to āpya=apsukṣīt. Ludwig, 217, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'luftgeboren' (7.35.14) to 'licht-geboren'. In 10.63.2 the gods are divided in, yé sthā jātā āditer adbhyaś pári yé prthivyāḥ. Since āditi takes the place here of dyū we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gó with āditi; cf. Oldenberg, Religion des Veda, p. 206. Hillebrandt, Vedische Mythologie, iii. 98, note 2, concludes that the expression gójāta āpyāḥ means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsāḥ ŋuciśāt has a long list of epithets among which figure in succession abjā gojāḥ. Bergaigne, i. 231, seems to render the expression abjā gojāḥ as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gójāta āpyāḥ are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (āntarikṣā, antārikṣya, antarikṣasād, or antarikṣasthāna); cf. AV. 10.9.12; Nirukta 7.5. Similarly abjā gojāḥ in 4.40.5, 'water-born, cloud-born'.

As regards 10.53.5, Ludwig, 986, renders, 'die fünf geschlechter sollen gefallen an meinem hotram haben, auch die vom rinde geborenen, die götter des opfers,' &c. Grassmann, ii. 340, offers a third translation for gójāta: 'Die fünf Geschlechter, die Gestirn-entprossenen, die heil'gen mögen meinen Trank genießen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly ūrjāda utā yajñīyāsaḥ pāñca jánā máma hotráṁ juṣadhvam. The word yajñīyāsaḥ in both stanzas shows that the pāñca jánāḥ are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gójāta utā yé yajñīyāsaḥ in 10.53.5^b is a fragment derived from 7.35.14, whose gójāta figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gójātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyās und pāthivāsaḥ sonst immer die āpyās, apsukṣitās, adbhyaś pári jātās u.s.w. parallel gestellt werden.' Yet in 6.50.11 he renders gójāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very pāda of 7.35.14 he has 'Gestirn-entprossenen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

7.35.15^{b+c} (Vasiṣṭha; to Viṣve Devāḥ)

yé devānām yajñīyā yajñīyanām mánor yájatrā amftā ṛtajñāḥ,

té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā nah.ṛ

☞ refrain, 7.1.20^d ff.

10.65.14^b (Vasukarṇa Vāsukra; to Viṣve Devāḥ)

viṣve devāḥ sahā dhībhiḥ pūramdhyā mánor yájatrā amftā ṛtajñāḥ,

rātiśāco abhiśācaḥ svarvidāḥ svār gíro bráhma sūktām juṣerata.

10.65.15^c = 10.66.15^c (The same)

devān vasiṣṭho amftān vavande yé viṣvā bhūvanābhiḥ prastathūḥ,

té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā nah.ṛ

☞ refrain, 7.1.20^d ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (or Manu), immortal, knowing the ṛta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhī ('Pious Thought') and Puraṁdhi, (the gods) worshipped by man, immortal, knowing the

ṛta; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasiṣṭha, the author of 7.35.15, and the refrain pāda d (yūyām pāta, &c.) which belongs to the Vasiṣṭhas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14^b also = 7.35.15^b, and that the words dhībhīḥ, rātiśācaḥ, and abhiśācaḥ occur together also in 7.35.11, and not again together in any other place.

[7.36.2^d, jānam ca mitrō yatati bruvānāḥ: 3.59.1^a, mitrō jānān yātayati bruvānāḥ.]

7.37.5^d (Vasiṣṭha; to Viṣve Devāḥ)

sānitāsi pravāto daṣṭuse cid yābhir víveṣo haryaṣva dhībhīḥ,
vavanmā nú te yūjyābhir ūtī kadā na indra rāyā á daṣasyeḥ.

8.97.15^c (Rebha Kācyapa; to Indra)

tān ma ṛtām indra ṣūra citra pātva apó ná vajrin duriṭāti parṣi bhūri,
kadā na indra rāyā á daṣasyer viṣvāpnyasya sprhayāyyasya rājan.

Pāda 8.97.15^b is freakish, bhūri at the end being a gloss; cf. Oldenberg, *Prolegomena* 77 ff.; Grassmann, i. 566; Arnold, *VM.* p. 208. We may assume the priority of 7.37.5.

7.38.1^a, úd u syā devāḥ savitā yayāma: 2.38.1^a, úd u syā devāḥ savitā sāvāya;
6.71.1^a, úd u syā devāḥ savitā hiraṇyāyā; 6.71.4^a, úd u syā devāḥ
savitā dāmūnāḥ.

7.38.1^b (Vasiṣṭha; to Savitar)

úd u syā devāḥ savitā yayāma, hiraṇyāyīm amātiṁ yām āciṣret, ~~cf.~~ 2.38.1^a
nūnām bhāgo hávyo mānuṣebhir ví yó rātnā purūvāsura dādhati.

3.38.8^b (Prajāpatir Vāiṣvāmītra, or others; to Indra [?])

tād in nv āsya savitūr nákir me hiraṇyāyīm amātiṁ yām āciṣret,
á suṣṭutī ródasi viṣvaminvā āpīva yósā jānimāni vavre.

7.38.8^b (Vasiṣṭha; to Savitar (6^{ab}), and Savitar or Bhaga (6^{cd}))

ānu tān no jāspātir māṇsiṣṭa rātnām devāsya savitūr iyānāḥ,
bhāgam ugrō 'vase jōhavīti bhāgam ānugro ādha yāti rātnam.

7.52.3^b (Vasiṣṭha; to Adityas)

turanyāvó 'ngiraso naksanta, rātnām devāsya savitūr iyānāḥ,

~~cf.~~ 7.42.1^a

pitā ca tān no mahān yājatro viṣve devāḥ sámanaso juṣanta.

Ludwig, 138, renders 7.38.6^{ab}, 'das möge für uns der herr der geschlechter gönnen angefleht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3^{ab}, 'die stürmischen Aṅgiras erlangten freude flehend von Savitar dem gotte.' There is no good reason for taking iyānāḥ in 7.38.6^b passively; see Grassmann, i. 335, 342.

[7.38.8^d, tṛptā yāta pathībhir devayānāḥ: 4.37.1^b, dévā yāta, &c.; cf. under 1.183.6.]

7.39.4^a (Vasiṣṭha ; to Viṣve Devāḥ)

té hí yajñéṣu yajñíyāsa ūmāḥ sadhāsthaṁ viṣve abhí santi devāḥ,
tān adhvarā uṣátō yakṣy agne ṣruṣṭí bhāgaṁ nāsatyā púramdhim.

10.77.8^a (Syūmaracmi Bhārgava ; to Maruts)

té hí yajñéṣu yajñíyāsa ūmā adityéna námna ṣāmbhaviṣṭhāḥ,
té no 'vantu rathatúr maniṣām mahāṣ ca yāmann adhvaré cakānāḥ.

For ūmāḥ see Pischel, *Ved. Stud.* i. 223 ff. In the ṣrāuta ritual ūmāḥ is a designation of a class of Fathers, AB. 7.34.1 ; ÇÇ. 7.5.22 ; Vāit. 20.7. Some texts have avamāḥ in its place, PB. 1.5.9 ; LÇ. 2.5.14 ; 3.2.11. These ūmāḥ-avamāḥ pitarāḥ are contrasted with ūrvāḥ-āurvāḥ pitarāḥ, and kāvyāḥ pitarāḥ in the sequel of these texts. For 10.77.8 cf. Hillebrandt, *Ved. Myth.* iii. 322.

7.39.7^{bc} = 7.40.7^{bc} (Vasiṣṭha ; to Viṣve Devāḥ)

nū ródasī abhiṣṭute vasiṣṭhāir ṛtāvāno vāruṇo mitró agnīḥ,
yāchantu candrá upamām no arkām yūyām pāta svastíbhiḥ sádā naḥ.
☞ refrain, 7.1.20^d ff.

7.62.3^{bc} (Vasiṣṭha ; to Mitra and Varuṇa)

ví naḥ sahāstraṁ ṣurūdho radantv ṛtāvāno vāruṇo mitró agnīḥ,
yāchantu candrá upamām no arkām á naḥ kāmāṁ pūpurantu stāvānāḥ.

For pāda b cf. suksātrāso vāruṇo mitró agnīḥ, under 6.49.1, and, tān na índro vāruṇo mitró agnīḥ, under 7.34.25 ; also 1.3.38 ; 3.4.2 ; 5.49.3.

[7.40.1^c, yád adyā devāḥ savitā suvāti : 5.42.3^d, candráṇi devāḥ savitā suvāti.]

[7.40.4^c, suhāvā devy āditir anarvā : 2.40.6^c, ávatu devy, &c.]

Cf. TB. 3.1.1.4.

7.40.5^b, viṣṇor eśāsya prabhṛthé havírbhiḥ : 2.34.11^b, viṣṇór eśāsya prabhṛthé havāmahe.

7.40.7 = 7.39.7.

[7.41.5^b, téna vayām bhāgavantaḥ syāma : 1.164.40^b, átho vayām, &c.]

7.41.7 = 7.80.3 (Vasiṣṭha ; to Uṣas)

áḡvāvatir gómatir na uṣāso virāvatīḥ sádā uchantu bhadráḥ,
ghṛtām dúhānā viḡvātāḥ prāpitā yūyām pāta svastíbhiḥ sádā naḥ.
☞ refrain, 7.1.20^d ff.

[7.42.1^a, prá brahmāṇo āṅgirasō naksanta ; 7.52.3^a, turāṇyāvó 'ṅgirasō naksanta.]

7.42.3^a (Vasiṣṭha ; to Viṣve Devāḥ, here Agni)

sām u vo yajñām mahayan námobhiḥ prá hótā mandró ririca upaké,
yājasva sū purvanṭka devān á yajñíyam arāmatim vavṛtyāḥ.

7.42.3—] *Part 1: Repeated Passages belonging to Book VII* [320

7.61.6^a (Vasiṣṭha; to Mitra and Varuṇa)

sám u vām yajñám mahayaśm námobhir huvévām mitrávaruṇā sabádhaḥ,
prá vām mánmāny ṛcāse návāni kṛtāni bráhma jujuṣann imāni.

For 7.61.6 cf. Pischel, *Ved. Stud.* i. 43.

7.42.5^a, imām no agne adhvarām juṣasva : 5.4.8^a, asmákam agne adhvarām
juṣasva ; 6.52.12^a, imām no agne adhvarām.

7.44.1^c, índram viṣṇum pūṣānam bráhmaṇas pátim : 5.46.3^c, huvé viṣṇum, &c.

7.44.1^d (Vasiṣṭha; Liṅgoktadevatāḥ)

dadhikráṁ vaḥ prathamám açvinóśasam agním sámiddham bhágam utáye huve,
[índram viṣṇum pūṣānam bráhmaṇas pátim,] ádityān dyāvāpṛthiví apáh
svāḥ. 5.46.3^c

10.36.1^d (Luça Dhānaka; to Viçve Devāḥ)

uśásānáktā bṛhatí supéçasā dyāvāksāmá varuṇo mitró aryamá,
índram huve marútaḥ párvatañ apá ádityān dyāvāpṛthiví apáh svāḥ.

Very neatly the tautological and senseless repetition of apáh in 10.36.1^d betrays that stanza as secondary; the last pāda is obviously borrowed from 7.44.1; the cadence, marútaḥ párvatañ apáh is from 5.46.3^b. The three stanzas involved are related; see under 5.46.3. Cf. Max Müller, *SBE.* xxxii. 250.

7.44.2^b: 4.39.5^b, udírāṇā yajñám upaprayántaḥ.

[7.44.5^b, ṛtasya pánthām ánvetavá u : 1.24.8^b, sūryāya pánthām, &c.]

7.45.1^c: 1.72.1^b, háste dádhdāno nāryā purúṇi.

[7.45.3^d, martabbhójanam ádha rāsate naḥ : 1.114.6^c, rāsva ca no amṛta marta-
bhójanam.]

7.46.1^c: 2.21.2^b, áṣāḥhāya sáhamānāya vedhāse.

7.46.4^a, má no vadhi rudra má párá dah : 1.104.8^a, má no vadhiṛ indra má párá
dah.

7.47.3^b, devír devānām ápi yanti páthaḥ : 3.8.9^d, devá devānām, &c.

[7.47.3^c, tá índrasya ná minanti vratāni : 7.76.5^c, té devānām ná, &c.]

[7.47.3^d, síndhubhyo havyám ghṛtávaj juhota : 3.59.1^d, mitráya havyám, &c.]

7.49.1^d—4^d, tá ápo devír ihá mām avantu.

7.50.1^d—8^d, má mām pádyena rápasā vidat tsáruḥ.

7.52.2^{cd}, má vo bhujemānyájātam éno má tát karma vasavo yác cayadhve :
6.51.7^{ab}, má va éno anyákṛtañ bhujema má tát, &c.

[7.52.3^a, turanyávō 'ngiraso naksanta : 7.42.1^a, prā brahmāṇo āngiraso naksanta.]

7.52.3^b, rātnaṁ devāsya savitūr iyanāḥ : 7.38.6^b, rātnaṁ devāsya savitūr iyanāḥ.

7.53.1^a prā dyāvā yajñāḥ prthivī nāmobhiḥ : 1.159.1^a, prā dyāvā yajñāḥ prthivī
rtāvfdhā.

7.54.1^d : 10.85.43^d, 44^d, çām no bhava dvipāde çām cātuspade ; 6.74.1^d, çām no
bhūtaṁ, &c. ; 10.165.1^d, çām no astu, &c.

7.55.1^b (Vasiṣṭha ; to Vāstospati)
amivahā vāstospate víçvā rūpāny āviçān,
sākṣā suçéva edhi nah.

8.15.13^b (Goṣuktiṁ Kāṇvāyana ; to Indra, here Soma)

āraṁ kṣáyāya no mahé víçvā rūpāny āviçān,
[īndraṁ jáitraya harṣayā çácipátim.]

8.15.13^o

9.25.4^a (Dṛihacyuta Āgastya ; to Soma Pavamāna)
víçvā rūpāny āviçān punāno yāti haryatāḥ,
yātrāmftāsa āsate.

Translate 7.55.1, 'O Vāstospati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191; ii. 161; Hillebrandt, *Ved. Myth.* i. 211. The pāda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsere hohe wonung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sige'. Ludwig renders āviçān the participle, as though it were āviçān, the imperfect third plural in a principal clause; cf. his note. Grassmann, i. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn; he translates: 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den Indra, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an Indra hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third pāda which is inevitable under that construction. But why to Indra? The stanza is plainly addressed to Soma: 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as víçvā rūpāny āviçān belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does īndraṁ jáitraya harṣayā çácipátim recur in the form, apparently simpler and more primary, īndraṁ jáitraya harṣayan, in the Soma stanza 9.111.3. For mahé kṣáyāya see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma *motifs* by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2^d (Vasiṣṭha ; Prasvāpinyah [sc. ṛcaḥ], an Upaniṣad)
yād arjuna sārameya datāḥ piçāṅga yāchase,
vīva bhrājanta ṛṣṭāya ūpa srākveṣu bāpsato ní śú svape.

8.72.15^a (Haryata Prāgātha ; to Agni, or Haviṣāṃ stutiḥ)
 ūpa srākveṣu bāpsataḥ kṛṇvaté dharuṇaṃ divi,
 indre agnā nāmaḥ svāh.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, *Ved. Stud.* ii. 55 ff.; Foy, *KZ.* xxxiv. 257; Oldenberg, *ZDMG.* lxi. 823. Pischel, p. 58, renders bāpsataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāda, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Pressesteine) im Maule zermalmt haben, machen sie ihn (that is, Soma) zum Tragepfeller am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could but translate: 'They that eat him in their maws make (or build) support in heaven.' But I see no reason to take it for granted that bāpsataḥ are the ādayaḥ, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid.* p. 63; Aufrecht, *KZ.* xxxiv. 459. The subject of kṛṇvaté seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: té jānata svām okyāṃ sām vatsāso nā mātṛbhiḥ. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 9.73.1 it seems to me we have the true parallel to the pāda 8.72.15^a. The first distich of the former stanza reads: srākve drapsāya dhāmataḥ sām asvarann ṛtāya yonā sām aranta nābhayaḥ. Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich.' One thing is certain, it is a question in this stanza, as well as in 8.72.14, 15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpsataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa srākveṣu bāpsataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāṣmanā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3^{cd}, 4^{cd}, stotṛṇ indrasya rāyasi kīm asmān duchunāyasi nī sū svapa.

[7.55.7^a, sahāśraçṇō vṛṣabhāḥ : 5.1.8^c, sahāśraçṇō vṛṣabhās tādojāḥ.]

7.56.11^a, svāyudhāsa iṣmīṇaḥ suniṣkāḥ : 5.87.5^c, svāyudhāsa iṣmīṇaḥ.

7.56.23^d, marúdbhir ít sánitā vājam árvā : 6.33.2^d, tvōta ít sánitā vājam árvā.

7.56.25 = 7.34.25.

7.56.25^b = 7.34.25^b, āpa ōsadhīr vanīno juṣanta : 10.66.9^b, āpa ōsadhīr vanīnāni yajñīyā.

7.57.4^{b+d} (Vasiṣṭha ; to Maruts)

fdhak sá vo maruto didyud astu yád va ágaḥ puruṣátā kárāma,
 má vas tásyām ápi bhūmā yajatrā asmé vo astu sumatiḥ cāniṣṭhā.

10.15.6^d (Çaṅkha Yāmāyana ; to Pitarah)

ācyā jānu dakṣiṇatō niṣādyemām yajñām abhi grṇta viçve,
mā hiṁsiṣṭa pitarah kēna cin no yād va āgaḥ puruṣātā kārāma.

7.70.5^d (Vasistha ; to Aṇvins)

cuçruvāṇsā cid aṇvinā purūṇy abhi brāhmāṇi caksāthe fṣṇām,
prāti prā yātām vāram ā jānāy āsmé vām astu sumatiḥ cāniṣṭhā.

cf. 7.65.4^c

Cf. 4.12.4 ; Oldenberg, SBE. xlv. 305 ; Geldner, Ved. Stud. iii. 106.

[7.57.7^a, ā stutāso maruto viçva utī : 5.43.10^d, viçve ganta maruto viçva utī ;
10.35.13^a, viçve adyā maruto viçva utī.]

7.58.3^d (Vasistha ; to Maruts)

brhād vāyo maghāvadbhyo dadhāta jūṣaṇn in marūtaḥ suṣtutīm naḥ,
gatō nādhvā ví tirāti jantūm prā ṇa spārḥābhīr ūtibhis tireta.

7.84.3^d (Vasistha ; to Indra and Varuṇa)

kṛtām no yajñām vidātheṣu cārum kṛtām brāhmāṇi sūriṣu praçastā,
ūpo rayir devājūto na etu prā ṇa spārḥābhīr ūtibhis tīretam.

For 7.58.3 cf. Oldenberg, RV. Noten, p. 402.

7.58.6^c, ārāc cid dvéso vṛṣaṇo yuyota : 6.47.13^d = 10.131.7^d, ārāc cid dvéṣaḥ
sanutār yuyotu : 10.77.6^d, ārāc cid dvéṣaḥ sanutār yuyota.

7.59.2^a : 1.110.7^c, yuṣmākaṁ devā āvasāhani priyé.

7.59.2^{cd} (Vasistha ; to Maruts)

yuṣmākaṁ devā āvasāhani priyā, ijanās tarati dvīṣaḥ,
prā sá kṣāyaṁ tirate ví mahír īṣo yó vo vārāya dāçati.

1.110.7^c

8.27.16^{ab} (Manu Vāivasvata ; to Viçve Devāḥ)

prā sá kṣāyaṁ tirate ví mahír īṣo yó vo vārāya dāçati,
prā prajābhīr jāyate dhármanas páry, āriṣṭaḥ sārva edhate.

c : 6.70.3^c ; d : 1.41.2^c

7.60.2^c, viçvasya sthātūr jágataç ca gopāḥ ; 6.50.7^d, viçvasya sthātūr jágato
jánitriḥ ; 10.63.8^d, viçvasya sthātūr jágataç ca mántavaḥ.

7.60.2^d : 4.1.17^d ; 6.51.2^c, řjū mārtesu vṛjinā ca páçyan.

[7.60.3^a, áyukta saptā haritaḥ sadhāsthāt : 1.115.4^c, yadéd áyukta haritaḥ, &c.]

[7.60.3^d : see under 4.2.18^{ab}.]

7.60.4^a, úd vām prkṣāso mādhumanta asthuḥ : 4.45.2^a, úd vām prkṣāso mādhu-
manta irate.

7.60.4—] *Part 1: Repeated Passages belonging to Book VII* [324

7.60.4^b: 5.45.10^a, á súryo aruhac chukráṃ áruṇaḥ.

7.60.4^d: 1.186.2^b, mitró aryamá várūṇaḥ sajósāḥ.

[7.60.5^d, çagmāsah putrá áditer ádabdhāḥ: 2.28.3^c, yūyám naḥ putrá aditer adabdhāḥ.]

7.60.6^c, ápi krátum sucétasaṃ vátantaḥ: 7.3.10^b = 7.4.10^b, . . . vatema.

[7.60.11^b, vājasya sātāu paramásya rāyāḥ: 4.12.3^b, agnīr vājasya paramásya rāyāḥ.]

7.60.11^d, urú kṣáyāya cakrire sudhātu: 1.36.8^b, urú kṣáyāya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)

iyám deva puróhitir yuvábhyām yajñéṣu mitrávaruṇāv akāri,
vīçvāni durgā pipṛtaṃ tīró no yūyám pāta svastībhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.61.1^c, abhī yó vīçvā bhúvanāni caṣṭe: 1.108.1^c, abhī vīçvāni bhúvanāni caṣṭe.

[7.61.4^a, çānsā mitrásya várūṇasya dhāma: see under 1.152.4^d.]

7.61.6^a, sám u vām yajñám mahayám námobhiḥ: 7.42.3^a, sám u vo yajñám mahayan námobhiḥ.

7.61.7 = 7.60.12.

7.62.1^d, krátva kṛtāḥ súkṛtaḥ kartṛbhir bhūt: 6.19.1^d, urúḥ pṛthúḥ súkṛtaḥ kartṛbhir bhūt.

7.62.3^{bc} = 7.39.7^{bc} = 7.40.7^{bc}, ṛtāvāno várūṇo mitró agnīḥ, yáchantu candrá upamám no arkám.

7.62.4^a: 4.55.1^b, dyāvābhūmī adite trāsīthām naḥ.

7.62.5^d: 1.122.6^a, çrutám me mitrávaruṇā hávemā.

7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)

nú mitró várūṇo aryamá nas tmāne tokāya várivo dadhantu,
sugā no vīçvā supáthāni santu yūyám pāta svastībhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.63.4^b, dūrēarthas tarāṇir bhrájamānaḥ: 10.88.16^d, áprayuchan tarāṇir, &c.]

7.63.5^c (Vasiṣṭha, to Surya (5^a), and to Mitra and Varuṇa (5^b))

yātrā cakrúr amṛtā gātum asmāi çyenó na díyann ánv eti páthaḥ,

prāti vām sūra údite vidhema námobhir mitrávaruṇotá havyāñiḥ.] ☞ cf. 6.1.10^b

7.65.1^a (Vasiṣṭha ; to Mitra and Varuṇa)

prāti vām sūra údite sūktāir [mitrām huve várūṇaṁ pūtádakṣam,]
⁶⁵ 1.2.7^a
 yáyor asuryām ákṣitam jyéṣṭham víçvasya yámann acítā jigatnú.

7.66.7^a (Vasiṣṭha ; to Adityas)

prāti vām sūra údite mitrām grñṣe várūṇam,
 aryamāṇaṁ riçádasam.

From the point of view of metre 7.66.7^a would seem to be afterborn, as also indeed 7.66.7^b. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular ekaçesa, which, however, has its parallels in the Rig-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7^{ab} is a *tour de force* version of 7.65.1^{ab}.—Cf. under 7.66.4.

[7.63.5^d, námobhir mitrāvaruṇotā havyāih : 6.1.10^b, námobhir agne samídhotā havyāih.]

7.63.6 = 7.62.6

[7.64.1^d, rája suksatró várūṇo juṣanta : 2.27.2^b, mitró aryamá várūṇo juṣanta.]

7.64.5 = 7.65.5 (Vasiṣṭha ; to Mitra and Varuṇa)

eṣá stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyáve 'yāmi,
 [aviṣṭām dhíyo jigṛtām púramdhīr,] [yūyām pāta svastībhiḥ sádā naḥ.]
⁶⁵ c : 4.50.11^c ; d : refrain, 7.1.20^d ff.

7.64.5^c = 7.65.5^c : 4.50.11^c ; 7.97.9^c, aviṣṭām dhíyo jigṛtām púramdhīh.

7.65.1^a, prāti vām sūra údite sūktāih : 7.63.5^c, prāti vām sūra údite vidhema ;
 7.66.7^a, prāti vām sūra údite.

7.65.1^b, mitrām huve várūṇaṁ pūtádakṣam : 1.2.7^a, mitrām huve pūtádakṣam.

7.65.3^d : 6.68.8^d, apó ná nāvā duritā tarema.

7.65.4^{ab}, á no mitrāvaruṇā havyājuṣtīm ghṛtāir gávyūtim ukṣatam ilābhih :
 3.62.16^{ab}, á no mitrāvaruṇā ghṛtāir gávyūtim ukṣatam ; 8.5.6^c, ghṛtāir
 gávyūtim ukṣatam.

[7.65.4^c, prāti vām átra váram á jánāya : 7.70.5^c, prāti prá yataṁ váram á jánāya.]

7.65.5 = 7.64.5.

7.65.5^c : see 7.64.5^c.

7.66.2^c (Vasiṣṭha ; to Mitra and Varuṇa)

yá dharáyanta devāḥ sudákṣā dákṣapitara,
 asuryāya prámahasā.

8.25.3^b (Viçvamanas Vaiyaçva ; to Mitra and Varuṇa)
tā mātā viçvavedasāsuryāya prāmahasā,
mahī jajanādītir ṛtāvart.

7.66.4^a (Vasiṣṭha ; to Uṣas)
yád adyá súra údité 'nāgā mitró aryamā,
suvāti savitā bhāgaḥ.]

5.82.3^b

8.27.19^a (Manu Vaivasvata ; to Viçve Devāḥ)
yád adyá súrya udyatī priyaksatra ṛtām dadhā,
yān nimrūci prabūdhi viçvavedaso yád vā madhyāmdine divāḥ.

8.27.21^a (The same)
yád adyá súra údite yān madhyāmdina ātūci,
vāmām dhattā mánave viçvavedaso jūhvānāya pracetase.

For this type of repeated pāda cf. the metrically perfect type under 7.63.5^a, prāti vām súra údite vidhema, and the like.

7.66.4^c : 5.82.3^b, suvāti savitā bhāgaḥ.

7.66.6^a (Vasiṣṭha ; to Ādityas)
utá svarājo áditir ádabdhasya vratásya yé,
mahó rájāna ícate.

8.12.14^a (Parvata Kāṇva ; to Indra)
utá svarāje áditi stómam índrāya jījanat,
purupracastām ntāye ṛtāsyā yāt.]

8.12.14^c

Ludwig, 117, renders 7.66.6, 'und die selbstherrscher, die aditi, deren wege unvereilt, über grosses herrschen die könige'. Grassmann, 'Denn die Ādityas, deren Recht niemand versehrt, die mächtigen, sind Herrscher über grosses Gut'. Cf. Bergaigne, iii. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word áditi shows that we have here the σχῆμα καθ' ὅλον καὶ μέρος. The word does not contain any plural idea: svarājo áditir, with plural verb, means 'the self-rulers (Mitra, Varuṇa, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: ānāgasam tām áditiḥ kṛnotu sá (masculine!) mitréṇa várūpenā sajósāḥ. I do not believe that the masculine sá is to be changed to feminine sá (the Gordian knot), but that sá refers either to Aryaman or Dadhikrāvan. Cf. Grassmann, i. 583; Bergaigne, iii. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrāvan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The pāda 7.66.6^a seems to be echoed in 8.12.14^a, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 590. It is possible, of course, that the repeated pādas are accidentally assonant: still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7^a, prāti vām súra údite : 7.63.5^c, prāti vām súra údite vidhema ; 7.65.1^a
prāti vām súra údite sūktāih.

7.66.10^b: 1.44.14^b, agnijihvá ṛtāvfdhaḥ; 10.65.7^a, divākṣaso agnijihvá ṛtāvfdhaḥ.

7.66.12^d (Vasiṣṭha; to Adityas)

tād vo adyā manāmahe sūktāih sūra údite,

yád óhate váruṇo mitró aryamá yūyám ṛtasya rathyaḥ.

8.83.3^o (Kusidin Kaṇva; to Viçve Devāḥ)

āti no vispitā purú nāubhír apó ná paṣatha,

yūyám ṛtasya rathyaḥ.

Cf. the pāda, syáméd ṛtasya rathyaḥ, 8.19.35^d.—For óhate in 7.66.12^o see Th. Baunack, KZ. xxxv. 501 ff.; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16^c (Vasiṣṭha; to Sūrya)

tác cáksur deváhitam çukráṁ uccárat,

paçyema çaradaḥ çatám jívema çaradaḥ çatám.

10.85.39^d (Sūrya Savitri; to Savitri)

púnaḥ pátnim agnír adād áyuṣā sahā várcasā,

dirgháyur asyā yáh pátir jívāti çaradaḥ çatám.

For masses of similar formulas see my Vedic Concordance under asáu jīva and paçyema çaradaḥ çatam; cf. also RV. 10.18.4; 161.4.

7.66.19^c: 1.47.3^b; 47.5^d; 3.62.18^c; 8.87.5^d, pátám sómam ṛtāvrdha.

7.67.6^{cd} (Vasiṣṭha; to Açvins)

aviṣtám dhiṣv açvinā na āsú prajāvad réto áhrayam no astu,

á vām toké tánaye tútujānāḥ surátnāso devávītiṁ gamema.

7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha; to Indra and Varuṇa)

ḷiyám índram váruṇam aṣṭa me gíḥ, právat toké tánaye tútujānā,

~~7.84.5^a~~

surátnāso devávītiṁ gamema ḷyūyám pāta svastíbhīḥ sádā naḥ.]

~~7.84.5^a~~ refrain, 7.1.20^d ff.

Grassmann, i. 366, renders 7.84.5^b = 7.85.5^b, '(dies Lied) helfe schnell zu Kindern mir und Enkeln'; at i. 354 he renders 7.67.6^{cd}, 'nach Kind und Enkeln eifrig strebend mögen mit Schatz versehen zu eurem Mahl wir kommen'. Ludwig, 51, also renders tútujānāḥ in 7.67.6^d intransitively by 'stark'; but, at 739, he renders tútujānā in 7.84.5^b transitively, taking it as dual, '(das lied) stimme günstig zu samen zu kindschaft die [dazu] kräftig treibenden (sc. Indra and Varuṇa)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gíḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Açvins)

nú me hávam á çṇṇutam yuvānā yāsiṣtám vartír açvināv írāvat,

dhattám rátnāni jārataṁ ca sūrín ḷyūyám pāta svastíbhīḥ sádā naḥ.]

~~7.67.10~~ refrain, 7.1.20^d ff.

Cf. Neisser, Bezz. Beitr. xiii. 293.

7.68.3—] *Part 1: Repeated Passages belonging to Book VII* [328

7.68.3^a, prá vām rátho mánojavā iyarti : 6.63.7^c, prá vām rátho mánojavā asarji.

7.69.2^c (Vasiṣṭha ; to Aṣvins)

sá paprathānó abhí páñca bhūmā trivandhuró manasā yātu yuktáh,
vigo yéna gáchathe devayántiḥ kútrā cid yāmam aṣvinā dádhanā.

10.41.2^c (Suhastya Ghāṣeya ; to Aṣvins)

prātaryūjam nāsatyádhi tiṣṭhataḥ prātaryāvānam madhuvāhanam rátham,
vigo yéna gáchathe yájvārīr narā kīrēḥ cid yajñām hótṛmantam aṣvinā.

For kīrī in 10.41.2^d see Pischel, *Ved. Stud.* i. 218, and my criticism under 6.23.3. For páñca bhūmā in 7.69.2^a, Muir, *OST.* i. 176.

7.69.6^d : 4.44.5^c, má vām anyé ní yaman devayántaḥ.

7.69.8 = 7.67.10.

[7.70.5^c, práti prá yātam vāram á jánāya : 7.65.4^c, práti vām átra vāram á jánāya.]

7.70.5^d, asmé vām astu sumatiḥ cāniṣṭhā : 7.57.4^d, asmé vo astu sumatiḥ cāniṣṭhā.

7.70.7^b = 7.71.6^b (Vasiṣṭha ; to Aṣvins)

iyám maniṣā iyám aṣvinā gír imám suvr̥ktīm vṛṣaṇā juṣethām,
imā bráhmāṇi yuvayúny agman yūyám pāta svastibhiḥ sádā naḥ.]

~~cf~~ refrain, 7.1.20^d ff.

7.73.3^b (The same)

áhema yajñām pathām urāṇā imám suvr̥ktīm vṛṣaṇā juṣethām,
cruṣṭivéva prēṣito vām abodhi práti stómair jaramāṇo vasiṣṭhaḥ.

7.71.5^b : 1.117.9^b, ní pedáva ūhathur aṣúm aṣvam.

7.71.6 = 7.70.7.

7.71.6^b = 7.70.7^b : 7.73.3^b, imám suvr̥ktīm vṛṣaṇā juṣethām.

[7.72.4^b, prá vām bráhmāṇi karāvo bharante : 6.67.10^a, ví yád vācam kīstāso
bhārante.]

7.72.4^c : 4.13.2^a, urdhvām bhānūm savitā devó aṣret ; 4.6.2^c, urdhvām bhānūm
savitévāṣret ; 4.14.2^a, urdhvām ketūm savitā devó aṣret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṣvins)

á paṇcātān nāsatyā purástād aṣvinā yātam adharād údaktāt,
á viṇvātaḥ páñcajanyaena ráyā yūyám pāta svastibhiḥ sádā naḥ.]

~~cf~~ refrain, 7.1.20^d ff.

Cf. under 7.104.19.

7.73.1^a : 1.93.6^a ; 1.183.6^a = 1.184.6^a, átariṣma támasas pāram asyā.

7.78.3^b : 7.70.7^b = 7.71.6^b, imām suvṛktīm vṛṣaṇā juṣeṭham.

7.78.4^d (Vasishtha ; to Aṇvins)

ūpa tyā vāhni gamato viṣam no rakṣohāṇā sambhṛtā vīlūpanī,
sām āndhānsy agmata matsarāṇi mā no mardhiṣtam ā gatam çivēna.

7.74.3^d (The same)

ā yatam ūpa bhūṣatām mādhvah pibatam aṇvina,
dugdhām pāyo vṛṣaṇā jenyavasū mā no mardhiṣtam ā gatam.

Cf. Neisser, Bezz. Beitr. vii. 219.

7.78.5 = 7.72.5.

7.74.2^c : 1.92.16^c, arvāg rātham sāmanasā nī yachatam ; 8.35.22^a, arvāg rātham
nī yachatam.

7.74.2^d : 6.60.15^d ; 8.5.11^c ; 8.1^d ; 35.22^b, pibatam somyām mādhu ; 8.24.13^b,
pibati somyām mādhu.

7.74.8^d, mā no mardhiṣtam ā gatam : 7.73.4^d, mā no mardhiṣtam ā gatam çivēna.

7.75.6^d, dādhati rātnam vidhaté jánāya : 4.44.4^d, dādhathe rātnam vidhaté jánāya.

7.75.7^b, devī devébhir yajatā yājatrāiḥ : 4.56.2^a, devī devébhir yajaté yājatrāiḥ ;
10.11.8^b, devī devéṣu yajatā yajatra.

[7.76.5^c, té devānām ná minanti vratāni : 7.47.3^c, tá indrasya ná, &c.]

7.76.6^d, ūṣaḥ sujāte prathamā jarasva : 1.123.5^b, ūṣaḥ sūnṛte prathamā jarasva.

7.77.4^b (Vasishtha ; to Uṣas)

āntivamā dūrē amītram uchorvīm gāvvyūtim ābhayaṁ kṛdhi naḥ,
yāvāya dvēṣa ā bharā vāsūni codāya rādho gṛnaté maghoni.

9.78.5^d (Kavi Bhārgava ; to Pavamāna Soma)

etāni soma pāvamāno asmayūḥ satyāni kṛṇvān drāviṇāny arṣasi,
jahī çātrum antiké dūraké ca yā urvīm gāvvyūtim ābhayaṁ ca naḥ
kṛdhi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pādas.

7.78.3^a, etā u tyāḥ prāty adṛṣṇan purástāt : 1.191.5^a, etā u tyé prāty adṛṣṇan.

7.78.3^c (Vasishtha ; to Uṣas)

etā u tyāḥ prāty adṛṣṇan purástaj, jyótir yāchantir usāso vibhātīḥ, 1.191.5^a
ájijanan sūryam yajñām agnīm apācīnam támo agād ájuṣtam.

7.78.3—] *Part 1: Repeated Passages belonging to Book VII* [330

7.80.2^d (The same)

ḷeśá syá návyam áyur dádhanā, gñdhvī támo jyótiṣośá abodhi, 3.53.16^o
 ágra eti yuvatir áhrayāṇa prácikitat sūryam yajñám agním.

Cf. Bloomfield, *Religion of the Veda*, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1^a, práty u adarçy áyatí: 8.101.13^c, citréva práty adarçy áyatí.]

7.81.6^d: 1.48.8^b, jyótiṣ kṛṇoti sūnárí.

7.81.6^a (Vasiṣṭha; to Uśas)

grávaḥ sūríbhyo amṛtaṁ vasutvanám vājāṇ asmábhyam gómataḥ,
 codayitrí maghónaḥ sūnṛtāvaty ḷuśá uchad ápa sṛidhaḥ. 1.48.8^d

8.13.12^o (Nārada Kṛṇva; to Indra)

ḷindra çaviṣṭha satpate, ḷrayím grṇátsu dhāraya, 8.13.12^a; b: 5.86.6^e
 grávaḥ sūríbhyo amṛtaṁ vasutvanám.

7.81.6^d: 1.48.8^d, uśá uchad ápa sṛidhaḥ.

7.82.1^b: 1.93.8^d, viçé jánāya máhi çárma yachatam.

[7.82.7^a, ná tám áñho ná duritáni mártiyam: 2.23.5^a, ná tám áñho ná duritám
 kútaç caná.]

7.82.9^d, náras tokásya tánayasya sātīṣu: 4.24.3^d, náras tokásya tánayasya sātāu.

7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)

asmé indrováruṇo mitróaryamá dyumnám yachantu máhi çárma sapráthaḥ,
 avadhrám jyótiṣ áditer ṛtāvṛdho devásya glókaṁ savitúr mánāmahe.

For the first pāda cf. under 1.36.4^a.

7.84.1^b: 4.42.9^b, havyébhir indrávaruṇa námobhiḥ; 1.153.1^b, havyébhir mitra-
 varuṇa námobhiḥ.

7.84.1^d, pári tmánā viṣurupā jigāti: 5.15.4^d, pári tmánā viṣurupo jigāsi.

7.84.2^c, pári ño hélo váruṇasya vṛjyāḥ: 2.33.14^a, pári ño hetí rudrásya vṛjyāḥ;
 6.28.7^d, pári vo hetí rudrásya vṛjyāḥ.

7.84.3^d, prá ña spārhábhīr utíbhīḥ tīretam: 7.58.3^d, prá ña spārhábhīr utíbhīḥ
 tīreta.

7.84.4^b, rayím dhattaṁ vāsumantaṁ puruṣsum: 4.34.10^b, rayím dhatthá, &c.;
 6.68.6^b, rayím dhatthó, &c.; 1.159.5^d, rayím dhattaṁ vāsumantaṁ
 çatagvīnam; 4.49.4^b, rayím dhattaṁ çatagvīnam.

7.84.5 = 7.85.5 (Vasiṣṭha; to Indra and Varuṇa)

iyám indram várūṇam aṣṭa me gīḥ právat toké tánaye tūtujānā,
surátnāso devávitīm gamema yūyám páta svastibhiḥ sádā nah.

☞ refrain, 7.1.20^d ff.

7.84.5^{bc} = 7.85.5^{bc}, právat toké tánaye tūtujānā, surátnāso devávitīm gamema :
7.67.6^{cd}, á vām toké tánaye tūtujānāḥ surátnāso devávitīm gamema.

7.86.1^b (Vasiṣṭha; to Varuṇa)

dhírā tv aśya mahinā janúnī ví yás tastāmbha ródasī cid urvī,
prá nákam ṛṣvām nunude bhántam dvitá náksatram papráthac ca bhūma.

9.101.15^b (Prajapati; to Pavamāna Soma)

sá vīró dakṣasádhano ví yás tastāmbha ródasī,
háriḥ pavitre avyata vedhá ná yónim áśadam.

It is surely not going too far to say that the repeated páda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitá in 7.86.1^d cf. Bergaigne, Quarante Hymnes, p. 79; Geldner, Ved. Stud. iii. 4.

[7.87.8^d, prácetaso yá isáyanta mánma : 1.77.4^d, vājaprasūta isáyanta mánma.]

7.89.1^c—4^c, mṛlā suksatra mṛlāya.

7.89.5^b (Vasiṣṭha; to Varuṇa)

yát kíṁ cedám varuṇa dáivye jáne 'bhidroháṁ manuṣyāḥ cārāmasi,
ácitti yát táva dhármā yuyopimá má nas tásmād énaso deva rīriṣaḥ.

10.164.4^b (Pracetas Āṅgīrasa; Duḥsvapnaghnām)

yád indra brahmanas pate 'bhidroháṁ cārāmasi,
prácetā na āṅgīrasó dviṣatām pátv ānhasaḥ.

For 7.89.5 cf. 4.54.3^a, ácitti yác cakṛmá dáivye jáne.

7.90.1^c, váha vāyo niyúto yāhy ácha : 1.135.2^f, váha vāyo niyúto yāhy asmayūḥ.

7.90.1^d, píḁa sūtásyāndhaso mādāya : 5.51.5^c, píḁa sūtásyāndhaso abhí práyah.

[7.90.4^c, gávyam cid ūrvām uḥjo ví vavruḥ : 4.1.15^d; 16.6^d, vrajám goman-
tam uḥjo, &c.]

7.90.6^b (Vasiṣṭha; to Indra and Vāyu)

iṣánāso yé dádhate svār ṇo góbhir áḡvebhir vāsubhir hīraṇyāḥ,
indravāyu surāyo víḥvam áyur árvadbhir vīráḥ pftanāsu sahyuḥ.

10.108.7^b (Paṇayo Asurāḥ; to Saramā)

ayám nidhīḥ sarame ádribudhno góbhir áḡvebhir vāsubhir nyṣṭṣaḥ,
rákṣanti tám paṇāyo yé sugopá réku padám álakam á jagantha.

For 10.108.7 cf. Brunnhofer, Bezz. Beitr. xxvi. 107.

7.90.7 = 7.91.7 (Vasiṣṭha; to Indra and Vayu)

árvanto ná grávaso bhikṣamāṇā indravāyú suṣṭutíbhīr vasiṣṭhāḥ,
vājayāntaḥ sv ávase huvema yūyám pāta svastíbhīḥ sádá naḥ.]

☞ refrain, 7.1.20^d ff.

[7.91.3^d, víçvén náraḥ svapatyáni cakruḥ : 4.34.9^d, víbhvo náraḥ svapatyáni cakruḥ.]

7.91.4^a, yávat táras tanvò yávad ójaḥ : 1.33.12^c, yávat táro maghavan yávad ójaḥ.

7.91.7 = 7.90.7.

7.92.5^{ab}, á no niyúdbhiḥ çatíníbhīr adhvarám sahasríníbhīr úpa yāhi yajñám :
1.135.3^{ab}, á no niyúdbhiḥ çatíníbhīr adhvarám sahasríníbhīr úpa yāhi
vitáye.

[7.92.5^c, váyo asmín sávane mādayasva : 2.18.7^d; 7.23.5^d, asmín chūra
sávane, &c. ; 7.29.2^c, asmínn ũ sù sávane, &c.]

[7.93.2^a, tá sánasí çavasānā hí bhutám : 6.68.2^b, çúrāṇām çaviṣṭhā tá hí bhutám.]

7.93.6^b : 1.108.4^d, éndrāgni sāmmanasāya yātam.

7.93.7^c, yát sim ágaç cakrmá tát sú mṛla : 1.179.5^c, yát sim ágaç cakrmá tát sú
mṛlatu.

[7.93.8^c, méndro no viṣṇur marútaḥ pári khyan : 1.162.1^{ab}, má no mitró várūṇo
aryamāyúr indra ṛbhukṣá marútaḥ pári khyan.]

7.94.2^a (Vasiṣṭha; to Indra and Agni)

çṛṇutám jaritúr hávam indrāgni vānataṁ girāḥ,
[içaná pipyataṁ dhíyaḥ.]

☞ 5.71.2^c

8.13.7^b (Nārada Kāṇva; to Indra)

pratnaváj janaya girāḥ çṛṇudhí jaritúr hávam,
māde-made vavakṣithā sukṛtvane.

8.85.4^a (Kṛṣṇa Āṅgirasa; to Açvins)

çṛṇutám jaritúr hávam kṛṣṇasya stuvató nara,
[mādhvaḥ sómasya pitáye.]

☞ refrain, 8.85.10–9^c; also 1.47.9^d

7.94.2^c : 5.71.2^c, 9.19.2^c, içaná pipyataṁ dhíyaḥ.

7.94.3^c (Vasiṣṭha; to Indra and Agni)

má papatváya no naréndrāgni mábhíçastaye,
má no riradhataṁ nidé.

8.8.13^d (Sadhvāṇsa Kāṇva; to Açvins)

á no víçvāny açvinā dhātám rádhānsy áhraya,
kṛtám na ṛtvíyāvato má no riradhataṁ nidé.

7.94.5^a, tá hí cáçvanta ílate : 5.14.3^a, tám hí cáçvanta ílate.

7.94.5^c (Vasistha ; to Indra and Agni)

ṭá hí cáçvanta ílata, itthá viprasa utáye,
sabádho vájasātaye.

8.74.12^b (Gopavana Ātreya ; to Agni)

yám tvā jánasa ílate sabádho vájasātaye,
sá bodhi vṛtratūrye.

7.94.6^b : 5.20.3^d ; 8.65.6^b, prāyasvanto havāmahe.

7.94.7^b, asmábhyaṁ carṣaṇisahā : 5.35.1^c, asmábhyaṁ carṣaṇisāham.

9.94.7^c : 1.23.9^c, má no duḥcānsa 1ṇata ; 2.23.10^c, má no duḥcānsa abhidipsúr
1ṇata ; 10.25.7^d, má no duḥcānsa 1ṇatā vívaksase.

7.94.8^b : 1.18.3^b, dhūrtiḥ prāṇāṁ mártasya.

7.94.8^c : 1.21.6^c, indrāgni cārma yachatam.

7.95.4^a, utá syá naḥ sárasvatī juṣāṇá : 6.61.7^a, utá syá naḥ sárasvatī.

7.96.2^d : 1.48.2^d, cōda rádho maghónām.

7.96.3^c, grṇāṇá jamadagnivát : 3.62.18^a ; 8.101.8^d, grṇāṇá jamádagninā ;
9.62.24^c ; 65.25^b, grṇānó jamádagninā.

[7.96.5^c, tébhir no 'vitá bhava : 1.91.9^c, tábhir no 'vitá bhava.]

Cf. 1.81.8^a, áthā no, &c.

7.96.6^c (Vasistha ; to Sarasvant)

pṛivānsaṁ sárasvata stānaṁ yó viçvadarçataḥ,
bhakṣimáhi prajám iṣam.

9.8.9^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

nṛcákṣasaṁ tvā vayám indrapītaṁ svarvīdam,
bhakṣimáhi prajám iṣam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1^b : 1.154.5^b, náro yátra devayávo mādanti.

7.97.9^c : 4.50.11^c : 7.64.5^c = 7.65.5^c, avistām dhiyo jigṛtām púramdhīḥ.

7.97.9^d : 4.50.11^d, jajastām aryó vanúṣām áratiḥ.

7.97.10 = 7.98.10 (Vasistha ; to Indra and Bṛhaspati)

bṛhaspate yuvám indraç ca vásvo divyásyecāthe utá párthivasya,
ḍhattām rayīm stuvaté kíraye cid, yūyám pāta svastibhiḥ sádā naḥ.
c : cf. 6.23.3^d ; d : refrain, 7.1.20^d ff.

For kíri see Pischel, Ved. Stud. i. 217, and my criticism under 6.23.3.

7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [334

[7.97.10^c, dhattām rayīm stuvaté kirāye cit : 6.23.3^d, dātā vāsu stuvaté, &c.]

[7.98.1^b, juhótana vṛṣabhāya kṣitmām : 10.187.1^b, vṛṣabhāya kṣitinām.]

7.98.3^d : 1.59.5^d, yudhā devébhyo várivaç cakārtha.

7.98.5^{ab}, préndrasya vocam̐ prathamā kṛtāni prā nūtanaṁ maghāvā yā cakāra :
5.31.6^{ab}, prā te pūrvāni kārāṇāni vocam̐ prā nūtanaṁ maghavan yā
cakārtha.

7.98.10 = 7.97.10.

7.99.4^a : 1.93.6^d, urūm yajñāya cakrathur u lokām.

7.99.7 = 7.100.7 (Vasiṣṭha ; to Viṣṇu)

vāsaṭ te viṣṇav āsā ā kṛṇomi tán me juṣasva çipiviṣṭa havryām,
vārdhantu tvā suṣṭutāyo giro me 1yūyām pāta svastībhiḥ sādā nah.]

☞ refrain, 7.1.20^d ff.

7.100.7 = 7.99.7.

[7.101.1^a, tisoró vācaḥ prā vada jyótiragrāḥ : 7.33.7^b, tisorāḥ prajā āryā jyótiragrāḥ.]

7.101.3^b : 3.48.4^b, yathavaçam̐ tanvaṁ cakra eṣāḥ.

7.101.4^a (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

yāsmiṁ viçvāni bhūvanāni tasthūs tisoró dyāvas tredhā sasrūr āpah,
trāyaḥ kōçasa upasēcanāso 1mādhva çcotanty abhīto virapçām.]

☞ 4.50.3^d

10.82.6^d (Viçvakarman Bhāuvana ; to Viçvakarman)

tām id gārbhaṁ prathamām dadhra āpo yātra devāḥ samāgachanta viçve,
ajāsya nābhāv ādhy ékam ārpitaṁ yāsmiṁ viçvāni bhūvanāni tasthūḥ.

7.101.4^d : 4.50.3^d, mādhva çcotanty abhīto virapçām.

7.101.6^a : 3.56.3^d, sá retodhā vṛṣabhāḥ çaçvatīmām.

7.101.6^b, tāsminn ātmā jágatas tasthūsaç ca : 1.115.1^c, sūrya ātmā, &c.

7.103.10^d : 3.53.7^d, sahasrasāve prā tiranta āyuh.

[7.104.1^a, indrásomā tāpataṁ rákṣa ubjātam : 1.21.5^b, indrágni rákṣa ubjātam.]

7.104.3^b, anārambhaṇé tāmasi prā vidhyatam : 1.182.6^b, . . . tāmasi prā
viddham.

[7.104.7^b, hatām druho rákṣāso bhañgurāvataḥ : 10.76.4^a, āpa hata rákṣāso, &c.]

[7.104.7^c, indrāsomaṁ duṣkṛte mā sugām bhūt : 10.86.5^d, nā sugām duṣkṛte bhuvam.]

7.104.16^d, viçvasya jantōr adhamās padīṣṭa : 5.32.7^d, viçvasya jantōr adhamām cakāra.

7.104.19^c (Vasiṣṭha ; to Indra)

prā vartaya divó açmānam indra sómaçitam maghavan sām çiçādhi,
prāktād āpāktād adharād údaktād abhi jahi rakṣāsah pārvatena.

10.87.21^a (Pāyū Bhāradvāja ; to Agni Rakṣohan)

paçcāt purāstād adharād údaktāt kavīḥ kāvyena pāri pāhi rājan,
sākhe sākḥayam ajāro jarimnó 'gne mātān āmartyas tvām naḥ.

Cf. 7.72.5 ; 10.36.14 ; 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pādas may be found in the AV. versions of the repeated pādas, 8.3.20^a and 8.4.19^a.

7.104.20^d, nūnām sṛjad açānim yātumādbhyaḥ : 7.104.25^d, açānim yātumādbhyaḥ.

7.104.23^{cd} (Vasiṣṭha ; to Pṛthivī and Antarikṣa)

mā no rākṣo abhi naḍ yātumāvatām āpoçhatu mithunā yā kimīdina,
pṛthivī naḥ pāṛthivāt pātv āñhaso 'ntārikṣam divyāt pātv asmān.

10.53.5^{cd} (Agni Saucika ; to Devāḥ)

pāñca jānā māma hotrām juṣantām ḡojāta utā yé yaññīyāsah, ~~et~~ 7.35.14^d
pṛthivī naḥ pāṛthivāt pātv āñhaso 'ntārikṣam divyāt pātv asmān.

7.104.24^d, mā té dṛçan sūryam uccārantam : 4.25.5^b, jyók paçyāt sūryam uccārantam ; 6.52.5^b ; 10.59.4^b, pāçyema nū sūryam uccārantam ; 10.59.6^c, jyók paçyema sūryam uccārantam.

REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3^b (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)
yác cid dhī tvā jānā imé nānā hávanta útáye,
asmákam bráhmedám indra bhutu té 'há víçvā ca vārdhanam.

8.15.12^b (Goṣuktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)
yád indra manmaçás tvā nānā hávanta útáye,
asmákebhīr nṛbhīr átrā svār jaya.

8.68.5^c (Priyamedha Āṅgīrasa ; to Indra)
abhiṣṭāye sadāvṛdham svārmīlhesu yám nárah,
nānā hávanta útáye.

For the idea of the repeated pāda see p. viii, line 6 from bottom.

8.1.4^{cd} (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)
ví tartūryante maghavan vipaçcīto 'ryó vípo jānānām,
ūpa kramasva pururūpam á bhara vājam nédiṣṭham útáye.

8.60.18^{cd} (Bhargha Prāgātha ; to Agni)
kétena çárman sacate suçámāny ágne túbhyaṁ cikitvánā,
iṣanyáyā naḥ pururūpam á bhara vājam nédiṣṭham útáye.

For 8.1.4 see Geldner, Ved. Stud. iii. 104.

8.1.12^d (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)
yá ṛté cid abhiçriṣaḥ purá jatrúbhya atfdaḥ,
sāmdhata sāmdhīm maghávā purūvásur iṣkartā víhrutaṁ pūnaḥ.

8.20.26^d (Sobhari Kāṇva ; to Maruts)
víçvaṁ páçyanto bibhr̥thā tanúsv á tēnā no ádhi vocata, 8.20.26^b
kṣamā rápo maruta áturasya na iṣkartā víhrutaṁ pūnaḥ.

The repeated pāda is not of the same grammatical value in both; iṣkartā in 8.1.12 is nomen agentis governing the accusative; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12^{ab} is obscure; Ludwig, Kritik, p. 38, discusses the readings of the parallel texts. For 8.20.26 cf. AV. 6.57.3.

[8.1.17^a, sotá hí sómam ádribhiḥ : 9.34.3^b, sunvánti sómam ádribhiḥ.]

[8.1.22^b, devó mártāya daçúṣe : 1.45.8^d, ágne mártāya daçúṣe : 1.84.7^b ; 9.98.4^b,
vásu mártāya daçúṣe.]

8.1.24^d : 4.46.3^c, váhantu sómapitaye.

8.1.25^d (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)

á tvā ráthe hiranyáye hárī mayúraçepyā,
çitiprsthá vahatām mádhvo ándhaso vivákṣaṇasya pítáye.

8.35.23^b (Çyāvaçva Ātreya ; to Aṇvins)

namováké prástHITE adhvaré narā vivákṣaṇasya pítáye,

á yātam aṇviná gatam ávasyūr vām ahām huve dhattām rátnāni daçúṣe.

☞ refrain, 8.25.22^{cde}—24^{cde}

8.1.26^a : 3.51.10^c, píḁa tv ásyá girvaṇaḥ.

[8.1.30^b, mánhiṣṭhāso maghónām : 5.39.4^a, mánhiṣṭham vo maghónām.]

[8.1.33^b, āsaṅgó agne daçábhīḥ sahásrāḥ : 5.27.1^c, tráivṛṣṇó agne, &c.]

8.2.15^c, çikṣā çacraḥ çácibhiḥ : 1.62.12^d, çikṣā çacras táva naḥ çácibhiḥ.

8.2.32^{bc} (Medhatithi Kāṇva, and Priyamedha Āṅgirasa ; to Indra)

hántā vṛtrām dáksīṇenéndraḥ purú puruhūtāḥ,
mahān mahibhiḥ çácibhiḥ.

8.16.7^{bc} (Irimbiṭhi Kāṇva ; to Indra)

índro brahméndra fṣir índraḥ purú puruhūtāḥ,

mahān mahibhiḥ çácibhiḥ.

Both Ludwig and Grassmann render purú inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vṛtra Indra vielfach, der vielfach gerufene'; Grassmann, i. 390, 'Indra schlägt, der vielgerufene, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vielfach von vilen gerufen'; Grassmann, i. 419, 'Indra vielfach vielgepriesen'. No doubt the construction of purú with puruhūtāḥ is the same in both passages : either, 'in many places (Sāyana, puruṣu deçasu) called by many', or, 'insistently called by many'. For the idea underlying the repeated pāda see p. viii, line 6 from bottom.

[8.2.41^b, catváry ayútā dādat : 8.21.18^d, sahásram ayútā dādat.]

8.3.1^c (Medhyatithi Kāṇva ; to Indra)

píḁa sūtásya rasíno mátsvā na indra gómataḥ,
āpír no bodhi sadhamádyo vṛdhé 'smān avantu te dhíyaḥ.

8.54(Vāl. 6).5^c (Mātariçvan Kāṇva ; to Indra)

yád indra rádho ásti te mághonām maghavattama,
téna no bodhi sadhamádyo vṛdhé bhágo dānáya vṛtrahan.

[8.3.4^b, samudrá iva paprathe : 10.62.9^d, ví síndhur iva paprathe.]

8.3.5^b : 1.16.3^b, índram prayaty ádhvaré.

8.3.6—] *Part 1: Repeated Passages belonging to Book VIII* [338

[8.3.6^c, indre ha víçvā bhūvanāni yemire : 8.12.28^c—30^c, ād it te víçvā bhūvanāni yemire ; 9.86.30^d, tūbhymā víçvā bhūvanāni yemire ; 10.56.5^c, tanūṣu víçvā bhūvanā nī yemire.]

8.3.7^a : 1.19.9^a, abhī tvā pūrvāpitaye.

8.3.7^c (Medhyātithi Kāṇva ; to Indra)

abhī tvā pūrvāpitaya, indra stómebhīr āyāvaḥ,
samiciṇāsa ṛbhāvaḥ sām asvaran rudrā gṛṇanta pūrvyam.

☞ 1.19.1^a

8.12.32^b (Parvata Kāṇva ; to Indra)

yād asya dhāmani priyé samiciṇāso āsvaran,
nābhā yajñāsyā dohanā prādhvaré.

For 8.3.7 cf. Neisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlii. 161.

8.3.8^d (Medhyātithi Kāṇva ; to Indra)

asyéd indro vāvṛdhe víṣṇyaṁ çávo máde sutásya víṣṇavi,
adyā tām asya mahimānam āyávó 'nu ṣṭuvanti pūrvāthā.

8.15.6^b (Goṣuktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)

tād adyā cit ta ukthínó 'nu ṣṭuvanti pūrvāthā,
víṣapatnīr apó jayā divé-dive.

8.3.12^a, çagdhī no asyā yād dha pāurām āvitha : 2.13.9^b, ékasya çruṣṭāu yād dha
codām āvitha.

8.3.15^{b+d} (Medhyātithi Kāṇva ; to Indra)

úd u tyé mādhumattamā gíra stómāsa irate,
satrajíto dhanasā ákṣitotayo vājayánto ráthā iva.

8.43.1^c (Virūpa Āṅgīrasa ; to Agni)

imé víprasya vedhāso 'gnér ástrītayajvanah,
gíra stómāsa irate.

9.67.17^b (Jamadagni ; to Pavamāna Soma)

áṣṛgran devávitaye, vājayánto ráthā iva.

☞ 9.46.1^a

8.3.17^d (Medhyātithi Kāṇva ; to Indra)

yukṣvā hí vītrahantama hári indra parāvátah,
arvācínó maghavan sómapitaya ugrá ṛṣvébhir á gahi.

8.49(Val. 1).7^{abd} (Praskaṇva Kāṇva ; to Indra)

yād dha nūnām yād vā yajñé yād vā pṛthivyām ádhi,
áto no yajñām açúbhir mahemata ugrá ugrébhir á gahi.

8.50(Val. 2).7^{abd} (Puṣṭigu Kāṇva ; to Indra)

yád dha nūnám parāvāti yád vā pṛthivyám diví,
yujāná indra háríbhīr mahemata ṛṣvā ṛṣvébhir á gahi.

8.50.7 seems decidedly the better of the two Vāḥkilya stanzas ; the parallel between parāvāti and pṛthivyám is well balanced, whereas the relation of the first two pādas in 8.49.7 is, to say the least, awkward ; more properly we may say that it is senseless.—For pāda b of both stanzas cf. 5.83.9^d, yát kīm ca pṛthivyám ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20^d (Medhyatithi Kāṇva ; to Indra)

nír agnáyo rurucur nír u sūryo níḥ sóma indriyó rásah,
nír antárikṣād adhamo mahám áhim kṛṣé tát indra páuṇsyam.

8.32.3^e (Medhātithi Kāṇva ; to Indra)

ny árbudasya viṣṭápaṁ varṣmāṇaṁ bṛhatás tira,
kṛṣé tát indra páuṇsyam.

Cf. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated pāda cf. 4.30.23^b, kariṣyá indra páuṇsyam.

[8.3.23^e, ástaṁ váyo ná túgryam : 8.74.14^d, vákṣan váyo ná túgryam.]

8.4.1^{ab} (Devātithi Kāṇva ; to Indra)

yád indra prág ápāg údañ nyāg vā hūyāse nṛbhīḥ,
símā purú nṛṣṭo asy ánavé 'si praçardha turváçe.

8.65.1^{ab} (Pragātha Kāṇva ; to Indra)

yád indra prág ápāg údañ nyāg vā hūyāse nṛbhīḥ,
á yahi túyam açubhīḥ.

For 8.4.1 see Geldner, Ved. Stud. ii. 190 ; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12^d with 8.64.10^e (next item but one).

[8.4.2^b, indra mādáyase sácā : 8.52(Val. 4).1^d, ayáu mādáyase sácā.]

8.4.12^{b+d} (Devātithi Kāṇva ; to Indra)

svayám cit sá manyate dáçurir jáno yátrā sómasya tṛmpási,
idám te ánnam yújyam sámukṣitam tásyéhi prá dravā píba.

8.53(Val. 5).4^d (Medhya Kāṇva ; to Indra)

viçvā dvésāñsi jahí cáva cá kṛdhi viçve sanvantv á vásu,
çīṣṭesu cit te madirāso añçavo yátrā sómasya tṛmpási.

8.64.10^e (Pragātha Kāṇva ; to Indra)

ayám te mánuse jáne sómah pūrūṣu sūyate,
tásyéhi prá dravā píba.

Ludwig, 588, renders 8.4.12^{ab}, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst' ; Grassmann, 'der mann erscheint sich selber auch als frommgesinnt, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself

that man is regarded as pious with whom (yātrā) thou doest partake of the soma'. In 8.53(Val. 5).4^{ad} the connexion of the two pādas is tolerable if we take tṛmpāsi in subjunctive (future) sense; we should really expect tātṛā sōmasya tṛmpāsi in pāda d, 'with the Çiṣṭas are the (soma-)plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of pāda b.—Cf. Hillebrandt, Ved. Myth. i. 48.

8.4.14^{ad}, arvāñcam tvā sāptayo 'dhvaraçrīyo vāhantu sāvanéd ūpa: 1.47.8^{ab},
arvāñca vām sāptayo 'dhvaraçrīyo vāhantu sāvanéd ūpa.

8.4.18^d: 8.88.6^d, mánhiṣṭho vājasātaye: 1.130.1⁸, mánhiṣṭham vājasātaye.

8.5.2^b: 4.46.5^a, ráthena prthupájasa.

8.5.4^b (Brahmatithi Kāṇva; to Açvins)
purupriyá na útaye purumandrā purūvásū,
stusé kāṇvaso açvínā.

8.8.12^a (Sadhvañsa Kāṇva; to Açvins)
purumandrā purūvásū [manotārā rayínām,]
stóman me açvínāṁ imám abhí váhni anuṣātām.

cf. 1.46.2^b

Note the correspondences of 8.5.11^{bc} with 8.8.1^{ad}, and 8.5.30^c with 8.8.6^d.

8.5.5^c (Brahmatithi Kāṇva; to Açvins)
mánhiṣṭhā vājasātameśáyantā çubhás páti,
gántārā dāçúṣo gṛhām.

8.13.10^c (Nārada Kāṇva; to Indra, here his Hart)
stuhí çrutām vipaçcitām hári yásya prasakṣínā,
gántārā dāçúṣo gṛhām namasvínāḥ.

8.22.3^d (Sobhari Kāṇva; to Açvins)
[ihá tyá purubhútamā] devá námobhir açvínā,
[arvācínā sv ávase karāmahe] gántārā dāçúṣo gṛhām.

cf. 5.73.2^a

cf. 8.22.3^c

The extra iambic dipody, namasvínāḥ, marks 8.13.10^c as composite and secondary; namasvínāḥ is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.28^{ab} = 8.22.5^{ab}. For the repeated pāda cf. 8.85.6^a, gáchatām dāçúṣo gṛhām.

8.5.6^c, ghṛtáir gávyūtim ukṣatam: 3.62.16^{ab}, á no mitrávaruṇā ghṛtáir gávyūtim
ukṣatam; 7.65.4^{ab}, á no mitrávaruṇā havyájuṣṭim ghṛtáir gávyūtim
ukṣatam [ābhīh.

8.5.7^a (Brahmatithi Kāṇva; to Açvins)
á na stóman ūpa dravát túyam çyenébhir açúbhiḥ,
yātām açvebhīr açvínā.

8.49(Vāl. 1).5^a (Praskapva Kāṇva ; to Indra)

á na stómam úpa dravád dhíyanó áçvo ná sótrbhíh,

ṽyám te svadhāvan svadāyanti dhenāva, indra kāṇveṣu ratáyah.

8.50(Vāl. 2).5^c

Translate 8.5.7, 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Aṇvins'. The stanza is faultless ; not so its Vāḷakhilya mate : 'To our song of praise (come thou) on the run, as a horse let loose by the pressers (of the soma) ; (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (sc. the song) the milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Vāl. 1).5 (q. v.) in its turn is repeated in an inferior version at 8.50(Vāl. 2).5.—Cf. Geldner, *Ved. Stud.* iii. 40.

8.5.9^a : 5.79.8^a ; 9.62.24^a, utá no gómatīr íṣah.

8.5.11^b : 1.92.18^b ; 5.75.2^c ; 8.8.1^c, dāsā hīraṇyavartanī ; 8.87.5^a, dāsā hīraṇyavartanī çubhas patī.

8.5.11^c : 6.60.15^d ; 7.74.2^d ; 8.8.1^d ; 35.22^b, pībatam sómyam mādhu ; 8.24.13^b, pībatī sómyam mādhu.

8.5.12^c (Brahmatīthi Kāṇva ; to Aṇvins)

asmābhyam vājīnivasu maghāvadbhyaç ca sapráthah,

chardīr yantam ádābhyaṃ.

8.85.5^a (Kṛṣṇa Āṅgirasa ; to Aṇvins)

chardīr yantam ádābhyaṃ víprāya stuvaté narā,

ṽmādhvaḥ sómasya pítāye. refrain, 8.85.1^c–9^c ; also 1.47.9^d

8.5.15^c (Brahmatīthi Kāṇva ; to Aṇvins)

asmé á vahataṃ rayīm çatāvantaṃ sahasrīṇam,

purukṣúm viçvādhāyasam.

8.7.13^b (Puruvatsa Kāṇva ; to Maruts)

á no rayīm madacyútam purukṣúm viçvādhāyasam,

íyartā maruto divāḥ.

8.5.17^a : 5.23.3^b ; 35.6^b ; 8.6.37^b, jánaso vṛktábarhiṣah ; 3.59.9^b, jánāya vṛktábarhiṣe.

8.5.17^b : 1.14.5^c, háviṣmanto aramkítah.

8.5.17^c : 1.47.4^d, yuvám havante aṇvinā.

8.5.18^b : 6.45.30^b, stómo váhiṣtho ántamah.

8.5.18^c (Brahmatīthi Kāṇva ; to Aṇvins)

asmákam adyá vām ayám stómo váhiṣtho ántamah,

yuvābhyām bhūtv aṇvinā.

6.45.30^b

8.26.16^c (Viçvamanas Vaiyaçva, or Vyaçva Āṅgīrasa; to Açvins)
vāhiṣṭho vām hāvanām stómo dutó huvan narā,
yuvābhyām bhūtv açvinā.

See under 6.45.30^b.—For 8.26.16 cf. Neisser, Bezz. Beitr. xviii. 321.

8.5.20^a, 30^a, téna no vājīnivasū.

8.5.22^c: 1.46.3^c, yád vām rátho víbhiṣ pátāt.

8.5.28^a: 4.46.4^a, rátham hīraṇyavandhuram.

8.5.28^b (Brahmatithi Kāṇva; to Açvins)

└rátham hīraṇyavandhuram┐, hīraṇyābhiçum açvinā,
└á hí stháttho divispfçam.┐

☞ 4.46.4^a

☞ 4.46.4^c

8.22.5^b (Sobhari Kāṇva; to Açvins)

rátho yó vām trivandhuró hīraṇyābhiçur açvinā,
pári dyāvāpṛthiví bhūṣati çrutás └téna nāsatyá gatam.┐

☞ 1.47.9^a

Almost identical. Note that 8.5.5^c = 8.22.3^d.—For 8.5.28 as a whole see under 4.46.4.

8.5.28^c: 4.46.4^c, á hí stháttho divispfçam.

8.5.30^c (Brahmatithi Kāṇva; to Açvins)

└téna no vājīnivasū┐, parāvataç cid á gatam,
úpemām suṣṭutīm máma.

☞ 8.5.20^a

8.8.6^d (Sadhvaṇsa Kāṇva; to Açvins)

└yác cid dhí vām purá řṣayo juhúré 'vase narā,┐
á yātam açvinā gatam úpemām suṣṭutīm máma.

☞ 1.48.14^{ab}

[8.5.35^a, hīraṇyáyena ráthena: 1.35.2^c, hīraṇyáyena savitá ráthena; 4.44.5^b,
hīraṇyáyena suvṛtá ráthena.]

8.5.37^e (Kaçoç Čaidyasya dānastutiḥ)

tá me açvinā sanīnām vidyátam návānām,

yáthā cic čaidyáh kaçúḥ çatām úṣṭrānām dádat sahásrā dáça gónām.

8.6.47^b (Tirindirasya Parçavyasya dānastutiḥ)

trīṇi çatāny árvatām sahásrā dáça gónām,

dadúř pajráya sámne.

8.6.1^b (Vatsa Kāṇva; to Indra)

mahán índro yá ójaś parjányo vṛřṭimán iva,

stómāir vatsásya vāvṛdhe.

9.2.9^b (Medhatithi Kāṇva; to Soma Pavamāna)

asmābhyam indav indrayúr mādhvah pavasva dháraya,

parjányo vṛřṭimán iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450; iii. 26,

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the pāda is repeated is very different: 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57.1; 62.28; 88.6; 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained new significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonable use of the repeated pāda in 8.6.1 is secondary.

8.6.8^b, stómāir yajñāsya sādhanam : 1.44.11^a, ní tvā yajñāsya sādhanam ; 3.27.2^b,
girā yajñāsya sādhanam ; 8.23.9^b, yajñāsya sādhanam girā.

8.6.4^c (Vatsa Kāṇva ; to Indra)

sām asya manyāve víṣo víṣvā namanta kṛṣṭáyah,
samudráyeva síndhavaḥ.

8.44.25^b (Virūpa Āṅgirasa ; to Agni)

āgne dhṛtāvratāya te samudráyeva síndhavaḥ, gíro vāṣṭāsa irate.

For the repeated pāda cf. samudrām iva síndhavaḥ under 8.6.35^b, and see p. ix, line 9.

8.6.8^b : 1.80.6^b ; 8.76.2^c ; 89.3^d, vājireṇa ṣatáparvaṇā.

8.6.9^b (Vatsa Kāṇva ; to Indra)

prā tām indra naṣṭmahi rayīm gómantam açvínam,
prā bráhma pūrvácittaye.

9.62.12^b (Jamadagni Bhārgava ; to Soma Pavamāna)

ṛ́ā pavasva sahasrīṇam rayīm gómantam açvínam,
puruṣcandrām puruṣpṛ́ham.

9.40.3^c

9.63.12^b (Nidhruvi Kaṣyapa ; to Soma Pavamāna)

abhy arṣa sahasrīṇam rayīm gómantam açvínam,
ṛ́abhí vājam utá ṣrávaḥ.

9.1.4^c

Cf. 10.156.3^b, (rayīm) pṛthúh gómantam açvínam.

8.6.18^b (Vatsa Kāṇva ; to Indra)

yád asya manyūr ádhvanīd ví vṛtrám parvaṣó ruján,
apáh samudrám áirayat.

8.7.23^a (Punarvatsa Kāṇva ; to Maruts)

ví vṛtrám parvaṣó yayur ví párvataṇ arājínah,
cakrāṇá vṛṣṇi páuṇsyam.

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6.26^a with 8.7.2^a.

8.6.14^c (Vatsa Kāṇva ; to Indra)

ní ṣūṣṇa indra dharnasīm vājraṁ jaghantha dásyavi,
vṛṣṇa hy ūgra ṣṛṇviṣé.

8.6.14—] *Part 1: Repeated Passages belonging to Book VIII* [344

8.33.10^c (Medhyātithi Kāṇva ; to Indra)
 satyām itthā vṣéd asi vṣajutir nó 'vṛtaḥ,
 vṣā hy ūgra ṣṛviṣé parāvāti vṣo arvāvāti ṣrutāḥ.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vṣā hy ūgra ṣṛviṣé into the insipid distich 8.33.10^{cd}. Cf. 5.73.1; 8.13.15; 97.4. For 3.33.10^a cf. 9.64.2^a; 10.153.2^a.

8.6.15^b (Vatsa Kāṇva ; to Indra)
 ná dyāva indram ójasā nántárikṣāni vajrīṇam,
 ná vivyacanta bhūmayāḥ.

8.12.24^b (Parvata Kāṇva ; to Indra)
 ná yām viviktó ródasī nántárikṣāni vajrīṇam,
 āmāś id asya titviṣe sām ójasāḥ.

8.6.17^a: 9.18.5^a, yā imé ródasī mahī; 3.53.12^a, yā imé ródasī ubhé.

8.6.19^b, ghṛtām duhata aṣīram : 1.134.6^e, ghṛtām duhrata aṣīram.

8.6.21^b, 43^c, kāṇvā ukthéna vāvṛdhuḥ.

8.6.23^a (Vatsa Kāṇva ; to Indra)
 ā na indra māmīṃ īṣaṃ pūraṃ ná darṣi gomatīm,
 utā prajāṃ suvīryam.

9.65.13^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 ā na indo mahīm īṣaṃ pāvasva viṣvadarçataḥ, 9.65.13^b
 asmābhyām soma gātuvīt, 9.46.5^c

Interesting modulation of the Indra-Indu idea ; indra : indo = darṣi : pāvasva ; see p. xi, middle ('Indra and Soma').

8.6.24^a: 5.6.10^d; 8.31.18^b, utā tyād āṣvāṣvyam.

8.6.24^b: 6.46.7^a, yād indra nāhuṣīṣv ā.

8.6.25^c (Vatsa Kāṇva ; to Indra)
 abhī vrajām ná tatniṣe sūra upākācaksasam,
 yād indra mṛlāyāsi naḥ.

8.45.33^c (Triçoka Kāṇva ; to Indra)
 tāvéd u tāḥ sukīrtáyó 'sann utā prāçastayāḥ,
 yād indra mṛlāyāsi naḥ.

We may translate 8.6.25, following in part Geldner's suggestion, Ved. Stud. ii. 284 : 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28^a–30^a.

8.6.26^a (Vatsa Kāṇva ; to Indra)
yád aṅgá taviṣīyása indra prarājasi kṣitīḥ,
mahān apārā ójasā.

8.7.2^a (Punarvatsa Kāṇva ; to Maruts)
yád aṅgá taviṣīyavo yámaṁ çubhrā ácidhvam, 8.7.2^b
ní párvatā ahāsata.

For 8.7.2 cf. 5.55.7, and Geldner, *Ved. Stud.* iii. 46.

8.6.29^b, cikitrán áva paçyati : 7.25.11^b, cikitrán abhí paçyati.

[8.6.32^a, imám ma indra suṣṭútīm : 8.12.31^a, imám ta indra suṣṭútīm.]

8.6.34^b (Vatsa Kāṇva ; to Indra)
abhí kāṇvá anuṣatāpo ná pravátā yatīḥ,
índram vānanvati matīḥ.

8.13.8^b (Nārada Kāṇva ; to Indra)
krīḷanty asya sunīṭā ápo ná pravátā yatīḥ,
ayá dhiyá yá ucyáte pátir diváh.

9.24.2^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
abhí gávo adhanviṣur ápo ná pravátā yatīḥ,
punánā índram áçata, 9.6.4^c

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schliessende wasser dem Indra, das ihn verlangende lied.' Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt; den Indra hat ihr Lied gerühmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word gírah, 'songs', implied in anuṣata, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs; the suggestion is developed more clearly in the next stanza; see also above, under 4.47.2^d. In páda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied gírah. The plain sense of this lumbering stanza is: The Kāṇvas have sung songs as freely as waters go down a fall; their prayers yearn for Indra. Now there can be no doubt that the repeated páda is more original in 9.24.2, to wit: 'Streams of milk have poured (into soma), as waters down a fall; purifying themselves they have reached Indra'. Cf. 9.6.4, ánu drapsāsa índava ápo ná pravát-āsan, punánā índram áçata; see also 9.17.1. Not less certain is the relative date of the same páda in 8.13.8; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591: 'seine vortrefflichkeiten zeigen sich spilend, wie wasser auf abschüssiger ban gehnd, er der in disem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser stürzen von der Höh, zu ihm, den preiset dies Gebet als Himmelsheerrn'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper; this is implied, but not expressed, in the verb krīḷanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated páda most likely originated in 9.24.2.—Cf. nimnám ná yanti síndhavaḥ, 5.51.7^e, in sense if not in form, a repetition of the páda here treated.

8.6.35^{a+b} (Vatsa Kāṇva ; to Indra)
índram uktháni vāvṛdhuḥ samudráṁ iva síndhavaḥ,
ánuttamanyum ajáram.

8.95.6^b (Tiraçer Aṅgīrasa ; to Indra)

tām u ṣṭāvāma yām gira indram ukthāni vāvṛdhuh,

purūṇy asya pāuṇsya śiṣāsanto vanāmahe.]

8.95.6^d

8.92.22^b (Ṣrutakakṣa Aṅgīrasa, or Sukakṣa Aṅgīrasa ; to Indra)

ā tvā viçantv indavaḥ, samudrām iva sindhavaḥ,

1.15.1^b

nā tvām indrāti ricyate.

9.108.16^b (Çakti Vasiṣṭha ; to Pavamāna Soma)

indrasya hārdi somadhānam ā viça, samudrām iva sindhavaḥ,

9.70.9^b

jūṣṭo mitrāya vārunāya vāyāve divo viṣṭambhā uttamāḥ.]

9.86.35^d

The sense of 8.6.35^{ab} is rather awkward as compared with 8.92.22 ; the two pādas seem patchwork ; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrām iva sindhavaḥ cf. samudrāyeva sindavaḥ, under 8.6.4^c ; for indram ukthāni vāvṛdhuh cf. agnīm ukthāni vāvṛdhuh, 2.8.5^b.

8.6.36^c : 1.84.4^a, imām indra sutām piba.

8.6.37^a : 5.35.6^a, tvām id vṛtrahantama.

8.6.37^b : 5.23.3^b ; 35.6^b ; 8.5.17^a, jánāso vṛktābarhiṣaḥ ; 3.59.9^b, jánāya vṛktābarhiṣe.

8.6.37^c : 5.35.6^d ; 8.34.4^b, hāvante vājasātaye ; 6.57.1^c, huvēma vājasātaye ; 8.9.13^b, huvēya vājasātaye.

8.6.38^a (Vatsa Kaṇva ; to Indra)

ānu tvā ródasī ubhé cakráṁ ná varty étaçam,

ānu suvánāsa indavaḥ.

8.76.11^a (Kurusuti Kaṇva ; to Indra)

ānu tvā ródasī ubhé krākṣamāṇam akr̥petām,

indra yád dasyuhābhavaḥ.

For ānu ... akr̥petām in 8.76.11 see Bloomfield, JAOS. xx. 182 ff. ; Johns Hopkins University Circulars, 1906, p. 1058 ; Geldner, Glossar a. v. krp ; Oldenberg, RV. Noten, pp. 105, 267. The parallel stanza 8.6.38 seems to me to make in favour of 'pattern after' for ānu krp : 'Heaven and earth both (roll) after thee as a wheel after the (sun-)steed ; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6^b with 8.76.2^b.

[8.6.39^a, mándasvā sú svāṇnare : 8.65.2^b, mādáyāse svāṇnare ; 8.103.14^d, mādáyasva svāṇnare.]

[8.6.41^b, éka íçāna ójasā : 8.40.5^c, indra íçāna ójasā.]

8.6.45^c (Vatsa Kaṇva ; to Indra) =

8.32.30^c (Medhatithi Kaṇva ; to Indra)

arvāñcam tvā puruṣtuta priyāmedhastutā hārī,

somapáyāya vakṣataḥ.

8.14.12^b (Goṣuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana ; to Indra)
 indram it keçinā hāri somapēyāya vakṣataḥ,
 ūpa yajñām surādhasam.

8.6.47^b : 8.5.37^e, sahāsrā dāça gónām.

[8.7.1^a, prá yád vas triṣṭúbham iṣam : 8.69.1^a, prá-pṛa vas, &c.]

8.7.2^a, yád āṅgá taviṣṭyavaḥ : 8.6.26^a, yád āṅgá taviṣṭyāse.

8.7.2^b, 14^b, yāmañ çubhrā ácidhvam.

8.7.3^c (Punarvatsa Kāṇva ; to Maruts)
 úd irayanta vāyúbhir vāçrásah pñnimātaraḥ,
 dhukṣánta pipyúṣim iṣam.

8.13.25^c (Nārada Kāṇva ; to Indra)
 vārdhasvā sú puruṣtuta fṣiṣṭutābhiḥ utibhiḥ,
 dhukṣásva pipyúṣim iṣam ávā ca naḥ.

8.54(Vál. 6).7^d (Mātariçvan Kāṇva ; to Indra)
 sánti hy áryā açíṣa índra áyur jánānām,
 asmāñ naksasva maghavann ūpāvase dhukṣásva pipyúṣim iṣam.

9.61.15^b (Amahiyu Āṅgirasa ; to Soma Pavamāna)
 áṛṣā naḥ soma çām gāve dhukṣásva pipyúṣim iṣam,
 vārdhā samudrām ukthyām.]

9.29.3^c

Though the iambic dipody cadence ávā ca naḥ does not occur elsewhere in the RV., páda 8.13.25^c is nevertheless obviously composite and secondary.—For 8.54(Vál. 6).7^d see Geldner, Ved. Stud. iii. 95.—Cf. also ádhukṣat pipyúṣim iṣam, 8.72.16^a.

8.7.4^b : 1.39.5^a, prá vepayanti párvatān.

8.7.8^c, 36^c, té bhānúbhir ví tasthire.

8.7.10^b (Punarvatsa Kāṇva ; to Maruts)
 tríṇi sárāñsi pñnayo duduhré vajríṇe mādhu,
 útsam kāvandham udrīṇam.

8.69.6^b (Priyamedha Āṅgirasa ; to Indra)
 índraya gāva açīrañ duduhré vajríṇe mādhu,
 yāt sīm upahvaré vidāt.

Cf. Geldner, Ved. Stud. iii. 49.

8.7.11^a, māruto yád dha vo diváh ; 1.37.12^a, māruto yád dha vo bálam.

8.7.12^a : 1.15.2^c ; 6.51.15^a ; 8.83.9^b, yūyām hí ṣṭhá sudānavah.

8.7.13^b: 8.5.15^c, puruṣūm viṣvādhāyasam.

8.7.15^b (Punarvatsa Āṅgīrasa ; to Maruts)
etāvataḥ cid eṣāṁ sumnām bhikṣeta mārtyaḥ,
ādābhyasya mánmahhiḥ.

8.18.1^b (Irimbiṭhi Kāṇva ; to Ādityas)
idām ha nūnām eṣāṁ sumnām bhikṣeta mārtyaḥ,
ādityānām āpūrvyam sāvīmani.

Ludwig, 701, renders 8.7.15, 'selbst um dies ihres so grossen, unaufhaltsamen [marsches] glück möge der sterbliche in seinen liedern flehen'. Grassmann, i. 403, no more plausibly, 'von ihrer so gewaltigen Schar erlebe Huld der Sterbliche, erbittend die Untrüglichen'. I would render, 'Of that so great kindness of theirs, which is unerring, may the mortal through his prayers ask a share'. This is indicated in 8.49(Val. 1).9, etāvatā ta Imaha indra sumnāya gómataḥ.

8.7.20^c (Punarvatsa Kāṇva ; to Maruts)
kvā nūnām sudānavo mādathā vṛktabarhiṣaḥ,
brahmā kó vaḥ saparyati.

8.64.7^c (Pragātha Kāṇva ; to Indra)
kvā syā vṛṣabhó yúvā tuvigrívo ānānataḥ,
brahmā kās tām saparyati.

8.7.22^b (Punarvatsa Kāṇva ; to Maruts)
sām u tyé mahatír apāḥ sām kṣoṇí sām u sūryam,
sām vājraṁ parvaçó dadhuḥ.

8.52(Val. 4).10^b (Āyu Kāṇva ; to Indra)
sām indro ráyo bṛhatír adhūnuta sām kṣoṇí sām u sūryam,
sām çukrásaḥ çucayaḥ sām gávāçirah sómā indram amandiṣuḥ.

For kṣoṇí cf. Geldner, Bezz. Beitr. xi. 327; Ved. Stud. i. 276 ff.; Max Müller, SBE. xxxii. 308 ff.; Ludwig, Neueste Arbeiten, p. 30; Charpentier, Le Monde Oriental, i. 30 ff. As compared with 8.7.22 the Valakhilya stanza is tessellated and secondary.

8.7.23^a, ví vṛtrām parvaçó yayuḥ : 8.6.13^b, ví vṛtrām parvaçó ruján.

8.7.25^b, çiprah çirśán hiraṇyáyiḥ : 5.54.11^d, çiprah çirśasu vítata hiraṇyáyiḥ.

8.7.26^a : 1.130.9^d, uçānā yāt parāvátah.

8.7.28^b, práṣṭir váhati róhitah : 1.39.6^b, práṣṭir vahati róhitah.

8.7.31^a : 1.38.1^a, kád dha nūnām kadhapriyah.

8.7.35^b, antárikṣeṇa pátataḥ : 1.25.7^b, antárikṣeṇa pátatām ; 10.136.4^a, antárikṣeṇa patati.

8.8.1^a, á no víçvābhīr ūtībhiḥ : 8.8.18^a ; 87.3^a, á vām víçvābhīr ūtībhiḥ ; 7.24.4^a,
á no víçvābhīr ūtībhiḥ sajósāh.}

8.8.1^b : 5.75.3^b ; 8.85.1^b, áçvinā gáchatam yuvām.

8.8.1^c : 1.92.18^b ; 5.75.2^c ; 8.5.11^b, dāsra hīraṇyavartani ; 8.87.5^c, dāsra hīraṇ-
yavartani çubhas pati.

8.8.1^d : 6.60.15^d ; 7.74.2^d ; 8.5.11^c ; 35.22^b, píbataṁ somyām mādhu ; 8.24.13^b,
píbāti somyām mādhu.

8.8.2^a (Sadhvaṁsa Kāṇva ; to Açvins)

á nūnám yātam açvinā rāthēna sūryatvacā,
bhují hīraṇyapeçasā kávi gāmbhīracetasā.

☞ 1.47.9^b

8.9.14^a (Çaçakarna Kāṇva ; to Açvins)

á nūnám yātam açvinemá havyāni vām hitá,
imé sómāso ádhi turváçe yádāv imé káṇveṣu vām átha.

8.87.5^a (Dyumnika Vasiṣṭha, or others ; to Açvins)

á nūnám yātam açvinā çvebhiḥ prusítápsubhiḥ,
[dāsra hīraṇyavartani çubhas pati,] pátām sómam řtavṛdha.

☞ 8.13.11^b

☞ c : 1.92.18^b ; d : 1.47.3^b

8.8.2^b : 1.47.9^b, rāthēna sūryatvacā.

8.8.4^c, 8c, putráh káṇvasya vām ihá (8^c, řṣih).

8.8.5^a (Sadhvaṁsa Kāṇva ; to Açvins)

á no yātam úpaçruty áçvinā sómapitaye,
sváhā stómasya vardhanā prá kavi dhítibhir narā.

☞ cf. 8.8.5^b

8.34.11^a (Nṛpatithi Kāṇva ; to Indra)

á no yāhy úpaçruty ukthéṣu raṇayā ihá,
[divó amúṣya çāsato divám yayá divāvaso.]

☞ refrain, 8.34.1^{cd}—15^{od}

[8.8.5^b, áçvinā sómapitaye : 8.42.6^c, násatyā sómapitaye (see 8.38.9).]

8.8.6^{ab}, yác cid dhí vām purá řṣayo juhūrē 'vase narā : 1.48.14^{ab}, yé cid dhí tvām
řṣayah pūrva ūtāye juhūrē 'vase mahi.

8.8.6^c, á yātam açvinā gatam = refrain, 8.35.22^c—24^c.

8.8.6^d : 8.5.30^c, úpemām suṣtútīm máma.

8.8.7^a : 1.49.1^b ; 5.56.1^d, divác cid rocanád ádhi.

8.8.7^d : 6.59.10^b, stómebhīr havanaçrutā : 8.12.23^b, stómebhīr havanaçrutam.

8.8.8^d, 18^b, 19^d, gīrbhīr vatsó avīvṛdhat (15^b, 19^d, avīvṛdhat).

8.8.10—] *Part 1: Repeated Passages belonging to Book VIII* [350

8.8.10^a, á yád vām yóṣaṇā rátham : 5.73.5^a, á yád vām sūryá rátham.

8.8.11^{ab}: 8.8.14^{cd}, átaḥ sahásranirṇijā ráthená yātam açvinā : 1.47.2^b, ráthená yātam açvinā. See under 1.47.2^b.

8.8.12^a: 8.5.4^b, purumandrā purūvāsū.

8.8.12^b: 1.46.2^b, manotārā raymām.

8.8.13^d: 7.94.3^c, má no riradhataṁ nidé.

8.8.14^{ab}, yán nāsatyā parāvāti yád vā sthó ádhy ámbare : 1.47.7^{ab}, yán nāsatyā parāvāti yád vā sthó ádhi turváçe.

8.8.14^{cd}: 8.8.11^{ab}, átaḥ sahásranirṇijā ráthená yātam açvinā : 1.47.2^b, ráthená yātam açvinā. See under 1.47.2^b.

[8.8.16^d, vasūyád dānunas pati : 1.136.3^e ; 2.41.6^b, adityá dānunas pátī.]

8.8.17^a: 5.71.1^a, á no gantam riçādasā.

8.8.18^a: 8.87.3^a, á vām víçvabhir ūtibhiḥ ; 7.24.4^a, á no víçvabhir ūtibhiḥ sajósāḥ ; 8.8.1^a, á no víçvabhir ūtibhiḥ.

8.8.18^b: 1.45.4^b ; 8.87.3^b, priyāmedhā ahūṣata.

8.8.18^c, rájantāv adhvarāṇām : 1.1.8^a ; 45.4^c, rájantam adhvarāṇām ; 1.27.1^c, samrájantam adhvarāṇām.

8.9.1^c, prásmāi yachataṁ avrkām prthū chardīḥ : 1.48.15^c, prá ṇo yachataḥ avrkām, &c.

8.9.3^c (Çaçakarna Kāṇva ; to Açvins)

yé vām dānsānsy açvinā viprāsāḥ parimāmṛçūḥ,
evét kāṇvāsya bodhatam.

8.9.9^d (The same)

yád adyá vām nāsatyokthāir acueyavimāhi,
yád vā vāṇibhir açvinevét kāṇvāsya bodhatam.

8.10.2^b (Pragātha Kāṇva ; to Açvins)

yád vā yajñām mánave saṁmimikṣāthur evét kāṇvāsya bodhatam,
bḥhaspátim víçvān devān ahām huva índravīṣṇu açvínāv açuhósasā.

For the saṁdhi of açvinevét in 8.9.9 see Oldenberg, Prol., p. 392, note.

8.9.13^b: huvéya vájasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hávante vájasātaye ;
6.57.1^a, huvéma vájasātaye.

8.9.14^a: 8.8.2^a; 87.5^a, á nūnám yātam açvina.

8.9.19^b (Çaçakarna Kāṇva ; to Açvins)
yád ušo yási bhānúnā sām sūryeṇa rocace,
á hayám açvino rátho vartír yāti nṛpáyyam.

9.2.6^c (Asita Kaçyapa, or Devala Kaçyapa ; to Soma Pavamāna)
[ácikradad víṣā hárir, mahán mitró ná darçatáh, cf. 9.2.6^c
sām sūryeṇa rocate.

Of course the repeated pāda fits best in 8.9.12. But see Hillebrandt, Ved. Myth. i. 466 note.

8.10.2^b: 8.9.3^c, 9^d, evét kāṇvāsya bodhatam.

8.10.3^d, devéṣv ádhy ápyam : 1.105.13^b, devéṣv asty ápyam.

[8.11.1^c, tvám yajñéṣv ídyaḥ : 10.21.6^a, tvám yajñéṣv ílate.]

8.11.2^c: 1.44.2^b, ágne rathír adhvarāṇām.

8.11.5^c: 3.11.8^c, víprāso jātávedasaḥ.

8.11.6^b: 3.9.1^b; 5.22.3^b, devám mártāsa utáye ; 1.144.5^b, devám mártāsa utáye
havāmahe.

8.11.6^c (Vatsa Kāṇva ; to Agni)
vípraṁ víprasó 'vase [devám mártāsa utáye, cf. 1.144.5^b
agním gīrbhír havāmahe."

10.141.3^b (Agni Tapasa ; to Viçve Devāḥ)
sómam rájanam ávase 'gním gīrbhír havāmahe,
adityán viṣṇum sūryam brahmāṇam ca bṛhaspátim.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic sphere in which Bṛhaspati is Brahman or Purohita.

8.11.8 (Vatsa Kāṇva ; to Agni) =

8.43.21 (Virūpa Āṅgirasa ; to Agni)
purutrā hí sadṛññ ási víço víçvā ánu prabhúḥ,
samátstv tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7^a.

8.11.9^b (Vatsa Kāṇva ; to Agni)
samátstv agním ávase vājayánto havāmahe,
vājeṣu citrárdhasam.

8.53 (Val. 5).2^d (Medhya Kāṇva ; to Indra)
yá áyúm kútsam atithigvám árdayo [vāvṛdhanó divé-dive, cf. 8.12.28^b
tām tvā vayám háryaçvaṁ çatákratum vājayánto havāmahe.

8.12.4—] *Part 1: Repeated Passages belonging to Book VIII* [352

8.12.4^b ghṛtām ná pūtām adrivaḥ : 5.86.6^c, ghṛtām ná pūtām ádribhiḥ.

8.12.5^b: 1.8.7^b, samudrá iva pinvate.

8.12.5^c (Parvata Kāṇva ; to Indra)

imām juṣasva girvaṇaḥ samudrá iva pinvate,

☞ 1.8.7^b

índra víḡvābhir ūtībhir vavákṣitha.

8.32.12^c (Medhatithi Kāṇva ; to Indra)

sá naḥ çakráç cid á çakad dánavañ antarābharāḥ,
índro víḡvābhir ūtībhiḥ.

8.61.5^b (Pragātha Kāṇva ; to Indra)

çagdhya ù sū çacīpata índra víḡvābhir ūtībhiḥ,
bhágam ná hí tvā yaçásam vasuvídham ánu çūra cárāmasi.

10.134.3^d (Mādhātār Yāuvanaçva ; to Indra)

avá tyá bṛhatir iṣo víçváçcandrā amitrahan,

çacībhiḥ çakra dhūnuhíndra víḡvābhir ūtībhir deví jánitry ajñjanat

bhadrá jánitry ajñjanat.

☞ refrain, 10.134.1^{de-6de}

The páda, índra víḡvābhir ūtībhiḥ, is refrain in 8.37.1^c, 2^b, 6^c. Cf. under 1.8.7^b.

[8.12.8^a, yádi pravṛddha satpate : 8.93.5^a, yád vā pravṛddha satpate.]

8.12.9^b: 1.130.8^c, ny ārcasānám oṣati.

[8.12.10^a, iyám ta ṛtvíyavati (dhíḥ) : 8.80.7^c, iyám dhír ṛtvíyavati.]

8.12.11^b (Parvata Kāṇva ; to Indra)

gárbho yajñásya devayuyḥ krátum puníta ānuṣák,

stómāir índrasya vāvṛdhe mímīta ít.

8.53 (Val. 5).6^d (Medhya Kāṇva ; to Indra)

ajitúram sátpatim víçvácarṣanīm kṛdhí prajásv ábhagam,
pra sū tirā çacībhir yé ta ukthínah krátum punatá ānuṣák.

Cf. krátum puníta ukthyām, 8.13.1^b.—Note the correspondence of 8.12.28^b with 8.53 (Val. 5).2^b.

8.12.12^b, índraḥ sómasya pítāye : 1.55.2^c, índraḥ sómasya pítāye vṛṣāyate.

8.12.14^a, utá svaráje áditih : 7.66.6^a, utá svarájo áditih.

8.12.14^c (Parvata Kāṇva ; to Indra)

utá svaráje áditi, stómam índrāya jñjanat,

☞ 7.66.6^a

purupraçastám ūtāya ṛtāsyā yát.

8.71.10^d (Suditi Āṅgīrasa, and Purumīḥ Āṅgīrasa ; to Agni)

áchā naḥ çráçociṣam gíro yantu darçatám,

áchā yajñāso námasā puruvásuḥ purupraçastám ūtāye.

The longer páda is extended by the refrain dipody ṛtāsyā yát, 8.12.13–15, but without prejudice to the sense as far as 8.12.14^c is concerned ; see under 7.66.6^a, and cf. Part 2, chapter 2, class B 3.

8.12.19^{ab} (Parvata Kāṇva ; to Indra)
devām-devām vó 'vase indram-indram gr̥ṇīṣāṇi,
ādha yajñāya turvāne vy ānaṣuḥ.

8.27.13^{ab} (Manu Vaivasvata ; to Viṣve Devāḥ)
devām-devām vó 'vase devām-devam abhiṣṭaye,
[devām-devam huvema vājasātaye, gr̥ṇānto devyā dhiyā. ❧ cf. 5.35.6^d

Cf. Ludwig, 590, and the note to the stanza.

8.12.20^b : 6.42.2^b, sómebhiḥ somapātāmam.

8.12.21^{ab} : 6.45.3^{ab}, mahír asya prāṇtayah pūrvír utá prāçastayah ; 8.40.9^b,
pūrvír utá prāçastayah.

8.12.22^a : 3.37.5^a ; 9.61.22^b, indram vṛtrāya hāntave.

[8.12.22^b : 1.131.1^e, devāso dadhire purāḥ ; 5.16.1^d, mártāso dadhiré purāḥ ;
8.12.25^b, devās tvā dadhiré purāḥ.]

8.12.22^c, indram vāṇīr anūṣatā sám ójase : 7.31.12^a, indram vāṇīr anutta-
manyum evā.

8.12.23^b, stómebhir havanaçrūtām : 6.59.10^b ; 8.8.7^d, stómebhir havanaçrūtā.

8.12.24^b : 8.6.15^b, nāntárikṣāṇi vajrīṇam.

[8.12.25^b : see under 8.12.22^b.]

8.12.25^{c-27^c}, ād ít te haryatā hárī vavakṣatuh.

[8.12.26^{ab}, yadā vṛtrām nadivṛtām çávasā vajrinn ávadhīḥ : 1.52.2^o, indro yád
vṛtrām ávadhīm nadivṛtām.]

8.12.27^b : 1.22.18^a, trīṇi padā ví cakrame (8.12.27^b, vicakramé).

8.12.28^b (Parvata Kāṇva ; to Indra)
yadā te haryatā hárī vāvṛdhāte divé-dive,
[ād ít te víçvā bhūvanāni yemire.] ❧ refrain, 8.12.28^{c-30^c}

8.53(Val. 5).2^b (Medhya Kāṇva ; to Indra)
yá ayúm kútsam atithigvām árdayo vāvṛdhānó divé-dive,
tām tvā vayām háryaçvam çatákratum [vājayánto havāmahe.] ❧ 8.11.9^b

8.12.28^{c-30^c}, ād ít te víçvā bhūvanāni yemire.

Cf. under 8.3.6^a.

[8.12.31^a, imām ta indra suṣṭutīm : 8.6.32^a, imām ma indra suṣṭutīm.]

8.12.32^b, samicmāso ásvaran : 8.3.7^c, samicmāsa ṛbhávaḥ sám asvaran.

8.12.33—] *Part 1: Repeated Passages belonging to Book VIII* [354

[8.12.33^a, *suvíryam svácvyam*: 3.26.3^c, *sá no agnih suvíryam svácvyam*.]

[8.13.1^b, *krátum punita ukthyam*: 8.12.11^b, *krátum punita anusák*; 8.53(Val.5).6^d,
krátum punata anusák.]

8.13.4^c (Nārada Kāṇva; to Indra)
iyám ta indra girvaṇo rātīḥ kṣarati sunvatāḥ,
mandāno asyá barhiṣo ví rājasi.

8.15.5^c (Goṣūktin Kāṇvāyana and Aṣvasūktin Kāṇvāyana; to Indra)
yéna jyótiṣy áyave mánave ca vivéditha,
mandāno asyá barhiṣo ví rājasi.

8.13.6^c, *vayá ivānu rohate juśanta yát*: 2.5.4^d, *vayá ivānu rohate.*

8.13.7^b, *ṛṇudhí jaritúr hávam*: 7.94.2^a; 8.85.4^a, *ṛṇutám jaritúr hávam.*

8.13.8^b: 8.6.34^b; 9.24.2^b, *ápo ná praváta yatīḥ.*

8.13.10^c, *gántārā dāṇuṣo grhám namasvínah*: 8.5.5^c; 22.3^d, *gántārā dāṇuṣo*
grhám.

8.13.11^b (Nārada Kāṇva; to Indra)
tutujanó mahematé 'ṣvebhiḥ prūṣitápsubhiḥ,
á yahi yajñam aṣubhiḥ ṣam íd dhí te.

8.87.5^b (Dyumnika Vāsistha; to Aṣvins)
á nūnám yātam aṣvin'áṣvebhiḥ prūṣitápsubhiḥ, ☞ 8.8.2^a
dāsra hiraṇyavartanī ṣubhas patiḥ pātām sómam ṛtavṛdhā,
☞ c: 1.92.18^b; d: 1.47.3^b

The repeated páda is probably secondary in the hackneyed stanza 8.87.5; see under 1.92.18^b.—For 8.13.11 cf. Th. Baunack, KZ. xxxv. 525.

8.13.12^a (Nārada Kāṇva; to Indra)
indra ṣaviṣṭha satpate rayīm grṇátsu dhāraya, ☞ 5.86.6^c
ṣrávaḥ sūribhyo amṛtam vasutvanám. ☞ 7.81.6^c

8.68.1^d (Priyamedha Āṅgīrasa; to Indra)
á tvá rátham yáthotáye sumnáya vartayāmasi,
tuvikurmīm ṛtīśāham indra ṣaviṣṭha sátpate.

8.13.12^b, *rayīm grṇátsu dhāraya*: 5.86.6^c, *rayīm grṇátsu didhṛtam.*

8.13.12^c: 7.81.6^c, *ṣrávaḥ sūribhyo amṛtam vasutvanám.*

8.13.13^c, *juśaná indra sáptibhir na á gahi*: 3.44.1^c, *juśaná indra hárībhir na*
á gahi.

8.13.14^b (Nārada Kāṇva ; to Indra)

á tú gahi prá tú drava mātṣvā sūtāsya gómataḥ,

ṭántum tanuṣva pūrvyām yáthā vidé.]

☞ 1.142.1^c

8.92.30^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

mó sú brahméva tandrayúr bhúvo vājānām pate,

mātṣvā sūtāsya gómataḥ.

For 8.92.30 cf. Pischel, Ved. Stud. i. 95.—The cadence sūtāsya gómataḥ also at 8.82.6 ; 94.6.

8.13.14^c, tántum tanuṣva pūrvyām yáthā vidé: 1.142.1^c, tántum tanuṣva pūrvyām.

8.13.15^{ab} (Nārada Kāṇva ; to Indra)

yáo chakrási parāvāti yád arvāvāti vṛtrahan,

yád vā samudré ándhaso 'vitéd asi.

8.97.4^{ab} (Rebha Kāṇyapa ; to Indra)

yáo chakrási parāvāti yád arvāvāti vṛtrahan,

átas tvā gr̥bhír dyugád indra keṣibhīḥ ṭutávān á vivāsati.] ☞ 1.84.9^b

Cf. the very similar distich, 5.73.1^{ab}, yád adyá stháh parāvāti yád arvávaty aṇvinā, and 8.12.17. See also under 3.37.11.

[8.13.17^a, tám id víprā avasyávaḥ: 9.17.7^b; 63.20^b, dhībhír víprā, &c.]

8.13.18^c (Parvata Kāṇva ; to Indra) =

8.92.21^c (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

trikadrūkeṣu cétanām devāso yajñám atnata,

tám id vardhantu no gírah sadāvṛdham.

9.61.14^a (Amahryu Āṅgirasa ; to Soma Pavamāna)

tám id vardhantu no gíro ṭvatsām sam̐c̐varīr iva,]

☞ 8.69.11^c

yá índrasya hṛdamśániḥ.

For the repeated páda see under 1.5.8, and cf. also 8.13.16^a.—Note the correspondence of 8.13.14^b with 8.92.30^c.

8.13.19^c, cúciḥ pāvaká ucyate só ádbhutaḥ: 1.142.3^a; 9.24.6^a, cúciḥ pāvakó ádbhutaḥ; 9.24.7^a, cúciḥ pāvaká ucyate.

8.13.25^c dhuksásva pipyúṣim íṣam ávā ca naḥ: 8.7.3^c, dhuksánta pipyúṣim íṣam ;

8.54(Vál. 6).7^d; 9.61.15^b, dhuksásva pipyúṣim íṣam.

8.13.27^a (Nārada Kāṇva ; to Indra)

ihá tyá sadhamádyā yujānāḥ sómapitaye,

hári indra pratádvasu abhí svāra.

8.32.29^a (Medhatithi Kāṇva; to Indra) =

8.93.24^a (Sukakṣa Āṅgīrasa; to Indra)

ihā tyā sadhamādyā hāri hiraṇyakeçyā,
[volhām abhi prāyo hitām.]

8.32.29^b

8.32.9^o

8.13.31^{abc} (Nārada Kāṇva; to Indra)

vṛṣāyām indra te rātha utó te vṛṣanā hāri,
vṛṣā tvām çatakrato vṛṣā hāvah.

8.33.11^{od} (Medhyatithi Kāṇva; to Indra)

vṛṣapas te abhīçavo vṛṣā káçā hiraṇyāyī,
vṛṣā rātho maghavan vṛṣanā hāri vṛṣā tvām çatakrato.

Either stanza 8.13.31 in relation to 8.33.11^{od} is an extension, or, vice versa, 8.33.11^{od} is a contraction of 8.13.31. The development of the theme in 8.33.11—abhīçavah, káçā, rāthah, hāri—is not unartistic. Add to this, that vṛṣā hāvah in 8.13.31^o is a dipody refrain pāda in the three stanzas 8.13.31–33, and it would seem as though 8.33.11^{od} were the two mother pādas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32^{ab}: 5.40.2^{ab}, vṛṣā grāvā vṛṣā mado vṛṣā sómo ayām sutāh.

8.13.33^{ab}: 5.40.3^{ab}, vṛṣā tvā vṛṣanam huve vājriñ citrābhir utībhiḥ.

8.14.3^b: 5.26.5^a; 8.17.10^c; 10.175.4^c, yājamānāya sunvaté.

8.14.4^c: 4.32.8^b, yād dītsasi stutó maghām.

8.14.6^b (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vāvṛdhanāsyā te vayām viçvā dhānāni jigyūṣah,
ūtīm indrā vṛṇīmahe.

9.65.9^b (Bhṛgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tāsyā te vājīno vayām viçvā dhānāni jigyūṣah,
[sakhitvām ā vṛṇīmahe.]

9.61.4^o

The mythic language of Indu-Soma is often related closely to that of Indra; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that some stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanam-jayā are hackneyed epithets of both divinities.

8.14.7^a (Goṣūktin Kāṇvāyana and Açvasūktin Kāṇvāyana; to Indra)

vy āntāriṣam atiran mado sōmasya rocanā,
indro yād ābhinaḍ valām.

10.153.3^b (Devajāmaya Indramatarah; to Indra)

tvām indrāsi vṛtrahā vy āntāriṣam atirah,
ūd dyām astabhñā ójāsā.

The repeated pāda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last dregs of ineptitude in the manufacture of hieratic ṛks.—Geldner's comment on 8.14.7^a (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3^b.

357] *Hymns ascribed to Kāṇvas, Āṅgīrasas, etc.* [—8.16.11

8.14.12^b: 8.6.45^o = 8.32.30^c, somapēyāya vakṣataḥ.

8.15.1^{a+b} (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)
tām v abhī prā gāyata puruhūtām puruṣṭutām,
īndram gīrbhīs taviṣām ā vivāsata.

8.92.5^a (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
tām v abhī prārcaté, īndram sōmasya pītāye, 1.16.3^o
tād id dhy asya vārdhanam.

8.92.2^a (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
puruhūtām puruṣṭutām gāthānyām sānaçrutam, īndra iti bravīta.

Note that the two pādas 8.15.1^{ab} are repeated in two stanzas of the same hymn (8.92).

[8.15.3^b, éko vītrāṇi jighnase: 8.95.9^o, çuddhó vītrāṇi jighnase.]

8.15.5^o: 8.13.4^o, mandāno asyā barhiṣo ví rājasi.

8.15.6^b: 8.3.8^d, ānu ṣṭuvanti pūrvāthā.

8.15.12^b: 8.1.3^b; 68.5^o, nānā hāvanta utāye.

8.15.18^b: 7.55.1^b; 9.25.4^a, víçvā rūpāny āviçān.

8.15.13^o (Goṣūktin Kāṇvāyana and Aṇvasūktin Kāṇvāyana ; to Indra)
āram kṣāyāya no mahé, víçvā rūpāny āviçān, 7.55.1^b
īndram jāitrāya harṣayā çācīpātīm.

9.111.3^o (Anānata Paruccheṇi ; to Pavamāna Soma)
pūrvām ānu pradīçam yāti cékitat sām raçmībhir yatate darçató rátho
dāivyo darçató ráthah,
āgmann ukthāni páuṇsyéndram jāitrāya harṣayan,
vājraç ca yād bhavátho ānapacyuta samátstv ānapacyuta.

For the relation of these two stanzas see under 7.55.1^b.—For 9.111.3 cf. Hillebrandt, Ved. Myth. i. 310 ; ii. 236 ; Geldner, Ved. Stud. iii. 13.

[8.16.1^a, prā samrájaṁ carṣanínám: 3.10.1^b; 10.134.1^d, samrájaṁ carṣanínám.]

8.16.7^{bc}: 8.2.32^{bc}, īndrah purú puruhūtāḥ, mahān mahībhiḥ çacirbhiḥ.

8.16.11^c (Irimbiṭhi Kāṇva ; to Indra)
sá naḥ pápriḥ párayāti svastí nāvā puruhūtāḥ.
īndro víçvā átí dvīṣaḥ.

8.69.14^b (Priyamedha Āṅgīrasa ; to Indra)
 átīd u çakrá ohata índro víçvā áti dvīṣaḥ,
 bhínát kanína odanām pacyámānam paró girá.

The primary connexion of the repeated páda ought to be with 8.16.11 : cf. 3.20.4 ; 5.25.9 ; 10.187.1-5.—For 8.69.14 cf. Neisser, *Beitr.* xviii. 315 ; Hillebrandt, *Ved. Myth.* iii. 350 ; Geldner, *Ved. Stud.* iii. 65.

[8.17.1^b, índra sómam píba imám : 10.24.1^a, índra sómam imám píba.]

Cf. under 1.84.4.

8.17.1^c: 3.24.3^c, édām barhīḥ sado máma.

8.17.2^b: 3.41.9^b, váhatām indra keçínā.

8.17.3^c (Irimbiṭhi Kāṇva ; to Indra)
 brahmāṇas tvā vayām yujá somapām indra somínah,
 sutávanto havāmahe.

8.51(Val.3).6^d (Çruṣṭigu Kāṇva ; to Indra)
 yásmāi tvām vaso danāya çikṣasi sá rāyās pósam açnute,
 tam tvā vayām maghavann indra girvanah, sutávanto havāmahe.
 8.51(Val.3).6^{ab}
 8.51(Val.3).6^c

8.61.14^d (Bharga Prāgātha ; to Indra)
 tvām hi rādhaspate rādhaso mahāḥ kṣāyasyāsi vidhatāḥ,
 tam tvā vayām maghavann indra girvanah, sutávanto havāmahe.
 8.51(Val.3).6^c

8.93.30^b (Sukakṣa Āṅgīrasa ; to Indra)
 tvām id vṛtrahantama sutávanto havāmahe,
 yád indra mṛlāyāsi nah. ~~8.93.28^a-30^c~~ ; see also under 8.6.25^c

In 8.17.3^a read, perhaps, yújam for yujá. The corruption might be due to brahmayūjā in stanza 2. Translate : 'We Brahmans, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.' Perhaps, however, yujá = sómena.

[8.17.4^b, asmákam suṣtutír upa : 1.84.2^c, řṣīṇām ca stutír upa.]

SV. 2.380 reads řṣīṇām suṣtutír upa, as its version of 1.84.2.

8.17.8^c: 6.56.2^c, índro vṛtrāṇi jighnate.

8.17.10^c: 5.26.5^a ; 8.14.3^b ; 10.175.4^c, yájamānāya sunvaté.

8.17.11^c (Irimbiṭhi Kāṇva ; to Indra)
 ayām ta indra sómo nṛpūto ádhi barhīsi,
 éhīm asyá drávā píba.

8.64.12^c (Prāgātha Kāṇva ; to Indra)
 tám adyá rādhaso mahé cāruṁ mādāya ghṛṣvaye,
 éhīm indra drávā píba.

359] *Hymns ascribed to Kāṇvas, Āṅgīrasas, etc.* [—8.18.12

8.17.15^d: 1.16.3^o; 3.42.4^a; 8.92.5^b; 97.11^b; 9.12.2^o, indraṁ sómasya pitāye.

8.18.1^b: 8.7.15^b, sumnām bhikṣeta mārtyaḥ.

8.18.3^{ab}: 4.55.10^{ab}, tát sú naḥ savitā bhāgo vāruṇo mitró aryamā.

8.18.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.28.2^a; 83.2^b; 10.126.3^{b-7b},
vāruṇo mitró aryamā.

8.18.3^c (Irimbiṭhi Kāṇva; to Ādityas)

[tát sú naḥ savitā bhāgo vāruṇo mitró aryamā,] 4.55.10^{ab}
çárma yachantu saprátho yád ímahe.

10.126.7^c (Kulmalabarhiṣa Çailuṣi, or Āṇhomuc Vāmadevya; to Viçve
Devāḥ)

çunām asmábhyam utāye [vāruṇo mitró aryamā,] 1.26.4^b
çárma yachantu saprátha ādityāso yád ímahe āti dvīṣaḥ.

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuṇa, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third pāda is metrically composite (Oldenberg, Prol., p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form çárma yachātha sapráthaḥ (MSS. sapráthāḥ), occurs AV. 1.26.3^c. Curiously enough 8.18.3^c, itself composite, has been expanded, yet more secondarily, into two full pādas, by tacking on some rather indifferent words in 10.126.7^{cd}. Here āti dvīṣaḥ is a mechanical refrain cadence of stanzas 1-7, and ādityāso summarizes a second time vāruṇo mitró aryamā of pāda b.

8.18.5^e, ānhóç cid urucákrayo 'nehásah: 5.67.4^d, ānhóç cid urucákrayaḥ.

8.18.10^b (Irimbiṭhi Kāṇva; to Ādityas)

ápāmivām āpa srīdham āpa sedhata durmatīm,
ādityāso yuyótanā no ānhasaḥ.

10.175.2^b (Ūrdhvagrāvan Ārbudi; to Press-stones)
grāvāṇo āpa duchúnām āpa sedhata durmatīm,
usrāḥ kartana bheṣajām.

Presumably the repeated pāda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12^b (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ çárma yachatā́dityā́ yān múmocati,
énasvantāṁ cid énasah sudānavah.

8.67.18^b (Matsya Saṁmāda, or others; to Ādityas)
tát sú no návyam sányasa ā́dityā́ yān múmocatī,
bandhād baddhām ivā́dite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in návyam sányase (cf. 3.31.19; 8.27.25). Ludwig in his translations takes sányase in the sense of 'zum gewinne', which does not account for the suspicious parallelism with návyam. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sányas* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19^b, *návyam kṛpomi sányase purājām*. This contains, to my mind, a playful paradox: 'I make a new song that is (in reality) primordial (purājām) for the good old (sányase) god'. The new song is of ancient pattern. For *sányase* see 1.61.2, *asmāi . . . indrāya . . . pratnáya pátye dhīyo marjayanta*; and still more clearly 10.91.13, *imām pratnáya suṣṭutīm návyasīm vocéyam asmā uçaté çṛnótu naḥ*. These passages show *pratnáya* (sc. *devāya*) as the true synonym of *sányase*. The expression *návyam sányase* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O Ādityas, shall release us, as one who is bound is released from a fetter, O Aditi.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *návyam* (sc. *bráhma*) seems a fitter subject of *mumocati* than *çárma*; still the point, perhaps, is subjective.

8.18.14^b *duḥçánsam mártyaṁ ripúm : 2.41.8^c, duḥçánsa mártyo ripuḥ.*

8.18.16^a (Irimbiṭhi Kaṇva; to Ādityas)
á çárma párvatānām ótápām vṛṇīmahe,
dyāvākṣamāré asmād rápas kṛtam.

8.31.10^a (Manu Vaivasvata; Dāmpatyor açiṣaḥ)
á çárma párvatānām vṛṇīmáhe nadínām,
á víspoh sacābhúvaḥ.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21^b, *nṛvād varuṇa çánsyam : 8.83.4^b, vāmām varuṇa çánsyam.*]

[8.18.22^c, *prá sú na áyur jiváse tīretana : 10.59.5^b, jivátave sú prá tirā na áyuh.*]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4^d.

8.19.1^c, *devatrā havyám óhire : 1.128.6^c, devatrā havyám óhise.*

8.19.3^c : 1.12.1^c, *asyá yajñásya sukrátum.*

[8.19.4^{ab}, *urjó nápatam subhágam sudíditim agnīm çréṣṭhaçociṣam : 8.44.13^{ab},*
urjó nápatam á huve 'gnīm pávakāçociṣam.]

8.19.6^c, *ná tám áňho devákṛtam kútaç caná : 2.23.5^a, ná tám áňho ná duritām*
kútaç caná ; 10.126.1^a, ná tám áňho ná duritām.

8.19.7^c : 7.15.8^c, *suvíras tvám asmayúḥ.*

8.19.8^b (Sobhari Kaṇva; to Agni)
praçánsamāno átithir ná mitríyo 'gní rátho ná védyah,
tvé kṣémāso ápi santi sādhávas tvám rāja rayīṇām.

8.84.1^o (Uçanas Kāvya ; to Agni)

préṣṭham vo átithim, stuṣé mitráṃ iva priyám,
agnim rátham ná védyam.

1.186.3^a

Cf. Pischel, Ved. Stud. i. 93, and see under 1.186.3.

8.19.9^o: 4.37.6^o, sá dhīrbhīr astu sánita.

[8.19.16^a, yéna cáṣṭe várūṇo mitró aryamá : see under 1.36.4^a.]

8.19.17^a (Sobhari Kāṇva ; to Agni)

té ghéd agne svādhyó yé tvā vipra nidadhíre nṛcákṣasam,
viprāso deva sukrátum.

8.43.30^a (Virūpa Āṅgirasa ; to Agni)

té ghéd agne svādhyó 'hā víçvā nṛcákṣasaḥ,
tárantaḥ syāma durgāhā.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sage, have set up thee, the man-beholding god ; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza ; cf. Bergaigne, i. 102. The parallel is obviously imitative : 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43.30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his Lexicon : 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni' ; cf. the author, JAOS. xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates : 'So mögen wir andächtige, O Agni, männerleitend stets durchdringen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasaḥ by, 'wir . . . als der menschen augenweide'. It seems barely possible to take nṛcákṣasaḥ as genitive singular dependent upon svādhyāḥ in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the world belongs primarily to the gods.—Cf. the páda, tvām agne svādhyāḥ, 6.16.7^a.

8.19.20^a: 2.26.2^b, bhadráṃ mánah kṛṇuṣva vṛtratúrya.

8.19.21^o, yájiṣṭham havyavāhanam : 1.36.10^b ; 44.5^d, yájiṣṭham havyavāhana ;
7.15.6^o, yájiṣṭho havyavāhanaḥ.

8.19.24^d: 3.27.7^a, hóta devó ámartyaḥ.

8.19.25^o: 3.24.3^b ; 8.75.3^b, sáhasaḥ sūnav āhuta.

[8.19.32^o, samrájaṃ trāsadasyavam : 10.33.4^b, rájānam trāsadasyavam.]

[8.19.35^d, syáméd ṛtasya rathyaḥ : 7.66.12^d ; 8.83.3^c, yūyám ṛtasya, &c.]

[8.20.5^o, bhúmir yámeṣu rejate ; 1.37.8^o, bhiyá yámeṣu réjate (sc. pṛthiví).]

8.20.8 (Sobhari Kāṇva ; to Maruts)

gōbhir vāṇo ajyate sōbharīpām rāthe kōṇe hiraṇyāye,
gōbandhavaḥ sujātāsa iṣe bhujé mahānto na spārase nū.

8.22.9^b (Sobhari Kāṇva ; to Aṇvins)

ā hi ruhātām aṇvinā rāthe kōṇe hiraṇyāye vṛṣaṇvasū,
yuñjāthām pīvarīr iṣah.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95 ; and Max Müller's elaborate but fanciful renderings with discussion, SBE. xxxii. 138, 404. I believe that the first pāda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, i. 11, where both vāṇā and vāṇī are synonyms for vāk, 'speech'); gōbandhavaḥ is said of the Maruts, because they are the children of the cow, par excellence, namely Pṛṇi. The chariot is the chariot upon which the Maruts stand; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated pāda in its obviously different connexions.

8.20.14^d : 5.87.2^d, dānā mahná tād eṣām.

8.20.26^b (Sobhari Kāṇva ; to Maruts)

viṇvām pācyanto bibhr̥thā tanūśv ā tēnā no ādhi vocata,
ksamā rāpo maruta āturusya na iṣkartā vīhṛtaṁ pūnaḥ.]

8.1.12^d

8.67.6^c (Matsya Saṁhita, or others ; to Ādityas)
yād vaḥ ṇrāntāya sunvaté vārūtham āsti yāc chardīḥ,
tēnā no ādhi vocata.

Cf. tā u no ādhi vocata, 8.30.3^b.

8.20.26^d : 8.1.12^d, iṣkartā vīhṛtaṁ pūnaḥ.

8.21.8^c : 5.40.1^b, sōmaṁ somapate piba.

8.21.4^d : 1.14.1^b, viṇvebhiḥ sōmapitaye.

[8.21.5^c, abhī tvām indra nonumah : 7.32.22^a, abhī tvā ṇura nonumah.]

8.21.9^c : 1.30.7^c, sākḥāya indram utāye.

8.21.11^a (Sobhari Kāṇva ; to Indra)

tvāyā ha svid yujā vayām prāti ṇvāsantam vṛṣabha bruvīmahi,
saṁsthé jānasya gómataḥ.

8.102.3^a (Prayoga Bhārgava and others ; to Agni)
tvāyā ha svid yujā vayām cōdiṣṭhena yaviṣṭhya,
abhī śmo vājasātaye.

Cf. 1.8.4^b, indra tvāyā yujā vayām.

8.21.13^b, ānāpir indra janūṣā sanād asi : 1.102.8^c, aṇatrūr indra janūṣā sanād asi ;
10.133.2^c, aṇatrūr indra jajñise.

[8.21.18^d, sahāsram ayūtā dādat : 8.2.41^b, catvāry ayūtā dādat.]

8.22.1^o (Sobhari Kāṇva ; to Aṇvins)

ó tyám ahva á rátham adyá dánsiṣṭham utáye,
yám aṇvinā suhavā rudravartanī á sūryāyai tasthāthuh.

10.39.11^o (Ghoṣa Kaksivati ; to Aṇvins)

ná tám rājanāv adite kútaṣ caná nānho aṇnoti duritām nákir bhayám,
yám aṇvinā suhavā rudravartanī purorathám kṛnutháh pátnyā sahá.

Cf. Neisser, Bezz. Beitr. vii. 218 ; Fischel, Ved. Stud. i. 15, 55. Prettily, it seems to me, 10.39.11^d coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pátnī in 10.39.11^d symbolize the Aṇvins and Sūryā.

8.22.2^b (Sobhari Kāṇva ; to Aṇvins)

pūrvāpūṣaṁ suhávam puruspṛham bhujoyúm vājeṣu pūrvyam,
sacanāvantam sumatībhiḥ sobhare vídveśasam anehásam.

8.46.20^d (Vaṇa Aṇvya ; to Indra)

sánitah sūsanitar úgra citra cétisṭha súnṛta,
prāsáhā samrāṭ sáhurim sáhantam bhujoyúm vājeṣu pūrvyam.

An interesting comparison of translations of repeated pádas is furnished by Ludwig's rendering, 63, of 8.22.2^b, 'den legenden bei den kraitaten ersten' (supply rátham); the same scholar, 604, renders 8.46.20^d, 'genussreichen, der [selbst] bei taten der kraft die erste bedingung' (supply rayim). Grassmann, 8.22.2^b, 'der lenksam ist voran im streit'; the same scholar, 8.46.20^d, 'den [siegenden] Bhudschju, der in den Kämpfen der erste ist.' Of course bhujoyúm, vague though it is, must mean the same thing in both places, probably 'prospering'; see vājáyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35.7). Cf. Fischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxxv. 5. 39.

8.22.3^a : 5.73.2^a, ihá tyá purubhūtama.

[8.22.3^o arvācinā sv ávase karāmahe : 10.38.4^d, arvāñcam indram ávase, &c.]

8.22.3^d : 8.5.5^o, gántarā dācūṣo grhām ; 8.13.10^o, gántarā dācūṣo grhām namas-vínah.

8.22.5^{ab}, rátho yó vām trivandhuró hīranyābhīṣur aṇvinā : 8.5.28^{ab}, rátham hīranyavandhuram hīranyābhīṣum aṇvinā.

8.22.5^d : 1.47.9^a, téna nāsatyá gatam.

8.22.8^o : 4.47.3^d, á yātam sómapṛtaye.

8.22.8^d : 4.46.6^o ; 49.6^b, pibatam dācūṣo grhé.

8.22.9^b, ráthe kóṣe hīranyāye vṛṣanvasū : 8.20.8^b, ráthe kóṣe hīranyāye.

8.22.10^a, yābhiḥ pakthám ávatho yābhir ádhrigum : 1.112.20^b, bhujoyúm yābhir ávatho yābhir ádhrigum.

8.22.14^c (Sobhari Kāṇva ; to Aṇvins)

tāv id doṣā tā uṣāsi çubhās pāti tā yāman rudrāvartani,
mā no mār̥tāya ripāve vājīnivasū parō rudrāv āti khyatam.

8.60.8^a (Bhargha Prāgātha ; to Agni)

mā no mār̥tāya ripāve rakṣasvine māghāçansāya rīradhaḥ,
āsredhadbhis tarāṇibhir yaviṣṭhya çivēbhīḥ pāhi pāyūbhīḥ.

For 8.22.14 cf. Bartholomae, Bezz. Beitr. xv. 208 ; Geldner, Ved. Stud. ii. 31.—The metre of neither form of the repeated pāda is satisfactory ; cf. Oldenberg, Prol., p. 67.—For 8.60.8 cf. 1.25.2.

8.22.18^d: 5.82.6^c ; 8.103.5^d, viçvā vāmāni dhīmahi.

8.23.4^a: 7.16.3^a, ūd asya çocīr asthāt.

8.23.7^b: 1.127.2^e ; 8.60.17^d, hótāraṁ carṣaṇmām.

8.23.9^b, yajñāsya sādhanam girā: 1.44.11^a, nī tvā yajñāsya sādhanam ; 3.27.2^b,
girā yajñāsya sādhanam ; 8.6.3^b, stómair yajñāsya sādhanam.

[8.23.12^b, rayīm rāsva suvīryam: 5.13.5^c ; 8.98.12^c, sá no rāsva suvīryam ;
9.43.6^c, sóma rāsva suvīryam.]

8.23.18^a: 5.23.3^a, viçve hí tvā sajósasah ; 5.21.3^b, tvām viçve sajósasah.

8.23.18^b: 5.21.3^b, devāso dutām akrata.

8.23.22^b (Viçvamanas Vaiyaçva ; to Agni)

prathamām jātávedasam agnīm yajñéṣu pūrvyām,
prāti srúg eti námasā havīṣmati.

8.39.8^e (Nābhāka Kāṇva ; to Agni)

yó agniḥ saptámānusah çritó viçveṣu sīndhuṣu,
tām āganma tripastyām mandhātūr dasyuhántamam agnīm yajñéṣu
pūrvyām nābhantām anyaké same.] ☞ refrain, 8.39.1^f ff.

8.60.2^d (Bhargha Prāgātha ; to Agni)

áchā hí tvā sahasah sūno āṅgīrah srúçaç cāranty adhvaré,
urjó nāpātām ghṛtákeçam imahe 'gnīm yajñéṣu pūrvyām.

8.102.10^c (Prayoga Bhārgava, or others ; to Agni)

viçvesām ihá stuhi hótṛṇām yaçástamam,
agnīm yajñéṣu pūrvyām.

For 8.39.8 cf. Geldner, Ved. Stud. ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two ; cf. 8.23.7^b = 8.60.17^d ; and 8.60.19^b = 8.102.16^b.

[8.23.23^a, ábhīr vidhemāgnāye: 8.43.11^c, stómair vidhemāgnāye.]

8.23.25^a: 1.127.8^d, átithīm mānuṣāṇām.

8.23.27^a (Viṣvamanas Vaiyaçva ; to Agni)
 váṁsvā no vāryā purú váṁsya rāyāḥ puruspṛhāḥ,
 suvīryasya prajāvato yāçasvataḥ.

8.60.14^d (Bhargha Prāgātha ; to Agni)
 nahī te agne vṛṣabha pratidhṛṣe jāmbhāso yād vitīṣṭhase,
 sā tvām no hotaḥ sūhutaṁ haviṣ kṛdhi váṁsvā no vāryā purú.

These two stanzas figure also in the preceding item but one and in 8.23.7^b = 8.60.17^d.—
 vāryā purú is frequent cadence : 4.55.9 ; 5.23.3 ; 6.16.5 ; 8.1.22.

[8.23.29^b, tvām no gómātīr īṣaḥ : 5.79.8^a ; 8.5.9^a ; 9.62.4^a, utā no, &c.]

[8.23.30^a, āgne tvām yaçā asi : 8.90.5^a, tvām indra yaçā asi.]

8.23.30^c (Viṣvamanas Vaiyaçva ; to Agni)
 āgne tvām yaçā asy, ā mitrávárūṇa vaha, cf. 8.23.30^a
 ṛtāvānā samrājā pūtádakṣasā.

8.25.1^c (The same ; to Mitra and Varuṇa)
 tā vām víçvasya gopā devā devēṣu yajñīyā,
 ṛtāvānā yajase pūtádakṣasā.

8.24.1^b : 3.53.13^b, bráhméndrāya vajrīṇe.

8.24.3^a : 1.12.11^a, sá na stāvāna á bhara ; 9.40.5^a ; 61.6^a, sá naḥ punānā á bhara.

8.24.8^b (Viṣvamanas Vaiyaçva ; to Indra)
 vayām te asyá vṛtrahan vidyāma çūra návyasaḥ,
 vāso spārhāsya puruhūta rādhasaḥ.

8.50(Vāl. 2).9^b (Puṣṭigu Kāṇva ; to Indra)
 etāvatas te vaso vidyāma çūra návyasaḥ,
 yáthā práva étaçam kṛtvye dhāne, yáthā váçam daçávraje.

cf. 8.49(Vāl. 1).9^c

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratöter, held, die deine neueste treffliche, ersente gewärung, vilgerufener'. Similarly Grassmann, both correctly. The Vāḷakhilya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Étaça halfst, oder dem Vaça gegen Daçavraja'. Grassmann, ii. 437, does not forget his previous rendering, 'Als einen solchen zeige dich aufs Neue uns, o guter Held, wie im Entscheidungskampf dem Étaça du halfst, dem Vaça beim Daçavradacha'. Now 8.50(Vāl. 2).9 is, as usual, a variation of 8.49(Vāl. 1).9 :

etāvatas ta Imaha indra sumnāsya gómataḥ,
 yáthā právo maghavan médhyātithim yáthā nīpātithim dhāne.

This stanza can have but one meaning : 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Médhyātithi and Nīpātithi in their contest (for cattle).' Therefore 8.50(Vāl. 2).9 must mean much the same thing : 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumnāsya), as that with which thou didst aid Étaça, or Vaça against Daçavraja in the deciding contest.' For etāvatas with sumnám see under 8.7.15^b. This item is a striking illustration of how two

stanzas, 8.24.8 and 8.49(Väl. 1).9, may bear upon the meaning of a third, 8.50(Väl. 2).9. I would remark that the interpretation on the part of the Padakāra of *vāso* in 8.24.8 as *vāsoḥ* is rendered doubtful by the parallel *vāso* in 8.50(Väl. 2).9. In both places the word is probably vocative. Grassmann, in his *Lexicon*, s. v. *nāvya*, suggests, unnecessarily, the reading *te āvāso* for *te vāso* in 8.50(Väl. 2).9^a, but ignores his own suggestion in his translation. Oldenberg, *Prol.*, p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel *vāso* in 8.24.8^c, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Väl. 2).9, and again, on account of its more obvious construction, that 8.49(Väl. 1).9 is the model after which 8.50(Väl. 2).9 was patched up with the aid of 8.24.8^b.

8.24.18^b, *pībāti sōmyaṁ mādhu*: 6.60.15^d; 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b,
pībataṁ sōmyaṁ mādhu.

8.24.18^b: 6.45.10^c, *āhūmahi çravasyāvaḥ*.

8.24.19^a (*Viçvamanas Vaiyaçva*; to Indra)

éto nv indraṁ stāvāma sākḥāya stōmyaṁ nāram,
krṣṭīr yō viçvā abhy āsty ēka it.

8.81.4^a (*Kusidin Kaṇva*; to Indra)

éto nv indraṁ stāvāmēçanāṁ vāsavaḥ svarājam,
nā rādhasā mardhiṣan nah.

8.95.7^a (*Tiraçci Āṅgīrasa*; to Indra)

éto nv indraṁ stāvāma çuddhām çuddhēna sāmna,
çuddhāir ukthāir vāvṛdhvānsaṁ çuddhā açīrvān mamattu.

8.25.1^c, *ṛtāvānā yajase putādakṣasa*: 8.23.30^c, *ṛtāvānā samrāja putādakṣasa*.

8.25.8^b: 7.66.2^c, *asuryāya prāmahasā*.

8.25.4^c: 1.151.4^b, *ṛtāvānāv ṛtām ā ghoṣato* (1.151.4^b, *ghoṣatho*) *bṛhāt*.

[8.25.7^{ab}: see under 4.2.18^{ab}.]

8.25.8^b, *sāmrajaṣya sukrātu*: 1.25.10^c, *sāmrajaṣya sukrātuḥ*.

8.25.11^c, *āriṣyanto nī pāyūbhiḥ sacemahi*: 2.8.6^c, *āriṣyantaḥ sacemahi*.

8.25.18^c: 3.54.15^b; 4.16.5^b, *ubhé ā paprāu rōdasi mahitvā*.

8.25.24^b: 1.82.2^d, *vīprā nāvīṣṭhaya matī*.

8.26.9^a (*Viçvamanas Vaiyaçva*, or *Vyaçva Āṅgīrasa*; to Açvins)

vayāṁ hī vām hāvāmaha ukṣanyānto vyaçvavāt,
sumatībhir ūpa vīprāv ihā gatam.

8.87.6^a (*Dyumnika Vasiṣṭha*, or others; to Açvins)

vayāṁ hī vām hāvāmaha vipanyāvo vīprasō vājasātaye,
tā valgū daśā purudānsasā dhiyāçvinā çruṣṭy ā gatam.

For *vyaçvavāt* cf. p. 20, note 3.

[8.26.11^c, sajósasā várūṇo mitró ayamā: see under 1.36.4^a.]

8.26.16^c: 8.5.18^c, yuvábhyām bhutv açvinā.

8.26.21^c (Viçvamanas Vaiyaçva, or Vyaçva Āṅgirasa; to Vāyu)
tāva vāyav ṛtaspatē tvāṣṭur jāmātar adbhuta,
āvāṅsy ā vṛṇīmahe.

8.67.4^c (Matsya Sāṁmada, or others; to Ādityas)
mahī vo mahatām āvo, várūṇa mitráryaman, a: 8.47.1^a; b: 5.67.1^c
āvāṅsy ā vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the ṛta, Tvaṣṭar's son-in-law, wonderful'. Cf. Hillebrandt, i. 520. Next there exists the following stanza addressed to the Ādityas (8.47.1):

māhi vo mahatām āvo várūṇa mitra dāçūṣe,
yām ādityā abhi druhó rákṣathā ném aghām naçat, &c.

'Great is the help of you great (gods), O Varuṇa, Mitra, for the pious man, whom, O ye Adityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit: 'Great is the help of you great (gods) O Varuṇa, Mitra, and Aryaman; (your) helps do we implore.' The tautology of āvas and āvāṅsi, and the anacoluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The pāda várūṇa mitráryaman occurs also in 5.67.1; 10.126.2.

8.26.22^b: 6.54.8^c; 8.46.6^c; 53(Val.5).1^d, íçānaṁ rāyā imahe.

8.27.3^d: 4.1.3^e, marútsu viçvábhanuṣu.

[8.27.4^d, yāntā no 'vṛkāṁ chardīh: see under 1.48.15^c.]

8.27.10^b, dévaso ásty ápyam: 1.105.13^b, dévésu ásty ápyam.]

8.27.13^{ab}, devām-devaṁ vó 'vase devām-devam abhiṣṭaye: 8.12.19^{ab}, devām-devaṁ vó 'vasa índram-indram gṛṇisāni.

[8.27.13^c, devām-devaṁ huvema vūjasātaye: see under 5.35.6^a.]

8.27.16^{ab}: 7.59.2^{cd}, prā sá kṣāyaṁ tirate ví mahír īso yó vo várāya dāçati.

8.27.16^c: 6.70.3^c; 10.63.13^b, prā prajābhir jāyate dhármanas pári.

8.27.16^d: 1.41.2^c, áriṣṭaḥ sárva edhate; 10.63.13^a, áriṣṭaḥ sá mártō víçva edhate.

8.27.17^c, aryamā mitró várūṇaḥ sárātayaḥ: 1.79.3^c; 10.93.4^b, aryamā mitró várūṇaḥ párijmā.

8.27.19^a, yád adyá súrya udyatí: 7.66.4^a: 8.27.21^a, yád adyá súra údite.

8.27.21^a: 7.66.4^a, yád adyá súra údite; 8.27.19^a, yád adya súrya udyatí.

8.28.2—] *Part 1: Repeated Passages belonging to Book VIII* [368

8.28.2^a: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 83.2^b; 10.126.3^b–7^b,
váruṇo miśró aryamā.

[8.28.5^c, sapto ádhi ṛīyo dhire: see under 2.8.5^c.]

[8.29.2^b, antár devēṣu médhiraḥ: 1.105.14^d; 142.11^d, devó devēṣu médhiraḥ.]

[8.29.9^b, samrāja sarpīrāsuti: 1.136.1^d; 2.41.6^a, tá samrāja ghr̥tāsuti.]

[8.30.1^b, (arbhakó) dévāso ná kumārakāḥ: 8.69.15^a, arbhakó ná kumārakāḥ.]

[8.30.3^b, tá u no ádhi vocata: 8.20.26^b; 67.6^a, téna no ádhi, &c.]

8.31.5^b, sunutá á ca dhāvataḥ: 7.32.6^d, sunóty á ca dhāvati.

8.31.8^b, víçvam áyur vy āçnutāḥ: 1.93.3^c, víçvam áyur vy āçnavat; 10.85.42^b,
víçvam áyur vy āçnutam.

8.31.10^a: 8.18.16^a, á çárma párvatānām.

8.31.11^a (Manu Vaivasvata; Dāṁpatyor açiṣaḥ)
aitu pūṣá rayír bhágaḥ svastí sarvadhátamaḥ,
urúr ádhvā svastáye.

9.101.7^a (Nahuṣa Mānava; to Pavamāna Soma)
ayám pūṣá rayír bhágaḥ sómaḥ punāno arṣati,
pátir víçvasya bhūmano vy ākhyad ródasi ubhé.

The chronology of the repetition is evident. In 8.31.11 Pūṣan is the real subject of the stanza as shows the phrase, 'urúr ádhvā svastáye,' and rayír bhágaḥ are his attributes. In 9.101.7 the entire expression pūṣá rayír bhágaḥ goes with Soma as an unexpressed comparison: Soma, (as) Pūṣan, Wealth, and Bhaga, shall flow abundantly. Grassmann renders 8.31.11^a, 'Komm Pūchan, Rayi, Bhaga her'; but 9.101.7^a, 'Als Nahrer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūchan, als Rayi [reichtum], als Bhaga kommt dieser sich läuternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15^{ode}–18^{ode}, devánām yá ín máno yájamāna íyaksaty abhíd áyajvano bhuvat.

8.31.17^a (Manu Vaivasvata; Dāṁpatyor açiṣaḥ)
nákiṣ tām kármanā naçan ná prá yoçan ná yoçati,
'devánām yá ín máno yájamāna íyaksaty abhíd áyajvano bhuvat.'

~~ear~~ refrain, 8.31.15^{ode}–18^{ode}

8.70.3^a (Puruhanman Āṅgīrasa; to Indra)
nákiṣ tām kármanā naçad yáç cakāra sadāvrdham,
indram ná yajñáir víçvágūrtam f̥bhvasam ádhṛṣtam dhṛṣṇvòjasam.

Grassmann, i. 445, to 8.31.17^a renders the repeated pāda, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3^a, 'ihm kommt an Werken keiner gleich'. In his Lexicon he follows, correctly, the latter tack, as does Ludwig, 766 and 613.

8.31.18^b : 5.6.10^d ; 8.6.24^a, utā tyād āçvāçvyam.

8.32.2^c (Medhatithi Kāṇva ; to Indra)

yāḥ sfbindam ānarçaniṁ pīpruṁ dāsām ahīçuvam,
vādhīd ugró riṇānn apāḥ.

9.109.22^b (Agnayo Dhiṣṇyā Āiçvarayaḥ ; to Pavamāna Soma)

īndur īndrāya toçate nī toçate çrīṇānn ugró riṇānn apāḥ.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words īndur īndrāya : the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2^c, substituting for vādhīd the word çrīṇān which belongs regularly to the diction of the Pāvamānyaḥ ; cf. e.g. 9.46.4. Grassmann, ii. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3^c : 8.3.20^d, kṛṣé tād īndra pāuṁsyam.

8.32.7^b, stotāra indra girvaṇaḥ : 4.32.8^c, stotf̥bhya indra girvaṇaḥ.

8.32.12^c, īndro viçvābhīr utībhīḥ : 8.12.5^c, īndra viçvābhīr utībhīr vavāksitha ;
8.61.5^b ; 10.134.3^d, īndra viçvābhīr utībhīḥ. See also under 8.37.1.

8.32.13^{ab} : 1.4.10^{ab}, yó rāyò 'vánir mahān supārāḥ sunvatāḥ sākha.

8.32.18^c, tām īndram abhī gāyata ; 1.4.10^c ; 5.4^c, tasmā īndrāya gāyata.

8.32.18^b : 1.133.7^c, sahāsra vājy āvr̥taḥ.

[8.32.22^c, dhēnā indravacākaçat : 10.43.6^b, jānānām dhēnā avacākaçad vīṣa.]

8.32.23^c : 4.47.2^d, nimnām āpo ná sadhryāk.

8.32.24^b, sōmam vīrāya çipriṇe : 6.44.14^d, sōmam vīrāya çipriṇe pībadhyāi.

8.32.27^c : 1.37.4^c, devāttam brāhma gāyata.

8.32.29 (Medhatithi Kāṇva ; to Indra) =

8.93.24 (Sukakṣa Āṅgirasa ; to Indra)

ihā tyā sadhamādya hārī hiraṇyakegyā,
volhām abhī prāyo hitām.

8.32.29^a = 8.93.24^a : 13.27^a, ihā tyā sadhamādya.

8.32.30 = 8.6.45.

8.32.30^c = 8.6.45^c : 8.14.12^b, somapēyāya vaksataḥ.

8.33.3^d (Medhyātithi Kaṇva ; to Indra)

kāṇvebhīr dhr̥ṣṇav ā dhr̥ṣád vājam darsi sahasrīnam,
piçāṅgarūpam maghavan vicarṣaṇe makṣū gómantam imahe.

8.88.2^d (Nodhas Gautama ; to Indra)

dyukṣām sudānum tāviṣṭbhīr āvṛtam girīm ná purubhójasam,
kṣumántam vājam çatīnam sahasrīnam makṣū gómantam imahe.

For kṣumántam, in 8.88.2, see the author, IF. xxv.185 ff. ; for piçāṅgarūpam, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10^a (Medhyātithi Kaṇva ; to Indra)

satyām itthā vṛṣéd asi vṛṣajūtir nó 'vṛtaḥ,

vṛṣā hy ūgra çṛṇviṣé parāvāti, vṛṣo arvāvāti çrutāḥ.

8.6.14^c

9.64.2^c (Kaçyapa Marīca ; to Pavamāna Soma)

vṛṣṇas te vṛṣṇyam çavo vṛṣā vānam vṛṣā mādah,
satyām vṛṣan vṛṣéd asi.

Cf. 10.153.2^c, tvām vṛṣan vṛṣéd asi.

8.33.10^c, vṛṣā hy ūgra çṛṇviṣé parāvāti : 8.6.14^c, vṛṣā hy ūgra çṛṇviṣé.

8.33.11^{cd}, vṛṣā rátho maghavan vṛṣaṇā hári vṛṣā tvām çatakrato : 8.13.3^{abc},
vṛṣāyam indra te rátha utó te vṛṣaṇā hári, vṛṣā tvām çatakrato vṛṣā
hávaḥ.

8.33.15^d (Medhyātithi Kaṇva ; to Indra)

asmákam adyántamam stóman dhiṣva mahāmaha,

asmákam te sávanā santu çántamā mādāya dyukṣa somapāḥ.

8.66.6 (Kali Prāgātha ; to Indra)

sācā sōmeṣu puruhūta vajrivo mādāya dyukṣa somapāḥ,

tvām id dhī brahmakṛte kāmym vāsu dēṣṭhaḥ sunvaté bhūvaḥ.

Translate 8.33.15, 'Accept to-day our fervent song of praise, O most lofty (god); our soma-pressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vāyam tát ta indra sám bharāmasi yajñam ukthām turām vācaḥ, to wit: ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee).' The looser dependence of mādāya upon sōmeṣu, as compared with asmákam te sávanā santu mādāya in 8.33.15, seems to show that the repeated pāda originated in the latter hymn.

8.34.1^{cd}-15^{cd}, divó amūṣya çāsato divām yayá divāvaso.

8.34.4^b: 5.35.6^d; 8.6.37^c, hávante vājasātaye; 6.57.1^c, huvéma vājasātaye;
8.9.13^b, huvéya vājasātaye.

8.34.7^b (Nīpatithi Kāṇva ; to Indra)

ā no yāhi mahemate sāhasrote cātāmagha,

ḥdivo amūṣya cāsato divām yayā divāvaso.]

☞ refrain, 8.34.1^{od}—15^{od}

9.62.14^a (Jamadagni Bhārgava ; to Soma Pavamāna)

sahāsrotiḥ cātāmagho vimāno rājasah kavīḥ,

ḥindrāya pavate mādah.]

☞ 9.6.7^b

[8.34.8^a, ā tvā hótā mánurhitah : 1.13.4^o, āsi hótā mánurhitah ; 1.14.11^a ; 6.16.9^a,
tvām hótā mánurhitah.]

8.34.11^a, ā no yahy úpaçruti : 8.8.5^a, ā no yātam úpaçruti.

8.34.13^b (Nīpatithi Kāṇva ; to Indra)

ā yāhi pārvatebhyah samudrāsyaḍhi viṣṭāpah,

ḥdivo amūṣya cāsato divām yayā divāvaso.]

☞ refrain, 8.34.1^{od}—15^{od}

8.97.5^b (Rebha Kāçyapa ; to Indra)

yād vāsi rocané divāḥ samudrāsyaḍhi viṣṭāpi,

yāt pārthive sādane vītrahantama ḥyād antārikṣa ā gahi.]

☞ 5.73.1^d

9.12.6^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

ḥprā vācam indur isyati, samudrāsyaḍhi viṣṭāpi,

☞ 9.12.6^a

jīnvan kōçam madhuçūtam.

9.107.14^c (Sapta Ṛṣayah ; to Soma Pavamāna)

ḥabhi sōmāsa āyāvah pāvante mādyaḥ mādham.]

☞ 9.23.4^{ab}

samudrāsyaḍhi viṣṭāpi manīṣīno ḥmatsarāsah svarīdah.]

☞ 9.21.1^c

Note that 8.97.11^b = 9.12.2^c.

8.35.1^b : 2.31.1^b, ādityāi rudrāir vāsuhbhīḥ sacābhūvā.

8.35.1^c—21^c, sajósasā usāsā sūryeṇa ca.

8.35.1^d—8^d, sōmam pibatam açvina.

[8.35.3^a, vīçvāir devāis tribhīr ekādaçāir ihā : 1.34.11^a, ā nāsatyā tribhīr, &c.]

8.35.4^b—8^b, vīçvehā devāu sāvānāva gachatam.

8.35.4^d—8^d, iṣam no voḥham açvina.

8.35.7^b—9^b, sōmam sutām mahiṣévāva gachathah.

8.35.7^d—9^d, trīr vartīr yātam açvina.

8.35.10^b—12^b, prajāḥ ca dhattām drāviṇam ca dhattam.

8.35.10^d—12^d, ūrjam no dhattam açvina.

8.35.13^b—15^b, marūtvantā jaritūr gachatho hāvam.

8.35.13—] *Part 1: Repeated Passages belonging to Book VIII* [372

8.35.13^d–15^d, *adityāir yātam açvinā.*

8.35.16^b–18^b, *hatām rākṣāṁsi śédhatam āmrvāh.*

8.35.16^d–18^d, *sómaṁ sunvató açvinā.*

8.35.19^b–21^b, *çyāvāçvasya sunvató madacyutā.*

Cf. çyāvāçvasya sunvatāḥ 8.36.7^a; 38.8^a.

8.35.19^d–21^d, *āçvinā tiróahnyam.*

8.35.22^a, *arvāg rátham ní yachatam : 1.92.16^c; 7.74.2^c, arvāg rátham sámānasā ní yachatam.*

8.35.22^b : 6.60.15^d; 7.74.2^d; 8.8.1^d; 5.11^c, *pibatām sómyam mádhu ; 8.24.13^b, pibāti sómyam mádhu.*

8.35.22^{ode}–24^{ode}, *á yātam açvinā gatam avasyúr vām ahám huve dhattām rátñāni dāçúṣe.*

The páda, á yātam açvinā gatam, also at 8.8.6^c; the páda, dhattām rátñāni dāçúṣe, also at 1.47.1^d.

8.35.23^b : 8.1.25^d, *vivākṣaṇasya pítāye.*

8.36.1^b–3^b, *pibā sómaṁ mādāya kām çatakrato, yām te bhāgām ádhārayan víçvāḥ sehānāḥ pítanā urú jrāyaḥ sám apsujín marútvān indra satpate.*

Cf. 8.95.3^a, pibā sómaṁ mādāya kām.

8.36.4^a (*Çyāvāçva Ātreya ; to Indra*)

janitā divó janitā prthivyāḥ pibā sómaṁ mādāya kām çatakrato,

refrain : see prec. item

yām te bhāgām ádhārayan víçvāḥ sehānāḥ pítanā urú jrāyaḥ sám apsujín marútvān indra satpate.

refrain : see prec. item

9.96.5^b (*Pratardana Daivodasi ; to Pavamāna Soma*)

*sómaḥ pavate janitā matnām janitā divó janitā prthivyāḥ,
janitāgnér janitā sūryasya janiténdrasya janitóta víṣṇoḥ.*

Stanza 9.96.5 is clap-trap : Indra language transferred to Soma ; cf. Hillebrandt, Ved. Myth. i. 415. For 8.36.4 cf. Geldner, Ved. Stud. ii. 262 ff. For the repeated páda cf. 2.40.1^b, jánanā divó jánanā prthivyāḥ.

8.36.7^a = 8.37.7^a (*Çyāvāçva Ātreya ; to Indra*)

*çyāvāçvasya sunvatás (8.37.7, rébhataṣ) táthā çṛṇu yáthāçṛṇor átreḥ
kármāṇi kṛṇvatáh,*

*prá trasádasyum ávitha tvám éka ín nṛṣáhya indra bráhmāṇi (8.37.7, kṣa-
trāṇi) vardhayán.*

8.38.8^a (Çyāvaçva Ātreya ; to Indra and Agni)
 çyāvāçvasya sunvató 'trñāṁ ṛṇutam hāvam,
 indrāgni sómapitaye.

Cf. the refrain, çyāvāçvasya sunvató madacyutā, 8.35.19^b–21^b.—On the relation between 8.36 and 37 see p. 16.

8.37.1^{ode}, 2^{bod}–6^{bod}, indra víçvābhir utībhiḥ, mādhyam̐dinasya sávanasya vṛtrahann anedya píḁa sómasya vajrivah.

For the first of these pádas see also under 8.32.12°.

8.37.7 = 8.36.7.

8.37.7^a = 8.36.7^a, çyāvāçvasya rébhatas (8.36.7^a, sunvatás) táthā ṛṇu : 8.38.8^a, çyāvāçvasya sunvatáh.

8.38.1^a–3°, indrāgni táśya bodhatam.

8.38.2^b, vṛtrahánāparājita : 3.12.4^b, sajítvanāparājita.

8.38.3^{ab} (Çyāvaçva Ātreya ; to Indra and Agni)
 idám vām madirām mādhv ádhukṣann ádribhir nárah,
 indrāgni táśya bodhatam. ☞ refrain, 8.38.1^a–3°

8.65.8^{ab} (Pragātha Kāṇva ; to Indra)
 idám te somyám mādhv ádhukṣann ádribhir nárah,
 juṣāná indra tát piba.

The cadence, ádribhir nárah, also in 2.36.1^b.

8.38.4^a : 5.78.3^b, juṣéthām yajñām iṣṭāye ; 5.72.3^b, juṣétām yajñām iṣṭāye.

8.38.4^a–6°, indrāgni á gataṁ narā.

Cf. 3.12.1^a, indrāgni á gataṁ sutām.

8.38.7^a, prātaryāvabhir á gatam : 5.51.3^b, prātaryāvabhir á gahi.

8.38.7^a–9° : 6.60.9°, indrāgni sómapitaye.

8.38.8^a, çyāvāçvasya sunvatáh : 8.36.7^a = 8.37.7^a, çyāvāçvasya sunvatás (8.37.7^a, rébhatas) táthā ṛṇu.

8.38.9^{abc} (Çyāvaçva Ātreya ; to Indra and Agni)
 evá vām ahva útāye yáthāhuvanta médhirāḥ,
 indrāgni sómapitaye. ☞ refrain, 8.38.7^a–9°

8.42.6^{abc} (Arcanānas, or Nabhaka Kāṇva ; to Açvins)
 evá vām ahva útāye yáthāhuvanta médhirāḥ,
 násatyā sómapitaye, nábhantām anyaké same. ☞ c : cf. 8.8.5^b ; d : refrain, 8.39.1^f ff.

Páda 8.38.9° is refrain in 8.38.7^a–9° ; páda 8.42.6° in 8.42.4^a–6° (cf. áçvinā sómapitaye, 8.8.5^b) ; páda 8.42.6^a in 8.39.1^f ff. ; see the next item but one.

8.38.10—] *Part 1: Repeated Passages belonging to Book VIII* [374

[8.38.10^b, indrāṅnyór ávo vṛṇe: 8.94.8^b, devānām ávo vṛṇe.]

8.39.1^f–40.11^f; 41.1^f–10^f; 42.4^d–6^d, nābhantām anyaké same.

8.39.6^d, agnir dvārā vy ūṛṇute: 1.128.6^e, agnir dvārā vy ṛṇvati.

8.39.8^e: 8.23.22^b; 60.2^d; 102.2^a, agním yajñēsu pūrvyām.

[8.40.5^e, indra íṇāna ójasā: 1.11.8^a; 8.76.1^b, indram íṇanam ójasā.]

Cf. also 8.6.41^b, éka íṇāna ójasā.

[8.40.6^c, ójo dāsasya dambhaya: 10.22.8^d, vādhar dāsasya dambhaya.]

8.40.7^d: 1.8.4^c; 9.61.29^c, sāsahyāma pṛtanyatāḥ.

8.40.7^{de}, sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ: 1.132.1^{bc}, indratvotāḥ
sāsahyāma pṛtanyatō vanuyāma vanuṣyatāḥ.

8.40.9^b, pūrvīr utā prācāstayāḥ: 6.45.3^{ab}; 8.12.21^{ab}, mahīr asya prāṇītayāḥ
pūrvīr utā prācāstayāḥ.

8.40.10^c, 11^c, utō nū cid yā ójasā (11^c, óhate).

Cf. under 1.10.8, and see p. 15.

8.40.10^d, çuṣṇasyaṇḍāni bhédati: 8.40.11^d, aṇḍā çuṣṇasya bhédati.

8.40.10^e, jéṣat svārvatīr apāḥ: 8.40.11^e, ájāiḥ svārvatīr apāḥ; 1.10.8^c, jéṣaḥ
svārvatīr apāḥ.

8.40.12^d: 4.50.6^d; 5.55.10^d; 8.48.13^d; 10.121.10^d, vayām syāma pātayo rayñām.

8.41.1^b (Nābhaka Kāṇva; to Varuṇa)

asmā ū sū prābhūtaye vāruṇāya marúdbhyó 'rcā vidūṣtarebhyāḥ,
yó dhītā mánuṣāṇām paçvó gā iva rákṣati nābhantām anyaké same.]

☞ refrain, 8.39.1^f ff.

9.61.12^b (Amahyu Āṅgīrasa; to Soma Pavamāna)

sá na indrāya yājyave vāruṇāya marúdbhyāḥ,
varivovīt pári srava.

This repeated páda also at 9.33.3^b; 34.2^b; 65.25^b: see under 5.51.7.

8.41.2^b (Nābhaka Kāṇva; to Varuṇa)

tām ū sū samanā girā pitṛñām ca mánmabhiḥ,
nābhakāsya prācāstibhir yāḥ síndhūnām úpodayé saptāsvasā sá madhyamó
nābhantām anyaké same.] ☞ refrain, 8.39.1^f ff.

10.57.3^c (Bandhu Gāupāyana and others; to Viçve Devāḥ)
māno nv ā huvāmahe nārācaṁsēna sōmena,
pitṛñām ca mánmabhiḥ.

For 10.57.3 cf. Hillebrandt, *Ved. Myth.* ii. 100.

8.42.4^a—8^c, násatyā sōmapītaya.

Cf. 8.8.5^b, áçvinā sōmapītaye.

8.42.6^{abc}: 8.38.9^{abc} (with the ūha, násatyā, in 8.42.6^c, for indragñi in 8.38.9^c).

8.43.1^c: 8.3.15^b, gīra stómāsa irata.

8.43.2^b: 1.78.1^b; 6.16.29^b, 36^a, jātavedo vicarṣaṇe.

8.43.11^{b+c} (Virūpa Āṅgirasa; to Agni)
ukṣānnāya vaçānnāya sōmapṛṣṭhāya vedhāse,
stómāir vidhemāgnāye.

10.91.14^c (Aruṇa Vaitahavya; to Agni)
yāsminn áçvāsa ṛsabdhāsa ukṣāno vaçā meṣā avasṛṣṭāsa āhutah,
kilālapé sōmapṛṣṭhāya vedhāse hrdā matīm janaye cārum agnāye.
8.44.27^c (Virūpa Āṅgirasa; to Agni)
yajñānām rathye vayām tigmājambhāya vīlāve,
stómāir iṣemāgnāye.

Cf. the correspondence of 8.43.24^c with 8.44.6^c.—Cf. 8.23.23^a, ābhīr vidhemāgnāye.

[8.43.15^c, āgne vīrāvatīm iṣam: 1.12.11^c; 9.61.6^b, rayīm vīrāvatīm iṣam.]

8.43.16^c: 1.12.12^c, imām stómanḥ juṣasva me: 1.12.12^c, imām stómanḥ juṣasva nah.

8.43.18^b, 29^b, vīçvāḥ suksitāyaḥ pṛthak.

[8.43.20^c, vāhniḥ hótāram īlate: 6.14.2^c; agnīm hótāram īlate.]

Cf. 3.10.2^b, āgne hótāram īlate.

8.43.21 = 8.11.8.

8.43.22^c (Virūpa Āṅgirasa; to Agni)
tām iliṣva yā āhuto 'gnīr vibhrājate ghr̥tāiḥ,
imām naḥ çṛṇavad dhāvam.

10.26.9^d (Vimada Āindra, or others; to Puṣan)
asmākam ūrjā rāthanḥ puṣā aviṣṭu māhinah,
bhūvad vājanām vṛdhā imām naḥ çṛṇavad dhāvam.

Cf. çṛṇutā (and çṛṇutām) ma imām dhāvam, under 2.41.13.

8.43.23^a: 4.32.13^c = 8.65.7^c, tām tvā vayām havāmahe.

8.43.24—] *Part 1: Repeated Passages belonging to Book VIII* [376

8.43.24^c (Virūpa Āṅgīrasa; to Agni)
viçām rájanam ádbhutam ádhyakṣam dhármanām imám,
agním ile sá u çravat.

8.44.6^c (The same)
mandráṁ hótāram ṛtvijam citrábhānum vibhāvasum,
agním ile sá u çravat.

Cf. the correspondence of 8.43.11^c with 8.44.27^a.

8.43.30^a: 8.19.17^a, té ghéd agne svādhyāḥ.

8.43.31^b: 3.9.8^b; 8.102.11^a, çirām pávakāçociṣam; 10.21.1^d, çirām pávakāçociṣam
vívaksase.

8.43.32^c (Virūpa Āṅgīrasa; to Agni)
sá tvām agne vibhāvasuḥ srján sūryo ná raçmībhiḥ,
çárdhan támāṁsi jighnase.

9.100.8^c (Rebhasūnu Kāçyapāu; to Pavamāna Soma)
pávamāna máhi çrávaç, citrébhir yāsi raçmībhiḥ,
çárdhan támāṁsi jighnase víçvāni dāçuṣo grhá.

9.4.1^b

Cf. 9.66.24^c, kṛṣṇá támāṁsi jáñghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the relation of the two stanzas see under 9.4.1^b.

8.44.6^c: 8.43.24^c, agním ile sá u çravat.

8.44.9^c: 6.52.12^c, cikitván dáivyaṁ jánam.

8.44.10^a, vípraṁ hótāram adrúham: 6.15.7^c, vípraṁ hótāram puruvāram adrúham.

8.44.11^b: 7.15.13^b, prāti śma deva rīṣataḥ.

8.44.13^a: 7.16.1^b, ūrjó nāpātam á huve.

8.44.14^b: 1.12.12^a; 10.21.8^a, ágne çukréṇa çociṣā.

8.44.14^c: 1.12.4^c; 5.26.5^c, devāir á satsi barhīsi.

8.44.19^a: 3.10.1^a, tvām agne manīṣīṇaḥ.

8.44.19^c: 1.5.8^c, tvām vardhantu no girāḥ.

8.44.25^b: 8.6.4^c, samudráyeva síndhavaḥ.

8.44.27^c, stómair iṣemāgnāye: 8.43.11^c, stómair vidhemāgnāye.

8.44.28^a: 2.5.8^c, ayām agne tvé ápi.

8.44.28^c: 1.10.9^c, tasmāi pāvaka mṛṇaya.

8.45.1^b, str̥ṇānti barhīr anuṣāk : 1.13.5^a, str̥ṇitā barhīr anuṣāk ; 3.41.2^b, tistiré barhīr anuṣāk.

8.45.1^c—3^c, yéṣām indro yúvā sákha.

8.45.4^{bc} (Triçoka Kāṇva ; to Indra)

á bundām vṛtrahá dade jātāḥ pṛchad ví mātáram,
ká ugrāḥ ké ha ṛṇvire.

8.77.1^{bc} (Kurusuti Kāṇva ; to Indra)

jajñānó nū çatákratur ví pṛchad íti mātáram,
ká ugrāḥ ké ha ṛṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5^a with prāti tvā çavaś vadad : in 8.77.2^a with ád ím çavasy ābravid. See Aufrecht in the Preface to his second edition of the Rig-Veda, p. xxiv. ; Bergaigne, iii. 105 ; Pischel, Ved. Stud. i. 310 ff. (Cf. also ibid. ii. 246.)

8.45.7^c, rathítamo rathínām : 1.11.1^c, rathítamam rathínām.

8.45.10^b (Triçoka Kāṇva ; to Indra)

vṛjyāma te pári dvīṣó 'raṁ te çakra dāvāne,
gaméméd indra gómataḥ.

8.92.26^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)

áram hí smā sutésu ṇaḥ sómeṣv indra bhūṣasi,
áram te çakra dāvāne.

Translate 8.45.10, 'Let us escape thy hostilities ; ready, O Çakra, for the gift of thee, that hast cattle (to give), would we come !' As regards 8.92.26 Ludwig, 623, renders, 'bereit stellst du, Indra, dich ein zu unsern gekelterten soma, zur hand, O Çakra, dass du gebest.' This translation makes Indra the subject of both distichs ; unlikely, because the páda áram te çakra dāvāne in 8.45.10 expresses the rather more natural idea that the sacrificers are ready for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same difficulty : 'Denn passend, Indra, mühest du dich für uns bei dem gebrauten Trank, o Indra, deiner Gab' gemäss.' We must translate : 'Ready, forsooth, O Indra, thou dost attend our pressed soma drinks ; ready (come we) for thy gifts.' Cf. 8.46.9. The third páda is elliptical : supply the verb gáchāmaḥ, or the like, and observe 8.92.27^a, áram gamāma te vayám. The elliptical construction of the repeated páda in 8.92.26^c is certainly secondary and after-born, as compared with its expressed construction in 8.45.10^b.

[8.45.11^a, çánāiç cid yánto adrivaḥ : 8.61.4^d, maksú cid, &c.]

8.45.13^a : 3.42.6^a, vidmā hí tvā dhanamjayám.

8.45.15^c, tásya no véda á bhara : 1.81.9^c, téṣām no véda á bhara.

[8.45.21^a, stotrám índrāya gāyata : 8.89.1^a, bṛhád índrāya gāyata.]

[8.45.21^b, purunṛmṇāya sátvane : 6.45.22^b, puruhutāya sátvane.]

8.45.29^c: 1.5.2^c, indram sóme sácā suté.

8.45.33^c: 8.6.25^c, yád indra mṛṣāyāsi naḥ ; also refrain in 8.93.28^c–30^c.

8.45.40^c–42^c, vāsu spārhām tād ā bhara.

8.46.3^{b+c} (Vāṣa Aṣvya ; to Indra)

ā yāsyā te mahimānam ṣātāmūte ṣātakrato,
gīrbhīr gṛṇānti kārāvaḥ.

8.99.8^b (Nṛmedha Āṅgīrasa ; to Indra)

iṣkartāram āniṣkṛtām sāhaskṛtām ṣātāmūtiṁ ṣātakratum,
samānām indram āvase havāmahe vāsavānam vāsujuvām.

8.54(Vāl. 6).1^b (Mātariçvan Kāṇva ; to Indra)

etāt ta indra vīryām gīrbhīr gṛṇānti kārāvaḥ,
té stobhanta ūrjam āvan gṛtaçcūtām pāurāso nakṣan dhītībhiḥ.

The accent of gṛṇānti in 8.54.1^b seems to imitate 8.46.3^c, secondarily and improperly.—
Further instances of the cadence, gṛṇānti kārāvaḥ under 6.45.33.

8.46.6^c: 6.54.8^c ; 8.26.22^b ; 53(Vāl. 5).1^d, īçānam rāyā imahe.

8.46.8^{a+b} (Vāṣa Aṣvya ; to Indra)

yās te mādō vāreṇyo yā indra vṛtrahāntamaḥ,
yā ādadīḥ svār nṛbhīr yāḥ pṛtanāsu duṣṭāraḥ.

9.61.19^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

yās te mādō vāreṇyas tēnā pavasvāndhasā,

devāvīr aghaçaṇsahā.

9.24.7^c

8.92.17^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

yās te citrāçravastamo yā indra vṛtrahāntamaḥ,

yā ojoḍātamo mādāḥ.

Translate 8.46.8, 'That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svār), and which is difficult to overcome in battle —'. For the third pāda see 8.15.12^a, asmākebhīr nṛbhīr ātrā svār jaya ; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yō duṣṭāro viçvavāra çravāyyaḥ), addressed to Indra. If, moreover, we find again its first pāda, in 9.61.19 ; its second pāda in 8.92.17, both in unquestionable connexions, it seems likely that 8.46.8 is a later product, mostly patched together from existing motifs.—Cf. the pādas, vīṣā mādō vāreṇyaḥ, 1.175.2^b, and (for 8.46.8^d), sā çūro āstā pṛtanāsu duṣṭāraḥ, 4.36.6^b.

8.46.9^d (Vāṣa Aṣvya ; to Indra)

yō duṣṭāro viçvavāra çravāyyo vājeṣv āsti tarutā,
sā naḥ çaviṣṭha sāvanā vaso gahi gamēma gómāti vrajé.

8.51(Vāl. 3).5^d (Çruṣṭigu Kāṇva ; to Indra)

yō no datā vāsūnām indram tām hūmahe vayām,

6.46.3^b

vidmā hy āsya sumatīm nāvīyasīm gamēma gómāti vrajé.

Cf. 1.86.3^c, sā gāntā gómāti vrajé ; and 7.32.10^d, gāmat sā gómāti vrajé.

379] *Hymns ascribed to Kāṇvas, Āṅgirasas, etc.* [—8.47.18

[8.46.13^b, purasthatā maghāvā vṛtrahā bhuvat: 10.23.2^b, indro maghāir maghāvā, &c.]

8.46.20^d: 8.22.2^b, bhujuṃ vājeṣu pūrvyam.

8.47.1^a (Trita Āptya; to Ādityas)

māhi vo mahatām āvo [vāruṇa mitra dācūṣe,] 5.71.3^b
yām adityā abhi druho rākṣathā nēm aghām naçad [anehāso va utāyaḥ suūtāyo
va utāyaḥ.] 8.47.1^{ef}—18^{ef}

8.67.4^a (Matsya Saṁmata, or others; to Adityas)

māhi vo mahatām āvo [vāruṇa mītrāryaman,] 5.67.1^c
[āvāṁsy ā vṛṇīmahe.] 8.26.1^c

See the estimate of 8.67.4 under 8.26.21^c.

8.47.1^b, vāruṇa mitra dācūṣe: 5.71.3^b, vāruṇa mitra dācūṣah.

8.47.1^{ef}—18^{ef}, anehāso va utāyaḥ suūtāyo va utāyaḥ.

Of. 5.65.5^a, anehāsas tvótayaḥ.

8.47.5^c: 1.4.6^c, syāméd indrasya çármani.

8.47.9^b: 6.75.12^d, 17^d, áditih çárma yachatu.

8.47.9^c (Trita Āptya; to Ādityas)

áditir na uruṣyatv [áditih çárma yachatu,] 6.75.12^d
mātá mitrásyā reváto [ryamṇó vāruṇasya cānehāso va utāyaḥ suūtāyo va
utāyaḥ.] d: 1.136.2^e; ef: refrain, 8.47.1^{ef}—18^{ef}

10.36.3^b (Luça Dhānaka; to Viçve Devāḥ)

viçvasmān no áditih pātṽ ānhaso mātá mitrásyā vāruṇasya revátah,

svārvaj jyótir avṛkām naçimahi [tád devānām āvo adyā vṛṇīmahe.]

refrain, 10.36.2^d—12^d

8.47.9^d: 1.136.2^e, aryamṇó vāruṇasya ca.

8.47.15^c, 17^c, tritó (17^c, evá) duṣvápnyam sárvam.

8.47.18^{ab} (Trita Āptya; to Ādityas and Uṣas)

ájāiṣmādyāsanāma cābhūmánāgaso vayám,
úṣo yásmād duṣvápnyād ábhāismāpa tát uchatv [anehāso va utāyaḥ suūtāyo va
utāyaḥ.] 8.47.1^{ef}—18^{ef}

10.164.5^{ab} (Pracetas Āṅgirasa; Duḥṣvapnaghnām)

ájāiṣmādyāsanāma cābhūmánāgaso vayám,

jāgratsvapnāḥ saṁkalpāḥ pāpó yām dviṣmās tám sá ṛchatu yó no dvēṣti
tám ṛchatu.

The repeated distich fits best, we may suppose, in 8.47.18^{ab}. On the metre of 10.164.5^c see Oldenberg, Prol. p. 39.

8.48.2^c (Pragātha Kāṇva ; to Soma)

antāç ca prāga āditir bhavāsy avayatā hāraso dāivyasya,

īndav indrasya sakhyām juṣāṇāḥ çrāuṣṭiva dhūram ānu rāyā ṛdhyāḥ.

9.97.11^c (Manyu Vasiṣṭha ; to Pavamāna Soma)

ādha dhārāyā mādhvā pṛcānās tiró rōma pavate ādridugdhaḥ,

īndur indrasya sakhyām juṣāṇó devó devāsya matsaró mādāya.

[8.48.4^d : see under 8.18.22^c.]

[8.48.6^b, prā cakṣaya kṛṇuhí vāsyaso naḥ : 4.2.20^c, úc chocasva kṛṇuhí, &c.]

8.48.8^a (Pragātha Kāṇva ; to Soma)

sóma rājan mṛṣáyā naḥ svastí táva smasi vratyās tāsya viddhi,

ālarti dākṣa utā manyúr indo mā no aryó anukāmām pára dāḥ.

10.59.6^d (Bandhu Gaupāyana, &c. ; to Asuntī)

āsunte púnar asmāsu cākṣuḥ púnāḥ prāṇām ihā no dhehi bhógam,

jyók paçyema súryam uccárantam, ānumate mṛṣáyā naḥ svastí.

4.24.5^b

8.48.9^c (Pragātha Kāṇva ; to Soma)

tvām hí nas tanvāḥ soma gopá gātre-gātre niṣasáthā nṛcákṣaḥ,

yát te vayām pramināma vratāni sá no mṛṣa suśakhā deva vāsyāḥ.

10.2.4^a (Trita Āptya ; to Agni)

yád vo vayām pramināma vratāni vidúṣām devā áviduṣṭarāsaḥ,

agnis tád viçvam ā pṛṇāti vídvān yébhír devān ṛtúbhiḥ kalpáyati.

Cf. 1.25.1.

8.48.11^d : 1.113.16^d, áganma yátra pratirānta áyuh.

[8.48.12^b, ámartyo mártyañ āvivéça : 4.58.3^d, mahó devó mártyañ ā viveça.]

8.48.13^d : 4.50.6^d ; 5.55.10^d ; 8.40.12^d ; 10.121.10^d, vayām syāma pátayo rayinām.

8.48.14^c, váyam sómasya viçváha priyāsah : 2.12.15^c, vayām ta indra viçváha priyāsah.

8.48.14^d : 1.117.25^d ; 2.12.15^d, suvīraso vidátham ā vadema.

8.49(Vāl.1).1^b (Praakaṇva Kāṇva ; to Indra)

abhí prā vaḥ surádhasam índram arca yáthā vidé,

yó jaritṛbhyo magháva purúvasuḥ sahásreṇeva çíkṣati.

8.69.4^b (Priyamedha Āṅgīrasa ; to Indra)

abhí prā gópatim giréndram arca yáthā vide,

sūnūm satyāsya sátpatim.

See Grassmann's inconsistent renderings, i. 485 ; ii. 435, occasioned by vaḥ in 8.49.1^a : arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

8.49(Vāl.1).5^a : 8.5.7^a, ā na stómam úpa dravát.

8.49(Vāl.1).5^c (Praskaṇva Kāṇva ; to Indra)

ā na stómam úpa dravád, dhiyānó áçvo ná sótrbhīh,
yām te svadhāvan svadāyanti dhenáva indra kāṇveṣu rātáyah.

8.5.7^a

8.50(Vāl.2).5^c (Puṣṭigu Kāṇva ; to Indra)

ā naḥ sóme svadhvará iyānó átyo ná toçate,
yām te svadhāvan svádanti gūrtáyah pāurē chandayase hāvam.

The repeated páda in the second Vāḷakhilya hymn is inferior in sense and metre to that of the first. See under 8.5.7^a.

8.49(Vāl.1).6^c (Praskaṇva Kāṇva ; to Indra)

ugrām ná virām námasópa sedima víbhūtim áksitāvasum,
udrīva vajrinn avató ná siñcaté kṣārantīndra dhrtáyah.

8.50(Vāl.2).6^c (Puṣṭigu Kāṇva ; to Indra)

prá virām ugrām vívicim dhanasp̥tām víbhūtim rádhaso maháh,
udrīva vajrinn avató vasutvaná sádā pipetha dáçuṣe.

8.49(Vāl.1).7^{abd}, yád dha nūnám yád vā yajñé yád vā pr̥thivyām ádhi . . . ugrá
ugrébhīr á gahi : 8.50(Vāl.2).7^{abd}, yád dha nūnám parāvátī yád vā
pr̥thivyām diví . . . ṛṣvā ṛṣvébhīr á gahi ; 8.3.17^d, ugrá ṛṣvébhīr á gahi.

8.49(Vāl.1).9^c (Praskaṇva Kāṇva ; to Indra)

etāvatas ta imaha indra sumnásya gómataḥ,
yáthā právo maghavan médhyaṭithīm yáthā nípatithīm dháne.

8.50(Vāl.2).9^c (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vaso vidyāma çūra návyasaḥ,
yáthā práva étaçam k̥tvye dháne yáthā vāçam dáçavraje.

8.24.8^b

For the relation of these two stanzas see under 8.24.8^b.

8.49(Vāl.1).10^{ac} (Praskaṇva Kāṇva ; to Indra)

yáthā kāṇve maghavan trasýádasyavi yáthā pakthé dáçavraje,
yáthā góçarye ásanor ṛjīçvaníndra gómad dhíraṇyavat.

8.50(Vāl.2).10^{ac} (Puṣṭigu Kāṇva ; to Indra)

yáthā kāṇve maghavan médhe adhvaré dirghánthe dāmūnasi,
yáthā góçarye ásiṣaso adrivo máyi gotrām hariçriyam.

8.50(Vāl.2).5^c, yām te svadhāvan svádanti gūrtáyah : 8.49(Vāl.1).5^c, yām te
svadhāvan svadāyanti gūrtáyah.

8.50(Vāl.2).6^c, udrīva vajrinn avató vasutvaná : 8.49(Vāl.1).6^c, udrīva vajrinn
avató na siñcaté.

8.50(Vāl.2).7^{abd}, yád dha nūnám parāvátī yád vā pr̥thivyām diví, . . . ṛṣvā
ṛṣvébhīr á gahi : 8.49(Vāl.1).7^{abd}, yád dha nūnám yád vā yajñé yád
vā pr̥thivyām ádhi . . . úgra ugrébhīr á gahi ; 8.3.17^d, ugrá ṛṣvébhīr
á gahi.

8.50.9—] *Part 1: Repeated Passages belonging to Book VIII* [382

8.50(Vāl.2).9^b: 8.24.8^b, vidyāma çura nāvyaṣaḥ.

8.50(Vāl.2).9^c, yāthā prāva étaçam kftvye dhāne: 8.49(Vāl.1).9^c, yāthā prāvo maghavan médhyātithim.

8.50(Vāl.2).10^{ac}, yāthā kāṇve maghavan médhe adhvaré . . . yāthā góçarye ásisāso adrivah: 8.49(Vāl.1).10^{ac}, yāthā kāṇve maghavan trasádasyavi . . . yāthā góçarye asanor rjīçvani.

8.51(Vāl.3).1^{ab} (Çruṣṭigu Kāṇva; to Indra)
yāthā mánāu sāmvaraṇāu sómam indrápibaḥ sutám,
nípātithau maghavan médhyātithau pūṣṭigāu çruṣṭigāu sácā.

8.52(Vāl.4).1^{ab} (Āyu Kāṇva; to Indra)
yāthā mánāu vívasvati sómam çakrápibaḥ sutám,
yāthā trtē chānda indra jújoṣasy āyāu mādayase sácā. cf. 8.4.2^b

8.51(Vāl.3).5^b: 6.46.3^b, indram tám hūmahe vayám.

8.51(Vāl.3).5^d: 8.46.9^d, gaméma gómati vrajé.

For remoter parallels see under 8.46.9^d.

8.51(Vāl.3).6^{ab+cd} (Çruṣṭigu Kāṇva; to Indra)
yásmāi tvám vaso dānāya çíkṣasi sá rāyās póṣam açnute,
tám tvā vayám maghavann indra girvaṇaḥ sutávanto havāmahe.

8.52(Vāl.4).6^{ab} (Āyu Kāṇva; to Indra)
yásmāi tvám vaso dānāya mánhase sá rāyās póṣam invati,
vasūyávo vásupatim çatakrátum stómair indram havāmahe. cf. 8.52(Vāl.4).6^{cd}

8.61.14^{cd} (Bhargha Prāgātha; o Indra)
tvám hi rādhaspate rādhaso mahāḥ kṣáyasyāsi vidhatāḥ,
tám tvā vayám maghavann indra girvaṇaḥ sutávanto havāmahe.

For further instances of the pāda, sutávanto havāmahe, see next item.—Note that 8.52(Vāl.4).6^{cd} = 8.61.10^{cd}.—The cadence dānāya mánhase also in 8.61.8^b.

8.51(Vāl.3).6^{cd} = 8.61.14^{cd}, tám tvā vayám maghavann indra girvaṇaḥ sutávanto havāmahe; 8.17.3^c; 93.30^b, sutávanto havāmahe.

8.52(Vāl.4).1^{ab}, yāthā mánāu vívasvati sómam çakrápibaḥ sutám: 8.51(Vāl.3).1^{ab},
yāthā mánāu sāmvaraṇāu sómam indrápibaḥ sutám.

[8.52(Vāl.4).1^d, āyāu mādayase sácā: 8.4.2^b, indra mādayase sácā.]

[8.52(Vāl.4).3^c, yásmāi viṣṇus trīṇi padā vicakramé: 1.22.18^a; 8.12.27^b, trīṇi padā ví cakrame (1.22.18^a, vicakramé).]

8.52(Vāl.4).4^{cd}, tám tvā vayām sudūghām iva godūho juhūmāsi ṇṇavasyāvah :
1.4.1^{bc}, sudūghām iva gōduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10^c.

8.52(Vāl.4).5^b (Āyu Kāṇva ; to Indra)
yó no dātā sá naḥ pitā mahān ugrā iṇānakṣt,
āyāmann ugró maghāvā purūvāsūr gōr āṇvasya prā dātu naḥ.

8.65.5^b (Pragātha Kāṇva ; to Indra)
indra gr̥ṇīśā u stuṣē mahān ugrā iṇānakṣt,
ōhi naḥ sutām piba.

For 8.65.5^a cf. 2.20.4^a, tám u stuṣa indram tám gr̥ṇīše.

8.52(Vāl.4).6^{ab}, yāsmāi tvām vaso dānāya mánhase sá rāyās pōṣam invati :
8.51(Vāl.3).6^{ab}, yāsmāi tvām vaso dānāya cikṣasi sá rāyās pōṣam
aṇute.

8.52(Vāl.4).6^{cd} (Ayu Kāṇva ; to Indra)
,yāsmāi tvām vaso dānāya mánhase sá rāyās pōṣam invati, ~~8.51(Vāl.3).6^{ab}~~
vasūyāvo vásupatim catákratum stómāir indram havāmahe.

8.61.10^{cd} (Bhargava Pragātha ; to Indra)
ugrābāhur mraṇṣakṣtvā purāṇdaró yādi me ṇṇāvad dhāvam,
vasūyāvo vásupatim catákratum stómāir indram havāmahe.

Note that 8.61.14^{cd} = 8.51(Vāl.3).6^{cd}.

8.52(Vāl.4).10^b : 8.7.22^b, sām kṣṇī sām u sūryam.

8.53(Vāl.5).1^d : 6.54.8^c ; 8.26.22^b ; 46.6^c, iṇānam rāyā imahe.

8.53(Vāl.5).2^b, vāvṛdhānó divé-dive : 8.12.28^b, vāvṛdhāte divé-dive.

8.53(Vāl.5).2^d : 8.11.9^b, vājayānto havāmahe.

[8.53(Vāl.5).3^{cd}, yé parāvāti sunviré jāneṣv ā yé arvāvátīndavaḥ : 8.93.6^{ab} ;
9.65.22^{ab}, yé sómāsaḥ parāvāti yé arvāvāti sunviré.]

8.53(Vāl.5).4^d : 8.4.12, yātrā sómasya tṛṇpāsi.

8.53(Vāl.5).6^d, krátum punatā ānuṣák : 8.12.11^b, krátum punīta ānuṣák.

8.53(Vāl.5).7^a : 5.35.1^a, yās te sādhiṣṭhó 'vase.

8.54(Vāl.6).5^c, téna no bodhi sadhamādyo vṛdhé : 8.3.1^c, apír no bodhi sadha-
ādyo vṛdhé.

8.54(Vāl.6).1^b : 8.46.3^c, gīrbhír gr̥ṇānti kārāvah.

8.54(Vāl.6).6^d : 4.8.6^b, sasavāṇso ví ṇṇvire.

8.54.7—] *Part 1: Repeated Passages belonging to Book VIII* [384

8.54(Väl. 6).7^d: 9.61.15^b, dhukṣāsva pipyūṣm iṣam ; 8.7.3^o, dhukṣānta pipyūṣm iṣam ; 8.13.25^o, dhukṣāsva pipyūṣm iṣam āvā ca nah.

[8.54(Väl. 6).8^a, vayām ta indra stómebhir vidhema : 5.4.7^a, vayām te agna ukthāir vidhema.]

8.55(Väl. 7).1^o (Kṛṣa Kāṇva ; Praskāṇvasya dānastutih)
bhūrīd indrasya vīryām vy ākhyam abhy āyati,
rādhas te dasyava vṛka.

8.56(Väl. 8).1^a (Pṛsadhra Kāṇva ; Praskāṇvasya dānastutih)
prāti te dasyave vṛka rādho adarṣy āhrayam,
dyāur ná prathinā çāvaḥ.]

1.8.5^o

For the appraisal of 8.56.1 see under 1.8.5^o.—For 8.55.1^a cf. 1.80.8^o, mahāt ta indra vīryām.

8.56(Väl. 8).1^o: 1.8.5^o, dyāur ná prathinā çāvaḥ.

[8.56(Väl. 8).5^o, agnīḥ çukrēṇa çocīṣā : āgne çukrēṇa, &c. ; see under 1.12.12.]

[8.57(Väl. 9).2^a, yuvām devās trāya ekādaçāsaḥ : 9.92.4^b, viçve devās, &c.]

8.57(Väl. 9).4^a, ayām vām bhāgō nīhito yajatrā : 1.183.4^o, ayām vām bhāgō nīhita iyām gīḥ.

8.59(Väl. 11).1^d (Suparṇa Kāṇva ; to Indra and Varuṇa)
imāni vām bhāgadheyāni sisrata indrāvaruṇā prā mahé sūtēṣu vām,
yajñé-yajñe ha sāvānā bhurapyātho yāt sunvaté yājamānāya çikṣathaḥ.

10.27.1^b (Vasukra Āindra ; to Indra)

āsāt sū me jaritaḥ sābhivegō yāt sunvaté yājamānāya çikṣam,
ānāçīrdām ahām asmi prahantā satyadhvītaṁ vṛjināyāntam ābhūm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pādas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3^o.

[8.59(Väl. 11).2^b, indrāvaruṇā mahimānam āçata : 1.85.2^a, tā ukṣitāso mahimānam āçata.]

[8.59(Väl. 11).3^o, tābhīr dāçvānsam avatām çubhas pati : 1.47.5^o, tābhīḥ śv āsmān avatām, &c.]

8.59(Väl. 11).7^b (Suparṇa Kāṇva ; to Indra and Varuṇa)
indrāvaruṇā sāumanasām ādṛptaṁ rāyās pōṣaṁ yājamāneṣu dhattam,
prajāṁ puṣtīm bhūtīm asmāsu dhattām dirghāyutvāya prā tīratām na āyuh.

10.17.9^d (Devagravas Yamāyana ; to Sarasvatī)
 sárasvatīm yám pitáro hávante dakṣiṇá yajñám abhinakṣámāṇāḥ,
 sahasrārghám iló átra bhágám rāyás póṣaṁ yájamāṇeṣu dhehi.
 10.122.8^c (Citramahas Vasiṣṭha ; to Agni)
 ní tvā vasiṣṭhā ahvanta vājinaṁ gr̥ṇānto agne vidátheṣu vedhásah,
 rāyás póṣaṁ yájamāṇeṣu dhārāya yuyám pāta svastíbhiḥ sáda naḥ.]
 ☞ refrain, 7.1.20^d ff.

8.60.1^b : 5.20.3^a ; 26.4^c ; 10.21.1^b, hótāraṁ tvā vṛṇīmahe.

8.60.2^d : 8.23.22^b ; 39.8^e ; 102.10^c, agním yajñēsu pūrvyám.

8.60.3^c, mandró yájiṣṭho adhvaréṣv ídyaḥ : 4.7.1^b, hóta yájiṣṭho adhvaréṣv ídyaḥ.

8.60.3^d : 1.127.2^c, viprebhiḥ ṣukra mánmabhiḥ.

8.60.4^d (Bhargha Prāgātha ; to Agni)
 ádrogham á vahocátó yaviṣṭhya deván ajasra vitáye,
 abhí práyaṁsi súdhita vaso gahi mándasva dhítíbhīr hitáḥ.

10.140.3^b (Agni Pāvaka ; to Agni)
 ūrjo napāj jatavedaḥ suçastíbhīr mándasva dhítíbhīr hitáḥ,
 tvé íṣaḥ sám dadhur bhūrivarpasaḥ citrótayo vāmájataḥ.

8.60.8^a, má no mártāya ripāve rakṣasvīne ; 8.22.14^c, má no mártāya ripāve
 vājīnivasu.

[8.60.10^a, pahí viçvasmād rakṣáso árávṇaḥ : see under 1.36.15.]

8.60.12^a, yéna vánsāma pñtanāsu çárdhataḥ : 6.19.8^c, yéna vánsāma pñtanāsu
 çátrūn.

8.60.14^d : 8.23.27^a, vánsvā no vāryā purú.

8.60.17^d : 1.127.2^e ; 8.23.7^b, hótāraṁ carṣaṇínám.

8.60.18^{cd}, iṣanyāyā naḥ pururúpam á bhara vājaṁ nédiṣṭham utāye : 8.1.4^{cd},
 úpa kramasva pururúpam á bhara vājaṁ nédiṣṭham utāye.

8.60.19^b (Bhargha Prāgātha ; to Agni)
 ágne járītar viçpátis tepānó deva rakṣásah,
 áproṣivān gr̥hápátir mahán asi divás payúr duroṇayúḥ.

8.102.16^b (Prayoga Bhārgava, or others ; to Agni)
 ágne ghrtāsya dhítíbhīḥ tepānó deva çocíṣā,
 á deván vakṣi yáksi ca.]

☞ 5.26.1^c

Note that 8.60.2^d = 8.102.10^c.

[8.61.4^d, makṣú cid yānto adrivaḥ: 8.45.11^a, çāñiç oid, &c.]

8.61.5^b: 10.134.3^d, indra viçvābhīr utībhīh; 8.12.5^c, indra viçvābhīr utībhīr
vavākṣītha; 8.32.12^c, indro viçvābhīr utībhīh.

8.61.6^b (Bharga Prāgātha; to Indra)

pāuró áçvasya purukṣd gāvām asy útso deva hiraṇyáyaḥ,
nákir hí dānam parimārdhiṣat tvé yád-yad yāmi tād á bhara.

9.107.4^d (Sapta Rṣayaḥ; to Pavamāna Soma)

punanāḥ soma dhārayāpó vāsāno arṣasi,

á ratnadhá yónim ṛtasya sīdasy útso deva hiraṇyáyaḥ.

Translate 8.61.6, 'A Pūra ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word pāurá is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣt, in the sense of 'giving one's fill'; cf. Bergaigne, ii. 473; and see under 2.13.9. Now the expression útso deva hiraṇyáyaḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this páda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of ṛtá, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression útso deva hiraṇyáyaḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (indra sompātama). Cf. Hillebrandt, Ved. Myth. i. 322 ff.—For 9.107.4^b cf. 9.107.26^a.

8.61.10^{cd}: 8.52(Val. 4).6^{cd}, vasūyávo vāsupatiṁ çatákratuṁ stómāir indram
havāmahe.

8.61.13^d (Bharga Prāgātha; to Indra)

yáta indra bháyamahe táto no ábhayaṁ kṛdhi,
mághavañ chagdhí táva tán na utībhīr ví dvīṣo ví mṛdho jahi.

10.152.3^a (Çasa Bhāradvāja; to Indra)

ví rákṣo ví mṛdho jahi ví vṛtrasya hánu ruja,

ví manyúm indra vṛtrahann amītrasyābhidásataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14^{cd}: 8.51(Val. 3).6^{cd}, táṁ tvā vayám maghavann indra girvanāḥ sutávanto
havāmahe: 8.17.3^c; 8.93.30^b, sutávanto havāmahe.

8.62.1^a–6^a, 7^d–9^d, 10^a–12^a, bhadrá indrasya rātāyaḥ.

[8.62.4^b, indra brāhmāni vārdhana: 5.73.10^a, imā brāhmāni vārdhana.]

[8.63.2^a, ukthā brāhma ca çānsyā: 1.8.10^b, stoma ukthāṁ ca çānsyā.]

[8.63.3^a, stuṣe tād asya páuṁsyam: 1.80.10^c, mahát tād, &c.]

[8.63.6^b, kṛtāni kártvāni ca: 1.25.11^c, kṛtāni yá ca kártva.]

8.63.9^b, urú kramiṣṭa jivāse: 1.155.4^d, urú kramiṣṭorugāyāya jivāse.

8.64.1^b: 1.10.7^d, kṛṇuṣvā rādho adrivaḥ.

[8.64.4^c, óbhé prṇāsi ródasi: 10.140.2^d, prṇāksi ródasi ubhā.]

Note the blend reading in TS. 4.2.7.3^d, ubhe prṇakṣi rodasi.

[8.64.6^c, asmākam kāmam ā prṇa: 1.16.9^a, sómam naḥ kāmam ā prṇa.]

8.64.7^c, brahmā kās tām saparyati: 8.7.20^c, brahmā kó vaḥ saparyati.

8.64.10^c: 8.4.12^d, tásyēhi prá drava píḥa.

8.64.12^c, éhīm indra drávā píḥa: 8.17.11^c, éhīm asyá drávā píḥa.

8.65.1^{ab}: 8.4.1^{ab}, yád indra práḡ ápāḡ údañ nyāḡ vā hūyāse nṛbhīḥ.

8.65.2^b (Pragātha Kāṇva; to Indra)

yád vā prasrávaṇe divó mādáyāse svàṇṇare,

yád vā samudré ándhasaḥ.

8.103.14^d (Sobhari Kāṇva; to Agni and Maruts)

ágne yāhi marútsakhā rudrébhiḥ sómapiṭaye,

sóbharyā úpa suṣṭutīm mādáyasva svàṇṇare.

Cf. 8.6.39^a, mándasvā sú svàṇṇare. For the moods of the verb see the author, *Amer. Journ. of Philol.* xxxiii. 4, note 2.

[8.65.3^c, indra sómasya piṭāye: indram sómasya, &c.; see under 1.16.3.]

8.65.5^b: 8.52(Vál. 4).5^b, mahāñ ugrā iṇanakṛt.

8.65.6^b: 5.20.3^d; 7.94.6^b, práyasvanto havāmahe.

8.65.6^c: 1.13.7^c; 10.188.1^c, idām no barhír asáde.

8.65.7 = 4.32.13.

8.65.7^c = 4.32.13^c; 8.43.23^a, tām tvā vayām havāmahe.

8.65.8^{ab}, idām te somyām mādhv ádhukṣann ádribhir nárah: 8.38.3^{ab}, idām vām madiráñ mādhv ádhukṣann ádribhir nárah.

8.65.9^c: 1.9.8^a; 44.2^d, asmé dhehi grávo bṛhát.

8.65.12^c (Pragātha Kāṇva; to Indra)

nápāto durgáhasya me sahásreṇa surádhasaḥ,

grávo devéṣv akrata.

10.62.7^d (Nabhanediṣṭha Mānava; to Viṣve Devāḥ)

índreṇa yujá níḥ srjanta vāgháto vṛajāñ gómantam aṣvínam,

10.25.5^d

sahásram me dádato aṣṭakarnyāḥ grávo devéṣv akrata.

8.66.6—] *Part 1: Repeated Passages belonging to Book VIII* [388

8.66.6^b: 8.33.15^d, mādāya dyukṣa somapāḥ.

[8.66.8^c, sómām na stómam jujuṣāṇā á gahi: 1.16.5^a, sómām na stómam á gahi.]

8.66.12^c, tirāç cid aryāḥ sávanā vaso gahi: 4.29.1^c, tirāç cid aryāḥ sávanā purūṇi.

[8.66.13^{cd}, nahí tvád anyāḥ puruhūta káç canā mághavann ásti marḍitá; 1.84.19^c, ná tvád anyó maghavann asti marḍitá.]

8.67.1^a, 10^c, sumṛīkán (10^c, sumṛīkám) abhiṣṭaye.

8.67.4^{ab}, máhi vo mahatám ávo várūṇa mītráryaman: 8.47.1^{ab}, máhi vo mahatám ávo várūṇa mitra dāçūse.

8.67.4^b: 5.67.1^c; 10.126.2^b, várūṇa mītráryaman.

8.67.4^c: 8.26.21^c, ávāṇsy á vṛṇīmahe.

8.67.6^c: 8.20.26^b, ténā no ádhi vocata.

8.67.18^b: 8.18.12^b, áditya yán mūmocati.

8.68.1^d: indra çaviṣṭha sátpate: 8.13.12^a, indra çaviṣṭha satpate.

8.68.5^c: 8.1.3^b; 15.12^b, nánā hávanta útāye.

8.68.7^b, índram codāmi pītāye: 3.42.8^b, sómam codāmi pītāye.

8.68.9^c (Priyamedha Āṅgīrasa; to Indra)
tvótāsas tvá yujāpsú sūrye mahád dhānam,
jáyema pṛtsú vajrivaḥ.

8.92.11^c (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
áyāma dhīvato dhíyó 'rvadbhiḥ çakra godare,
jáyema pṛtsú vajrivaḥ.

[8.69.1^a, prá-pṛa vas triṣṭúbham íṣam: 8.7.1^a, prá yád vas, &c.]

8.69.3^b: 1.84.11^b, sómam çṛṇanti pṛçṇayaḥ.

8.69.3^d: 1.105.5^b, triṣv á rocané divāḥ.

8.69.4^b: 8.49(Val. 1).1^b, índram arca yátha vidé.

8.69.6^b: 8.7.10^b, duduhré vajrīṇe mádhu.

8.69.7^b, grhám indraç ca gánvahi: 1.135.7^c; 4.49.3^b, grhám indraç ca gachatam.

8.69.9^d: 1.80.9^d, índrāya bráhmódyatam.

8.69.10^d: 9.1.9^c; 4.4^b, sómam índrāya pátave; 9.24.3^b, sóméndrāya pátave.
Added in proof.

8.69.11^{b+} (Priyamedha Āṅgirasa ; to Indra)

āpād indro āpād agnīr víḡve devā amatsata,

vāruṇa id ihā kṣayat tām āpo abhy anṛsata vatsām saṁcīḡvarīr iva.

9.14.3^b (Asita Kāḡyapa, or Devala Kāḡyapa ; to Soma Pavamāna)

ād asya ḡṣmīṇo rāse víḡve devā amatsata,

yādi góbbhir vasāyāte.

9.61.14^b (Amahīyu Āṅgirasa ; to Soma Pavamāna)

tām id vardhantu no gīro vatsām saṁcīḡvarīr iva,

yā indrasya hr̥daṁsāniḡ.

Stanza 8.69.11 has the earmarks of inferiority ; it differs from its connexion in the hymn as regards sense and metre ; cf. Grassmann, i. 564 ; Bergaigne, iii. 130. The two repeated pádas are pretty certainly borrowed from the sphere of Soma Pavamāna ; cf. 9.13.7 ; 86.2 ; 100.1, 7 ; 104.2.

8.69.14^b : 8.16.11^c, indro víḡvā āti dvīsaḡ.

[8.69.15^a, arbhakó ná kumāarakāḡ : 8.30.1^b, (arbhakó) dévaso ná kumāarakāḡ.]

8.69.16^c : 6.51.16^b, svastigām anehāsam.

8.69.17^{ab} : 1.36.7^{ab}, tām ghem itthā namasvīna úpa svarājāṁ asate.

8.69.18^a : 1.30.9^a, ānu pratnāsyāukasaḡ.

8.70.3^a : 8.31.17^a, nákiṣ ṡām kārmanā naçat.

8.71.6^c, prā no naya vāsyo ácha : 6.47.7^b, prā no naya pratarām vāsyo ácha ;
10.45.9, prā tām naya pratarām, &c.

8.71.8^c, tvām iḡṣe vásūnām : 1.170.5^a, tvām iḡṣe vasupate vásūnām.

8.71.9^c : 1.30.10^c, sákhe vaso jaritḡbhyaḡ ; 3.51.6^d, sákhe vaso jaritḡbhyo váyo
dhah.

8.71.10^d, purupraçastām utāye : 8.12.14^c, purupraçastām utāya ṡtāsyā yāt.

[8.71.11^a, agnīm sūnūm sáhaso jātāvedasam : 1.127.1^b, vásūm sūnūm, &c.]

8.71.11^d : 5.22.1^d, hótā mandrátamo víçī.

[8.71.12^a, agnīm vo devayajyāyā : 5.21.4^a, devām vo devayajyāyā.]

8.71.12^b : 5.28.6^b, agnīm prayaty adhvaré ; 10.21.6^b, ágne prayaty adhvaré.

8.71.13^b, iḡe yó váryāṇām : 1.5.2^b ; 24.3^b, iḡānaṁ váryāṇām ; 10.9.5^a, iḡānā
váryāṇām.

8.72.3—] *Part 1: Repeated Passages belonging to Book VIII* [890

[8.72.8^b, rudrām paró manīśāyā : 5.17.2^d, mandrām paró, &c.]

8.72.15^a, úpa srákveṣu bāpsataḥ : 7.55.2^d, úpa srákveṣu bāpsato ní śu svapa.

[8.72.18^a, ádhukṣat pipyúśīm ísam : see under 8.7.3.]

8.73.1^b : 1.46.7^c, yuñjāthām aṣvinā rátham.

8.73.1^c–18^c, ánti śád bhūtu vām ávah.

8.73.5^{ab}, yád adyá kārhi kārhi cic chuṣṭuyātām imām hávam : 5.74.10^{ab}, áṣvinā
yád dha kārhi cic chuṣṭuyātām imām hávam.

8.73.10^b, ṣṛputām ma imām hávam : 2.41.13^b = 6.52.7^b, ṣṛputá ma imām
hávam ; 8.85.2^b, imām me ṣṛputām hávam.

8.73.14^{ab}, á no gávyebhir áṣvyāiḥ sahásrāir úpa gachatam : 6.60.14^{ab}, á no
gávyebhir áṣvyāir vasavyāir úpa gachatam.

[8.73.18^a, púram ná dhṛṣṇav á ruja : 9.108.6^d, varmíva dhṛṣṇav, &c.]

[8.74.5^a, amṭam jātávedasam : 6.48.1^c, prá-pṛa vayám amṭam jātávedasam.]

8.74.5^b, tirás támāñsi darṣatām : 3.27.13^b, tirás támāñsi darṣatáh.

8.74.7^c, mándra sújata súkrato : 1.144.7^b, mándra svádḥava řtajata súkrato.

8.74.12^b : 7.94.5^c, sabádho vājasataye.

[8.74.14^d, vākṣan váyo ná túgryam : 8.3.23^c, ástam váyo ná túgryam.]

8.75.8^b : 3.24.3^b ; 8.19.25^c, sáhasaḥ sūnav áhuta.

8.75.12^{ab}, má no asmín mahādhané párá varg bhārabhfd yatha : 6.59.7^{cd}, má no
asmín mahādhané párá varktaṁ gáviṣṭiṣu.

8.75.16^c : 3.42.6^c ; 8.98.11^c, ádhā te sumnám imahe.

8.76.1^b : 1.111.8^a, índram íṣanam ójasa.

8.76.2^c : 1.80.6^b ; 8.6.6^b ; 8.9.3^d, vājreṇa ṣatáparvaṇa.

8.76.5^c (Kurusuti Kāva ; to Indra)
marútvantam řjīśīnam ójasvantam virapṣīnam,
índram gīrbhír havāmahe.

8.88.1^d (Nodhas Gāutama ; to Indra)

tām vo dasmám řtīśāham vásor mandānām ándhasaḥ,

abhí vatsām ná svásareṣu dhenáva, índram gīrbhír navāmahe. 2.2.2^b

8.76.6^a: 1.23.7^a, marútvantaṁ havāmahe.

8.76.6^c: 1.22.1^c; 2.3.2^c; 4.49.5^c; 5.71.3^c; 6.59.10^d; 8.94.10^c–12^c, asyā sómasya pítāye.

[8.76.7^b, píbā sómam çatakrato: 3.37.8^c, indra sómam, &c.]

8.76.9^b, sutám sómam dívistīṣu: 1.86.4^b, sutáh sómo dívistīṣu.

8.76.9^c (Kurusuti Kāṇva; to Indra)

píbéd indra marútsakhā [sutám sómam dívistīṣu,]

☞ 1.86.4^b

vájraṁ çicāna ójasā.

10.153.4^c (Devajāmaya Indramātarah; to Indra)

tvám indra sajósasam arkám bibharṣi bāhvóh,

vájraṁ çicāna ójasā.

8.76.11^a: 8.6.38^a, ánu tvā ródasi ubhé.

8.77.1^{bc}, ví pṛchad iti mātáram, ká ugráh ké ha çṛṇvire: 8.45.4^{bc}, jātáh pṛchad ví mātáram, ká ugráh ké ha çṛṇvire.

[8.77.8^a, téna stotṛbhya á bhara: see under 5.6.1^c.]

8.78.8^b (Kurusuti Kāṇva; to Indra)

tvé vásūni sámgatā víçvā ca soma sáubhagā,

sudátv áparihvṛtā.

9.4.2^b (Hiranyastūpa Āṅgirasa; to Soma Pavamāna)

[sánā jyótiḥ sánā svār] víçvā ca soma sáubhagā,

☞ cf. 9.9.9^c

[áthā no vásyasas kṛdhi.]

☞ refrain, 9.4.1^c–10^c

9.55.1^c (Avatsāra Kāçyapa: to Soma Pavamāna)

yávaṁ-yávaṁ no ándhasā puṣtám-puṣtám pári srava,

sóma víçvā ca sáubhagā.

8.80.2^c: 6.45.17^c, sá tvám na indra mṛṇaya; cf. also 8.80.1^c.

8.80.3^a, kíṁ aṅgá radhracódanah: 6.44.10^d, kíṁ aṅgá radhracódanam tvāhuḥ.

[8.80.7^c, iyám dhír ṛtvíyavati: 8.12.10^a, iyám ta ṛtvíyavati (sc. dhíḥ).]

8.81.4^a: 8.24.19^a; 95.7^a, éto nv índram stávama.

8.82.2^a: 1.23.1^a, tivráh sómāsa á gahi.

[8.82.3^c, bhúvat ta indra çám hṛdé: 10.86.15^c, manthás ta indra çám hṛdé.]

8.82.5—] *Part 1: Repeated Passages belonging to Book VIII* [392

8.82.5^a, túbhyāyām ádribhiḥ sutāḥ: 1.135.2^a, túbhyāyām sómah páripūto ádribhiḥ.

8.82.7^c–9^c, píbéd asya tvám iṣiṣe.

8.82.9^b (Kusidin Kaṇva; to Indra)

yām te cyeṇāḥ padābharat tiró rájáṅsy áspṛtam,

píbéd asya tvám iṣiṣe.]

☞ refrain, 8.82.7^c–9^c

9.3.8^b (Çunaḥṣepa Ājigarti; to Soma Pavamāna)

eṣā dīvaṁ vy áśarat tiró rájáṅsy áspṛtaḥ,

pāvamānaḥ svadhvarāḥ.

8.83.2^b: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 28.2^a; 10.126.3^b–7^b,
várūṇo mitró aryamā.

8.83.3^c: 7.66.12^d, yūyām ṛtāsya rathyaḥ.

[8.83.4^b, vāmām várūṇa çáṅsyam; 8.18.21^b, nṛvād varūṇa çáṅsyam.]

8.83.9^a: 1.15.2^c; 6.51.15^a; 8.7.12^a, yūyām hí ṣṭhā sudānavah.

8.83.9^b: 6.51.15^b, indrajyeṣṭhā abhidyavaḥ.

8.84.1^a, préṣṭham vo átithim (stuṣé): 1.186.3^a, préṣṭham vo átithim gṛṇiṣe.

8.84.1^c, agnīm rátham ná védyam: 8.19.8^b, agní rátho ná védyah.

[8.84.3^c, rákṣa tokám utá tmánā: 1.41.6^b, víçvaṁ tokám utá tmánā.]

8.84.8^b: 5.35.7^b, puroyávānam ājīṣu.

8.85.1^a, á me hávaṁ násatya: 1.183.5^d, á me hávaṁ násatyópa yātam.

8.85.1^b: 5.75.3^b; 8.8.1^b, áçvinā gáchataṁ yuvám.

8.85.1^c–9^c: 1.47.9^d, mádhvah sómasya pítāye.

[8.85.2^b, imām me çṛṇutam hávam: 8.73.10^b, çṛṇutam ma imām hávam; cf.
under 2.41.13.]

8.85.4^a: 7.94.2^a, çṛṇutam jaritúr hávam; 8.13.7^b, çṛṇudhí jaritúr hávam.

8.85.5^a: 8.5.12^c, chardír yantam ádābhyam.

[8.85.6^a: gáchataṁ dāçúṣo gṛhām: 8.5.5^c; 22.3^d, gántārā dāçúṣo gṛhām.]

8.86.1^c–3^c, tá vaṁ víçvako havate tanúkrthé.

8.86.1^d–5^d, má no ví yāuṣṭam sakhyá mumócatam.

8.87.2^{ab+c} (Dyumnika Vasiṣṭha, or others ; to Aṇvins)
pibataṁ gharṁāṁ mādhumantam aṇvinā barhiḥ sīdataṁ narā,
tā mandasānā mānuṣo duroṇā ā nī pātāṁ vėdasā vāyah.

8.87.4^{ab} (The same)

pibataṁ sōmāṁ mādhumantam aṇvinā barhiḥ sīdataṁ sumāt,
tā vāvṛdhānā ūpa suṣṭutīm divo gantām gāurāv ivēriṇam.

10.40.13^a (Ghoṣa Kaksirvati ; to Aṇvins)

tā mandasānā mānuṣo duroṇā ā dhattām rayīm sahāvīram vacasyāve,
kṛtām tīrthām suprapāṇām ṇubhas patī sthānūm pathesṭhām āpa durma-
tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c., fits best in 8.72.2, because it follows logically after ā barhiḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2^b: 1.47.8^d ; 8.87.4^b, ā barhiḥ sīdataṁ narā (8.87.4^b, sumāt) ; 1.142.7^d,
sīdataṁ barhīr ā sumāt.

8.87.3^a: 8.8.18^a, ā vām viṇvābhīr utībhīḥ : 8.8.1^a, ā no viṇvābhīr utībhīḥ ; 7.24.4^a,
ā no viṇvābhīr utībhīḥ sajōṣāh.

8.87.3^b: 1.45.4^b ; 8.8.18^b, priyāmedha ahuṣata.

8.87.4^b, ā barhiḥ sīdataṁ sumāt : 1.47.8^d ; 8.87.2^b, ā barhiḥ sīdataṁ narā ;
1.142.7^d, sīdataṁ barhīr ā sumāt.

8.87.5^a: 8.8.2^a ; 9.14^a, ā nūnām yātam aṇvinā.

8.87.5^b: 8.13.11^b, āṇvabhīr prūṣitāpsubhīḥ.

8.87.5^c, dāsra hīraṇyavartanī ṇubhas patī : 1.92.18^b ; 5.75.2^c ; 8.5.11^b ; 8.1^c,
dāsra hīraṇyavartanī.

8.87.5^d: 1.47.3^b, 5^d ; 3.62.18^c ; 7.66.19^c, pātām sōmam ṛtāvṛdhā.

8.87.6^a: 8.26.9^a, vayām hī vām hāvāmahe.

8.88.1^c, abhī vatsām nā svāsareṣu dhenāvah : 2.2.2^b, āgne vatsām, &c.

8.88.1^d, indram gīrbhīr navāmahe : 8.76.5^c, indram gīrbhīr havāmahe.

8.88.2^d: 8.33.3^d, makṣū gōmantam īmahe.

8.88.6^d: 8.4.18^d, mánhiṣṭho vājasātaye : 1.130.1^c, mánhiṣṭham vājasātaye.

[8.89.1^a, brhād indrāya gāyata : 8.45.21^a, stotrām indrāya gāyata.]

8.89.2^c (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa ; to Indra)
āpādhamaḍ abhiṣastīr aṣastihāthēndro dyumny ābhavat,
devās ta indra sakhyāya yemire bṛhadbhāno mārudgaṇa.

8.89.2—] *Part 1 : Repeated Passages belonging to Book VIII* [394

8.98.3^c (Nṛmedha Āṅgīrasa ; to Indra)

ṽibhrājañ jyōtiṣa svār āgachō rocanām divāh,
devās ta indra sakhyāya yemire.

8.98.3^{ab}

Cf. Bergaigne ii. 187.

8.89.3^d : 1.80.6^b ; 8.6.6^b ; 76.2^c, vājreṇa ṣatāparvanā.

8.89.7^b : 9.107.7^d ; 10.156.4^b, ā sūryam rohaya divi ; 1.7.3^b, ā sūryam rohaya divi.

[8.90.5^a, tvām indra yaçā asi : 8.23.30^a, āgne tvām yaçā asi.]

8.91.2^{de} : 3.52.1^{ab}, dhānāvantaṁ karambhīnam apūpāvantaṁ ukthīnam.

8.91.3^d (Apāla Ātreya ; to Indra)

ā canā tvā cikitsamó 'dhi canā tvā nēmasi,
ṣānāir iva ṣanakāir ivēndrāyendo pári srava.

9.106.4^b (Cakṣus Mānava ; to Pavamāna Soma)

prā dhanvā soma jāgrvir indrāyendo pári srava,
dyumāntaṁ ṣūsmam ā bhara svarvīdam.

9.29.6^c

The repeated pāda is refrain in 9.112.1^o ff. ; cf. also 9.56.4^b, svādūr indo pári srava ; 9.62.9^a, tvām indo, &c.—Cf. von Schroeder, WZKM. xx. 236 ; Geldner, Rigveda Kommentar, p. 132.

8.92.1^b : 1.5.1^b, indram abhī prā gāyata.

8.92.2^a : 8.15.1^b, puruhūtāṁ puruṣtutām.

8.92.5^a, tám v abhī prārcata : 8.15.1^a, tám v abhī prā gāyata.

8.92.5^b : 1.16.3^c ; 3.42.4^a ; 8.17.15^d ; 97.11^b ; 9.12.2^c, indram sómasya pītāye.

8.92.6^a (Ṣrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

asyā pītṛvā mādānām devó devasyāūjasā,
vīçvābhī bhūvanā bhuvat.

9.23.7^a (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

asyā pītṛvā mādānām indro vṛtrāny apratī,
jaghāna jaghānac ca nú.

8.92.11^c : 8.68.9^c, jāyema pṛtsū vajrivah.

[8.92.12^a : vāyam u tvā ṣatakrato : 6.45.25^a, imā u tvā ṣatakrato.]

8.92.12^b: 1.91.13^b, gāvo ná yāvaseṣv ā.

8.92.14^c, 22^c, ná tvām indrāti ricyate.

8.92.17^b: 8.46.8^b, yā indra vṛtrahāntamaḥ.

[8.92.20^a, yāsmiṇ viçvā ādhi çrīyaḥ: 1.139.3^d, yuvór viçvā, &c.]

8.92.21 = 8.13.18.

8.92.21^c = 8.13.18^c: 9.61.14^a, tām id vardhantu no girāḥ.

8.92.22^a: 1.15.1^b, ā tvā viçantv indavaḥ.

8.92.22^b: 8.6.35^b; 9.108.16^b, samudrām iva sindhavaḥ.

8.92.25^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
 āram āçvāya gāyati çrutákakṣo āram gāve,
 āram indrasya dhāmne.

9.24.5^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
 indo yād ādribhiḥ sutāḥ pavitraṁ paridhāvasi,
 āram indrasya dhāmne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Çrutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, iii. 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of āram with āçvāya and gāve in 8.92.25 were loosely imitative of the repeated pāda, āram indrasya dhāmne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of āram have, in reality, a different value from the third. The preceding and following stanzas also play upon āram; cf. under 8.45.10^b.

8.92.26^c: 8.45.10^b, āram te çakra dāvāne.

8.92.30^c: 8.13.14^b, mātṣvā sutāsya gómataḥ.

8.93.3^b (Sukakṣa Āṅgirasa; to Indra)
 sá na indrah çivāḥ sákhāçvāvad gómad yāvamat,
 urúdhāreva dohate.

9.69.8^b (Hiraṇyastūpa Āṅgirasa; to Pavamāna Soma)
 ā naḥ pavasva vāsumad dhīraṇyavad āçvāvad gómad yāvamat suvíryam,
 yūyám hí soma pitáro máma sthána divó murdhānaḥ prāsthita
 vayaskṛtaḥ.

The metre is entirely in favour of the priority of 9.69.8^b; cf. Part 2, chapter 2, class B 9. See Bergaigne, i. 38, note; ii. 81; Hillebrandt, Ved. Myth. i. 398.

[8.93.5^a, yād vā pravṛddha satpate: 8.12.8^a, yādi pravṛddha satpate.]

8.93.6—] *Part 1 : Repeated Passages belonging to Book VIII* [396

8.93.6^{ab} (Sukakṣa Āṅgīrasa ; to Indra)
yé sómāsaḥ parāvāti yé arvāvāti sunviré,
sárvāṁs tān indra gachasi.

9.65.22^{ab} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yé sómāsaḥ parāvāti yé arvāvāti sunviré,
yé vādāḥ çaryañvati.

Of. 8.53 (Val. 5).3^{cd}, yé parāvāti sunviré jāneṣv á yé arvāvátīndavaḥ. See Hillebrandt, *Ved. Myth.* 1.123 ff.

8.93.11^b: 5.82.2^c, ná minānti (5.82.2^c, minanti) svarájyam.

8.93.12^b: 6.44.5^d, deví çúsmam saparyataḥ.

[8.93.19^c, káyā stotṛbhya á bhara : see under 5.6.1^e.]

8.93.20^c: 1.16.8^c, vṛtrahá somapitaye.

8.93.22^b, uçánto yanti vitáye: 1.5.5^b, çúcayo yanti vitáye.

8.93.24 = 8.32.29.

8.93.24^a = 8.32.29^a: 8.13.27^a, ihá tyá sadhamádyā.

[8.93.25^a, túbhyaṁ sómāḥ sutá imé: 3.40.4^a; 42.5^a, indra sómāḥ sutá imé.]

[8.93.26^b, dádhad rátñā ví dāçúṣe: 4.15.3^c; 9.3.6^c, dádhad rátñāni dāçúṣa.]

8.93.28^c–30^c, yád indra mṛáyaṁs nah ; see also under 8.6.25^a.

[8.93.29^a, sá no víçvāny á bhara : 10.191.1^d, sá no vásūny á bhara.]

8.93.30^b: 8.17.3^c; 51(Val.3).6^d; 61.14^d, sutávanto havāmahe.

8.93.31^a, 31^c–33^c, úpa no háribhiḥ sutám.

8.93.34^b, ṛbhukṣāṇam ṛbhúm rayīm: 4.37.5^a, ṛbhúm ṛbhukṣaṇo rayīm.

8.94.3^{ab}: 6.45.33^{ab}, tát sú no víçve aryá á sáda gṛṇanti karávah.

8.94.3^c: 1.23.10^c; 8.94.9^c, marútaḥ somapitaye.

[8.94.4^a, ásti sómo ayám sutáh: 5.40.2^b; 8.13.32^b, víçā sómo ayám sutáh.]

[8.94.8^b, devānām ávo vṛṇe: 1.38.10^b, indragṇyór ávo vṛṇe.]

8.94.9^c: 1.23.10^c; 8.94.3^c, marūtaḥ sōmapritaye.

8.94.10^c–12^c, āsya sōmasya pitāye; see also under 1.23.2^c.

8.95.1^d: 6.45.25^c, indra vatsām ná mātaraḥ.

[8.95.2^b, sutāsa indra girvaṇaḥ: 4.32.11^c; 8.13.32^b, sutésṇ indra girvaṇaḥ.]

8.95.3^c (Tiraçer Āṅgirasa; to Indra)

ṛpīḥ sōmam mādāya kām, indra çyenābhṛtaṁ sutām, ~~cf.~~ cf. refrain, 8.36.1^b–6^b
tvām hí çāçvatīnām pāti rāja viçām āsi.

8.98.6^a (Nṛmedha Āṅgirasa; to Indra)

tvām hí çāçvatīnām indra dartaḥ purām āsi,

hantā dāsyor mānor vṛdhāḥ pātir divāḥ.

8.95.6^b, indram ukthāni vāvṛdhūḥ: 8.6.35^a, indram ukthāni vāvṛdhūḥ (verb without accent).

8.95.6^d (Tiraçer Āṅgirasa; to Indra)

tām u ṣṭāvāma yām gīra ṛindram ukthāni vāvṛdhūḥ,
purūṇy asya pāuṇsyā siṣāsanto vanāmahe.

~~cf.~~ 8.6.35^a

9.61.11^c (Amahīyu Āṅgirasa; to Soma Pavamāna)

ṛenā víçvāny aryā á, dyumnāni mānuṣāṇām,

siṣāsanto vanāmahe.

~~cf.~~ cf. 9.61.11^a

For 9.61.11 cf. Geldner, *Ved. Stud.* iii. 77.

8.95.7^a: 8.24.19^a; 8.1.4^a, éto nv indram stāvāma.

[8.95.8^c, çuddhó rayīm ní dhārāya: 1.30.22^c, asmé rayīm, &c.]

This and the following two items betray the secondary manufacture of the *trca* 8.95.7–9, which exhausts its wit in the constant iteration of the word çuddhá.

[8.95.9^c, çuddhó vṛtrāṇi jighnase: 8.15.3^b, éko vṛtrāṇi, &c.]

[8.95.9^d, çuddhó vájam siṣāsasi: 9.23.6^c, indo vájam siṣāsasi.]

[8.96.5^b, madacyútam áhaye hantavá u: 5.31.4^d, ávardhayann áhaye, &c.]

8.96.7^d (Tiraçer Āṅgirasa, or Dyutana Māruti; to Indra)

vṛtrāsyā tvā çvasāthād īsamānā víçve devā ajahur yé sakhāyaḥ,
marúdbhir indra sakhyām te astv áthemá víçvāḥ pṛtanā jayāsi.

10.52.5^d (Agni Saucika; to Devāḥ)

á vo yakṣy amṛtatvām suvíram yáthā vo devā várivaḥ kārāṇi,

á bāhvór vájam indrasya dheyām áthemá víçvāḥ pṛtanā jayāti.

For 8.96.7 see AB. 3.16.1; 20.1; MS. i. 10.14.—The ātmastuti, 10.52, is probably later than 8.96; cf. also 10.52.2^{ab} with 5.1.5^d, 6^a, and with 8.96.7^b, and see my remarks under 4.42.3.

8.96.12—] *Part 1: Repeated Passages belonging to Book VIII* [398

8.96.12^b, stuhī suṣṭutīm nāmasā vivāsa; 5.83.1^b; stuhī parjānyam nāmasā vivāsa.

[8.96.15^c, viṣo ādevīr abhy ācāranth: 6.49.15^c, viṣa ādevīr abhy ācānāvāma
Added in proof.]

8.96.21^b (Tiraçci Āṅgīrasa, or Dyutana Māruti: to Indra)
sā vṛtrahēndra ṛbhukṣāḥ sadyo jajñāno hāvyo babhūva,
kṛṇvānn āpāṁsi nārya purūṇi sōma nā pitō hāvyaḥ sākhibhyaḥ.

10.6.7^b (Trita Āptya; to Agni)

ādhā hy agne mahnā nīśādyā sadyo jajñāno hāvyo babhūtha,
[tām te devāso ānu kētam āyann] ādhāvārdhanta prathamāsa ūmāḥ.

cf. 4.26.2^d

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21^a see Oldenberg, *Prolegomena*, p. 70; Arnold, *VM.*, p. 315.

8.97.4^{ab}: 8.13.15^{ab}, yāc chakrāsi paravāti yad arvavāti vṛtrahan.

8.97.4^d: 1.84.9^b, sutāvān ā vivāsati.

8.97.5^b: 9.12.6^b, samudrāsyādhi viṣṭāpi; 9.107.14^c, samudrāsyādhi viṣṭāpi
manīṣīṇaḥ: 8.34.13^b, samudrāsyādhi viṣṭāpaḥ.

8.97.5^d, yād antārikṣa ā gahi: 5.73.1^d, yād antārikṣa ā gatam.

8.97.6^d: 4.31.12^b, indra rāyā pārīṇasā; 1.129.1^a, tvām na indra rāyā pārīṇasā.

8.97.7^a, 7^d, mā na indra pārā vṛṇak.

8.97.8^a, 8^d, asmé indra sácā suté.

8.97.11^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 92.5^b; 9.12.2^c, indram sōmasya pitāyo.

8.97.15^c: 7.37.5^d, kadā na indra rāyā ā daṇṣasyeḥ.

8.98.2^a (Nṛmedha Āṅgīrasa; to Indra)

tvām indrābhibhūr asi [tvām sūryam arocayaḥ,
viçvākarmā viçvādevo mahān asi.

cf. 8.98.2^b

10.153.5^a (Devajāmāya Indramātarah; to Indra)

tvām indrābhibhūr asi viçvā jatāny ōjasā,
sā viçvā bhūva ābhavaḥ.

[8.98.2^b, tvām sūryam arocayaḥ: 9.63.7^b, yāyā sūryam arocayaḥ.]

8.98.3^{ab} (Nṛmedha Āṅgīrasa; to Indra)

vibhrājāṇi jyōtiṣā svār āgācho rocanān divāḥ,
[devās ta indra sakhyāya yemire.]

cf. 8.89.2^c

10.170.4^{ab} (Vibhrāj Saurya ; to Sūrya)
vibhrājāṇi jyōtiṣā svār āgachho rocanām divāḥ,
yénemā viçvā bhūvanāny ābhṛtā viçvākarmaṇā viçvādevyāvata.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra ; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially viçvādevyāvata, does not stamp that stanza as the source of the repetition.

8.98.3^c: 8.89.1^c, devās ta indra sakhyāya yemire.

8.98.6^a: 8.95.3^c, tvām hī çāçvatmām.

8.98.11^c: 3.42.6^c ; 8.75.16^c, ādha te sumnām imahe.

8.98.12^c: 5.13.5^c, sá no rāsva suvīryam.

8.99.2^d: 4.32.11^c, sutéçv indra girvanāḥ.

Cf. 8.95.2^c, sutāsa indra girvanāḥ.

8.99.8^b, çatāmūtiṁ çatákratum : 8.46.3, çatāmūte çatákrato.

8.100.2^d (Nema Bhārgava ; to Indra)

dádhami te mádhuho bhakṣám āgre hitás te bhāgāḥ sutó astu sómah,
ásaç ca tvām dakṣiṇatáḥ sákha mé 'dhā vṛtrāṇi jañghanāva bhūri.

10.83.7^b (Manyu Tāpasa : to Manyu)
abhī préhi dakṣiṇató bhavā mé 'dhā vṛtrāṇi jañghanāva bhūri,
juhómi te dharūnam mádhuvo ágram ubhá upāñçu prathamā pibava.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right ; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar : 'Come on, be thou at my right ; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious Manyu hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to Agni (see under 3.5.4). Manyu is the 'Wrath' of War, therefore also, particularly, of impetuous Indra. See especially Manyu Marutvān = Indra Marutvān in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology : 10.83.7 could not have been composed in its surroundings without the pattern of the Indra stanza, 8.100.2.—Cf. Geldner, *Rig-Veda Kommentar*, p. 136.

8.100.4^b, viçvā jatāny abhy āsmi mahnā : 2.28.1^b, viçvāni sánty abhy āstu mahnā.

8.100.12^a: 4.18.11^d, sákhe viṣṇo vitarām ví kramasva.

8.101.2^b: 5.65.2^b, rájānā dirghaçrúttamā.

8.101.2^d: 1.47.7^d ; 137.2^e ; 5.79.8^c, sákām sūryasya raçmibhiḥ.

8.101.7—] *Part 1: Repeated Passages belonging to Book VIII* [400

8.101.7^d, 10^b, *prāti havyāni vītāye.*

8.101.8^d: 3.62.18^a, *gr̥ṇānā jamādagninā*; 7.96.3^c, *gr̥ṇānā jamadagnivāt*; 9.62.24^c;
65.25^b, *gr̥ṇānó jamādagninā.*

8.101.9^d: 2.41.2^b, *ayām çukró ayāmi te*; 4.47.1^a, *vāyo çukró ayāmi te.*

[8.101.11^c, *mahás te sató mahimā panasyate*: 10.75.9^c, *mahān hy āsya mahimā panasyāte.*

[8.101.13^c, *citréva prāty adarçy āyatí*: 7.81.1^a, *prāty u adarçy āyatí.*]

8.102.1^c: 1.12.6^b; 7.15.2^c, *kavír gr̥hápatis yúva.*

8.102.3^a: 8.21.11^a, *tvāyā ha svid yujá vayām.*

8.102.4^c–8^c, *agnīm samudrávāsasam.*

[8.102.7^c, *áchā náptre sáhasvate*; 5.7.1^d, *urjó náptre sáhasvate.*]

8.102.9^b (Prayoga Bhārgava, or others; to Agni)

ayām víçva abhí çriyo 'gnír devéṣu patyate,

á vājāir úpa no gamat.

9.45.4^c (Ayāsa Āṅgīrasa; to Pavamāna Soma)

áty u pavítram akramíd vājí dhúram ná yāmani,

indur devéṣu patyate.

Ludwig, *Der Rig-Veda*, vi. 95, suggests *duram* for *dhúram* in 9.45.4^b; this is neither necessary nor convincing: *vājí* and *dhúram* certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon-pole in his course'. Anyhow the text cannot be well doubted.

8.102.10^c: 8.23.22^b; 39.8^c; 60.2^d, *agnīm yajñéṣu pūrvyām.*

8.102.11^a: 3.9.8^b; 8.43.31^b, *çitrām pávakāçocīṣam*; 10.21.1^d, *çitrām pávakāçocīṣam vívakṣase.*

8.102.12^a: 4.15.6^a, *tām árvantaṁ ná sānasīm.*

8.102.16^b, *tepānó deva çocīṣā*: 8.60.19^b, *tepānó deva rákṣasaḥ.*

8.102.16^c: 5.26.1^c; 6.16.2^c, *á devān vakṣi yáṁsi ca.*

8.102.17^c: 4.8.1^b, *havyaváham ámartyam*; 3.10.9^c, *havyaváham ámartyam sahovṛdham.*

401] *Hymns ascribed to Kāṇvas, Āṅgirasas, etc.* [—8.103.14

[8.102.18^b, āgne dutām vāreṇyam : cf. under 1.12.1^a.]

8.103.3^d : 5.25.4^d, agnīm dhīrbhiḥ saparyata.

8.103.5^b : 1.40.4^b, sá dhatte áksiti çrávaḥ ; 9.66.7^c, dádhāno áksiti çrávaḥ.

8.103.5^d : 5.82.6^c ; 8.22.18^d, víçvā vāmāni dhīmahi.

8.103.7^d (Sobhari Kāṇva ; to Agni)

áçvañ ná gīrbhī rathyañ sudánavo marmṛjyānte devayávaḥ,
ubhé toké tánaye dasma víçpate pársi rádho maghónām.

9.1.3^c (Madhuchandas Vāiçvāmītra ; to Soma Pavamāna)

varivodhātamo bhava máñhiṣṭho vītrahántamaḥ,
pársi rádho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen trefflich begabte fromme mit liedern ihn ; beiderlei samen, o wundertäter, bei dem kinde, o fürst, fördere als geschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of páda d, '(und) fördere die gabe der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmücken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschütze beide : Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánaye see 1.147.1 : the expression cannot well mean anything very different than 'both children and posterity'. The páda, pársi rádho maghónām, is explained by cōda rádho maghónām, 1.48.2 : 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St. 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates páda c by 'der Reichen Gabe fördre du', though he has rendered the same páda in 8.103.7 by 'beschütze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördre der reichen Maghavan gewärung'. For rádhas in general see under 6.44.10.

8.103.14^d, mādáyasva svāṇpare : 8.65.2^b, mādáyase svāṇpare.

REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1^{b+c} (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
svādiṣṭhaya mādiṣṭhaya pávasva soma dhārayā,
indrāya pátave sutáh.

9.29.4^b (Nṛmedha Āṅgīrasa ; to the same)
viçvā vásūni samjāyan pávasva soma dhārayā,
inú dvéṣānsi sadhryak.

9.30.3^c (Bindu Āṅgīrasa ; to the same)
á nah çúṣmañ nṛṣáhyañ vírávantañ puruspṛham,
pávasva soma dhārayā.

9.67.13^b (Viçvāmītra ; to the same)
vācó jantúh kavínāñ pávasva soma dhārayā,
devéṣu ratnadhá asi.

9.100.5^{b+c} (Rebhasūnū Kāçyapāu ; to the same)
krátve dáksāya nah kave pávasva soma dhārayā,
indrāya pátave sutó [mitráya várūṇāya ca,]

9.100.5^d

9.1.3^c : 8.103.7^d, páṛṣi rádhō maghónām.

9.1.4^c (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
abhy āṛṣa mahánāñ devánāñ vítiñ ándhasā,
abhí vājam utá çrávaḥ.

9.6.3^c (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
abhí tyāñ pūrvyāñ mādāñ [suvānó āṛṣa pavitra á,]
abhí vājam utá çrávaḥ.

9.6.3^b

9.51.5^c (Ucathya Āṅgīrasa ; to the same)
abhy āṛṣa vicakṣaṇa pavitrañ dhārayā sutáh,
abhí vājam utá çrávaḥ.

9.63.12^c (Nidhruvi Kāçyapa ; to the same)
abhy āṛṣa sahasríṇāñ [rayiñ gómantam açvínāñ,]
abhí vājam utá çrávaḥ.

8.6.9^b

9.1.9^c : 8.69.10^d ; 9.4.4^b, sómam indrāya pátave ; 9.24.3^b, sóméndrāya pátave.

9.1.10^a (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)

asyéd indro mādeshv á víçvā vṛtrāṇi jighnate,
çūro maghá ca mañhate.

9.106.3^a (Agni Cakṣuṣa ; to Soma Pavamāna)

asyéd indro mādeshv á grābhām gr̥bhñīta sānasīm,
vājraṁ ca vṛṣaṇaṁ bharat sām apsujit.

For 9.106.3 cf. Geldner, *Ved. Stud.* ii. 263, who follows Sāyaṇa in translating grābhām by 'bow'. But grābhām gr̥bhñīta sānasīm (cognate accusative) obviously means 'make er einen erfolgreichen griff'. See 8.81.1, kṣumántaṁ grābhām sām gr̥bhāya 'make a catch rich in cattle'. Cf. Bloomfield, *IF.* xxv. 189.

9.2.1^a (Medhatithi Kāṇva ; to Soma Pavamāna)

pávasva devavír áti pavitraṁ soma ráñhyā,
[indram indo vṛṣá viça.]

☞ 1.176.1^b

9.36.2^b (Prabhūvasu Āṅgīrasa ; to the same)

sá váhniḥ soma jágrviḥ pávasva devavír áti,
[abhí kóçaṁ madhuçútam.]

☞ 9.23.4^o

See under 1.176.1^b.

9.2.1^o : 1.176.1^b, indram indo vṛṣá viça.

9.2.3^b (Medhatithi Kāṇva ; to Soma Pavamāna)

ádhuksata priyām mādhu dhārā sutásya vedhásah,
apó vasiṣṭa sukrátuḥ.

9.16.7^b (Asita Kāçyapa, or Devala Kāçyapa ; to the same)

divó ná sānu pipyúṣi dhārā sutásya vedhásah,
vṛthā pavitre arṣati.

9.2.4^{bo} (Medhatithi Kāṇva ; to Soma Pavamāna)

mahántaṁ tva mahír ānv ápo arṣanti síndhavaḥ,
yád góbhir vāsaiṣyáse.

9.66.13^{bo} (Çataṁ Vāikhānasah ; to Soma Pavamāna)

prá ña indo mahé ráṇa ápo arṣanti síndhavaḥ,
yád góbhir vāsaiṣyáse.

Of. túbhyam arṣanti síndhavaḥ, under 9.31.3, and note also 1.105.12^a ; 125.5^o.

[9.2.6^a, ácikradad vṛṣā háriḥ : 9.101.16^o, kánikradad vṛṣā, &c.]

9.2.6^o, sām sūryeṇa rocate : 8.9.18^b, sām sūryeṇa rocace.

9.2.7^{bo} (Medhatithi Kāṇva ; to Soma Pavamāna)

giras ta inda ójasā marmṛjyánte apasyúvaḥ,
yábhir mādāya gumbhase.

9.38.3^{bc} (Rahugaṇa Āṅgīrasa ; to Soma Pavamāna)
 etām tyām haritō dāṣa marmṛjyānte apasyūvaḥ.
 yābhir mādāya cūmbhate.

Ludwig, 793, renders 9.2.7, 'werkkundige lieder verschöneren dich mit ihrer kraft, mittelst deren du dich zum rauschtrank schmückest'. This translation needs to be modified as we shall see; Grassmann's is faulty: 'Werkthät'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmṛjyānte is the ordinary intensive active, and that apasyūvaḥ, 'busy' as applied to girāḥ 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9.38.3: 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāṣa haritāḥ are evidently = dāṣa kṣipāḥ (kṣipāḥ), vṛiṣāḥ, yuvatāyaḥ, svāsāraḥ, jāṃāyaḥ, yōṣaṇāḥ, tritāsya yōṣaṇāḥ, &c.; cf. also pāñca vrātā apasyāvāḥ in 9.14.2, and naptībhir vivāsvataḥ in 9.14.5. The term haritāḥ is dealt with by Bergaigne, i. 201. I would add that haritāḥ probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyūvaḥ belongs primarily to the fingers in 9.38.3 (cf. sā mṛjyāmāno daṣābhiḥ sukārmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (girāḥ) which accompany the act of the fingers in 9.2.7. The intensive marmṛjyānte has in mind the act of currying a horse: see 1.135.5, imām indum marmṛjanta . . . ātyām nā; cf. also 8.103.7; 9.6.5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3: without 9.38.3 as a model 9.2.7 could not have employed apasyūvaḥ as an epithet of girāḥ; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9^c: 8.6.1^b, parjānyo vṛṣṭimān iva.

9.2.10^b, aṣvasā vajasā utā: 6.53.10^b, aṣvasām vajasām utā.

[9.2.10^c, atmā yajñāsya pūrvyāḥ: 3.11.3^b, ketūr yajñāsya pūrvyāḥ.]

9.3.1^c (Çunahçepa Ājigarti ; to Soma Pavamāna)

eśā devō āmartyaḥ parnavār iva diyati,
 abhī drōṇāny āśādam.

9.30.4^c (Bindu Āṅgīrasa ; to Soma Pavamāna)

prā sómo āti dhārāyā pāvamāno asiṣyadat,
 abhī drōṇāny āśādam.

9.30.4^b

9.3.6^c: 4.15.3^c, dādhad rātnāni dāṇuṣe.

9.3.7^c (Çunahçepa Ājigarti ; to Soma Pavamāna)

eśā dīvaṃ vī dhāvati tirō rājaṃsi dhārāyā,
 pāvamānaḥ kánikradat.

9.13.8^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

jūṣṭa indrāya matsarāḥ pāvamāna kánikradat,
 vīçvā āpa dviṣo jahi.

9.13.8^c

For the repeated pāda cf. also 9.106.10^c, āgre vācāḥ pāvamānaḥ kánikradat.

9.3.8^b, *tiró rájáṁsy áspṛtaḥ*; 8.82.9^b, *tiró rájáṁsy áspṛtam*.

9.3.9^{a+b} (Çunaḥçepa Ājigarti; to Soma Pavamāna)
eṣá prasnéna jánmanā devó devébhyas sūtáḥ,
háriḥ pavítre arṣati.

9.42.2^{a+b} (Medhyātithi Kanva; to Soma Pavamāna)
eṣá prasnéna mánmanā devó devébhyas pári,
dhárayā pavate sūtáḥ.]

☞ 9.3.10^c

9.99.7^b (Rebhasūnu Kaçyapāu; to Soma Pavamāna)
śá mrjyate sukármabhir, devó devébhyas sūtáḥ,
vidé yád āsu saṁdadír, mahír apó ví gāhate.]

☞ cf. 9.70.4^a

☞ 9.7.2^b

9.103.6^b (Dvita Āptya; to Soma Pavamāna)
pári sāptir ná vājayūr devó devébhyas sūtáḥ,
vyānaçṭi pávamāno ví dhāvati.]

☞ 9.37.3^b

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehemalige erzeugung der gott den göttern hervorgebracht, fliezt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe fliezt'. Cf. Bergaigne, i. 188, 207, 215. The expression prasnéna jánmanā, even in Ludwig's conservative rendering, is vague as compared with prasnéna mánmanā in 9.42.2: 'To the accompaniment of an old composition does this god . . . purify himself'; cf. 8.6.11; 76.6. Or, perhaps, 'By means of an old device, &c.'; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.42.2. Cf. 8.6.11, ahám prasnéna mánmanā gíraḥ çumbhāmi (where SV. reads jánmanā). See Hillebrandt, Ved. Myth. i. 315.—Note the correspondence of 9.3.10^c with 9.42.2^c, and cf. the pāda, sómo devébhyas sūtáḥ, 9.28.2^b.

9.3.10^c (Çunaḥçepa Ājigarti; to Soma Pavamāna)
eṣá u syá puruvrató jajñāno janáyann iṣaḥ,
dhárayā pavate sūtáḥ.

9.42.2^c (Medhyātithi Kanva; to Soma Pavamāna)
eṣá prasnéna mánmanā devó devébhyas pári,
dhárayā pavate sūtáḥ.

☞ 9.3.9^{a+b}

Cf. under 9.6.7.

9.4.1^b (Hiranyastūpa Āngirasa; to Soma Pavamāna)
sánā ca soma jéṣi ca pávamāna máhi çrávaḥ,
áthā no vásyasas kṛdhi.]

☞ refrain, 9.4.1^c—10^c

9.9.9^a (Asita Kaçyapa, or Devala Kaçyapa; to Soma Pavamāna)
pávamāna máhi çrávo gám açvaṁ rāsi vírávat,
sánā medhām sánā svāḥ.]

☞ cf. 9.4.2^a

9.100.8^a (Rebhasūnu Kaçyapāu; to Soma Pavamāna)
pávamāna máhi çrávaç citrébhir yāsi raçmíbhiḥ,
çárdhan támāṁsi jighnase, víçvāni dāçuso grhé.]

☞ c: 8.43.32^c; d: 9.100.2^d

Translate 9.4.1, 'Obtain and conquer, O Soma that purifiest thyself, (for us) great glory; moreover make us richer!' And 9.9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890: 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen stralen; prasselnd vernichtest das dunkel du, das ganze in des spenders hausa.' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in i. 366-368 stanzas 6, 7, 9 of the Rig-Veda hymn. He renders, differing slightly from Ludwig: 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kühn vertilgst du alles Dunkel im Hause des Verehrers'. It seems to me that the stanza is a shining example of a patched-up, later, and secondary jingle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, *sá tvām agne vibhāvasuḥ arjān sūryo ná raçmībhiḥ, çārdhan támāñsi jighnase*; cf. also 9.66.24, *pavamāna řtām bñhác chukráñ jyótir ajiñanat, kṛṇā támāñsi jāñghanat*. It is therefore unlikely that *máhi çrávaḥ* in 9.100.8 depends, as accusative of goal, upon *yāsi*. In the second place the fourth pāda, *viçvāni dāçúṣo gṛhé*, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, *tvām vásūni puçyasi viçvāni dāçúṣo gṛhé*. The translation of 9.100.8, such as it is, must be: 'O Pavamāna, great glory, thou doest come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāma-Veda an unusual significance, even though I agree heartily with Oldenberg's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution. In any case, the construction of 9.100.8^a, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7^b with 9.100.2^b; and of 9.4.9^b with 9.100.7^d.

9.4.1^c–10^c, *áthā no vásyasas kṛdhi*.

[9.4.2^a, *sánā jyótiḥ sánā svāḥ*: 9.9.9^c, *sánā medhām sánā svāḥ*.]

9.4.2^b: 8.78.8^b, *viçvā ca soma sáubhagā*: 9.55.1^c, *sóma viçvā ca sáubhagā*.

[9.4.3^a, *sánā dākṣam utá krátum*: 10.25.1^b, *máno dākṣam utá krátum*.]

9.4.4^c: see under 9.1.9^c.

9.4.5^b, 6^a, *táva krátvā távotíbhīḥ*.

9.4.7^b (Hiranyastūpa Āṅgīrasa; to Soma Pavamāna)

abhy arṣa svāyudha sóma dvibārhasaṁ rayīm,

áthā no vásyasas kṛdhi.

☞ refrain, 9.4.1^c–10^c

9.40.6^b (Medhyātithi Kāṇva; to Soma Pavamāna)

punāná indav á bhara, sóma dvibārhasaṁ rayīm,

vṛṣann indo ná ukthyāṁ.

☞ 9.40.6^a

9.100.2^b (Rebhasūnu Kaçyapāu; to Soma Pavamāna)

punāná indav á bhara, sóma dvibārhasaṁ rayīm,

tvām vásūni puçyasi viçvāni dāçúṣo gṛhé.

☞ 9.40.6^a

☞ 9.100.2^d

9.4.9^b (Hiranyastūpa Āṅgīrasa; to Soma Pavamāna)

tvām yajñáir avīvr̥dhan pávamāna vídharmaṇi,

áthā no vásyasas kṛdhi.

☞ refrain, 9.4.1^c–10^c

9.64.9^b (Kaçyapa Marīca; to Soma Pavamāna)

hinvānó vācam iṣyasi pávamāna vídharmaṇi,

ákrān devó ná sūryaḥ.

☞ cf. 9.54.3^c

9.100.7^d (Rebhasunū Kāçyapāu ; to Soma Pavamāna)
 tvām rihanti mātáro hāriṃ pavitre adrūhaḥ,
 [vatsām jātam ná dhenávaḥ] pávamāna vídharmaṇi. cf. 6.45.28^o

For the repeated pāda see Bergaigne, iii. 218, note; for 9.64.9, Hillebrandt, Ved. Myth. i. 347, 462, note. His suggestion that ákrān in 9.64.9^o is from kram 'go' is rendered invalid by SV. 2.310, krāndaṃ devó, &c. ; cf. for that pāda, sómo devó ná sūryaḥ, under 9.54.3.

[9.5.8^b, rayír ví rājati dyumán ; 9.61.18^b, dākṣo ví rājati, &c.]

9.5.4^a, barhīḥ prācīnam ójasā ; 1.188.4^a, prācīnam barhīr ójasā.

9.5.8^c, imām no yajñām á gaman : 5.5.7^c, imām no yajñām á gatam.

9.6.2^a, 3^a, abhí tyām mádyam (3^a, pūrvyam) mādām.

9.6.3^a : 9.1.4^c ; 51.5^c ; 63.12^c, abhí vājam utá çrávaḥ.

9.6.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
 [abhí tyām pūrvyam mādām] suvānó arṣa pavitra á, cf. 9.6.2^a
 [abhí vājam utá çrávaḥ.] cf. 9.1.4^c

9.52.1^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 pári dyukṣáḥ sanádrayir bhárad vājam no ándhasā,
 suvānó arṣa pavitra á.

For the pāda, suvānó arṣa pavitra á, cf. also 9.63.16^b, rāyé arṣa pavitra á, and 9.64.12^a, sá no arṣa pavitra á.

9.6.4^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 ánu drapsāsa índava ápo ná pravátāsaran,
 punāná índram āçata.

9.24.2^{bc} (The same)
 abhí gāvo adhanviṣur ápo ná pravatā yatīḥ,
 punāná índram āçata.

Cf. under 8.6.34^b.

9.6.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 yām átyam iva vājīnam mrjānti yóṣaṇo dáça,
 vāne krīlantam átyavim.

9.45.5^b (Ayāsa Āṅgīrasa ; to Soma Pavamāna)
 sám i sákhāyo asvaran vāne krīlantam átyavim,
 indum nává anūçata.
 9.106.11^b (Agni Cakṣuṣa ; to Soma Pavamāna)
 dhīrbhīr hinvantī vājīnam vāne krīlantam átyavim,
 abhí triprsthām matáyaḥ sám asvaran.

Note the correspondence of 9.7.6^a with 9.106.2^b.

9.6.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
devó devāya dhārayéndrāya pavate sutáh,
páyo yád asya pipáyat.

9.62.14^c (Jamadagni Bhārgava ; to Soma Pavamāna)
[sahásrotiḥ çatámagho] vimāno rájaasaḥ kavīḥ,
índrāya pavate mādah.

8.34.7^b

9.106.2^b (Agni Cakṣuṣa ; to Soma Pavamāna)
ayám bhārāya sāsasír índrāya pavate sutáh,
sómo jáitrasya cetati yáthā vidé.

9.107.17^a (Sapta Ṛṣayah ; to Soma Pavamāna)
índrāya pavate mādah sómo marútvate sutáh,
saháasradhāro áty ávyam arṣati [tám I mrjanty áyávaḥ.]

9.63.17^a

Cf. under 9.3.10.

9.7.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá dhārā mádhvo agriyó mahír apó ví gāhate,
havír havīṣṣu vándyah.

9.99.7^d (Rebhasūni Kāçyapāu ; to Soma Pavamāna)
sá mrjyate sukármabhir [devó devébhyaḥ sutáh,]
vidé yád asu saindadír mahír apó ví gāhate.

9.3.9^b

9.7.3^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá yujó vácó agriyó vṛṣāva cakradad vāne,
sádmabhiḥ satyó adhvaráh.

9.107.22^b (Sapta Ṛṣayah ; to Soma Pavamāna)
mrjánó vāre pávamāno avyāye vṛṣāva cakrado vāne,
devánām soma pavamāna niṣkṛtām [góbhir añjánó arṣasi.]

9.103.2^b

Cf. 9.74.1^a (in next item).—Note the correspondence of 9.7.6^a with 9.107.6^b.

9.7.4^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pári yát kávyā kavír nṛmṇá vāsāno árṣati,
svār vājí siṣāsati.

9.62.23^b (Jamadagni Bhārgava ; to Soma Pavamāna)
abhi gávyāni vitáye nṛmṇá punāno arṣasi,
sanádvājah pári srava.

9.74.1^b (Kakṣvat Dairghatamasa ; to Soma Pavamāna)
çíçur ná jātó 'va cakradad vāne svār yád vājy áruṣáh siṣāsati,
divó rétasā sacate payovfdhā tám Imahe sumatí çarma sapráthah.

9.7.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ávyo vāre pári priyó hárir vāneṣu sídati,
rebhó vanuṣyate matí.

9.50.3^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ávyo vāre pári priyám ḥárim hinvanty ádribhiḥ,
 pávamānam madhuçútam.]

cf 9.26.5^bcf 9.50.3^c

9.52.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 táva pratnébhir ádhvabhir ávyo vāre pári priyáḥ,
 sahásradhāro yāt tánā.

9.107.6^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 punánāḥ soma jágrvir ávyo vāre pári priyáḥ,
 tvám vípro abhavó 'ṅgirastamo mádhvā yajñām mimikṣa naḥ.

9.8.3^a (Asita Kāçyapa, &c., to Soma Pavamāna)
 indrasya soma rádhase punánó hárdi codaya,
 ṛtasya yónim ásadam.]

cf 3.62.13^c

9.60.4^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 indrasya soma rádhase çám pavaśva vicarṣaṇe,
 prajāvad rēta ā bhara.

9.8.3^c: 3.62.13^c; 9.64.22^c, ṛtasya yónim ásadam ; 5.21.4^d, ṛtasya yónim ásadaḥ.

9.8.9^c: 7.96.6^c, bhakṣimāhi prajāṃ iṣam.

9.9.9^a: 9.4.1^b; 100.8^a, pávamāna máhi çrávaḥ.

[9.9.9^c, sánā medhām sánā svāḥ : 9.4.2^a, sánā jyótiḥ sánā svāḥ.]

9.10.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá svánāso ráthā ivārvanto ná çravasyávaḥ,
 sómāso rāyē akramuḥ.

9.66.10^c (Çataṃ Vāikhānasāḥ ; to Soma Pavamāna)
 pávamānasya te kave vājīn sárgā asṛksata,
 árvanto ná çravasyávaḥ.

The cadence, ná çravasyávaḥ also at 1.48.3^d.

9.10.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 hinvánāso ráthā iva dadhanviré gábhastyoḥ,
 bhárāsaḥ kārīṇām iva.

9.13.7^c (The same)
 vāçrā arṣantīndavo ḥbhī vatsām ná dhenávaḥ,
 dadhanviré gábhastyoḥ.

cf 6.45.25^c

For 9.10.2 see Geldner, Ved. Stud. i. 121 ; Ludwig, Ueber Methode, p. 25.

9.11.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 indrāya soma pátave mādāya pári śicyase,
 maṇaçcīn mánasas pátīḥ.]

cf 9.11.8^c

9.98.10^a (Ambarīṣa Varāgira and R̥jiṣvan Bhāradvāja; to Soma Pavamāna)
 īndrāya soma pātave vṛtraghné pāri śic-ase,
 nāre ca dākṣiṇāvate devāya sadanāsāda.

9.108.15^a (Çakti Vasiṣṭha; to Soma Pavamāna)
 īndrāya soma pātave nrbhir yatāḥ svāyudhó madāntamaḥ,
 pāvasva mādhumattamaḥ.]

9.64.22^b

[9.11.8^c, manaṣcin mánasas pátih : 9.28.1^b, viçvavín mánasas pátih.]

9.12.1^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
 sómā asrgram indavaḥ sutá ṛtasya sādane,
 īndrāya mādhumattamaḥ.

9.63.19^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
 pāri vāje ná vājayúm ávyo vāreṣu siñcata,
 īndrāya mādhumattamam.

9.67.16^b (Jamadagni; to Soma Pavamāna)
 pāvasva soma mandáyann īndrāya mādhumattamaḥ.

9.12.2^b, gāvo vatsām ná mātārah : 6.45.28^c, vatsām gāvo ná dhenávaḥ.

Cf. under 6.45.25.

9.12.2^c: 1.16.3^c; 3.42.4^a; 8.17.15^d; 92.5^d; 97.11^b, indram sómasya pítāya.

9.12.6^a (Asita Kāçyapa, &c.; to Soma Pavamāna)
 prá vācam indur iṣyati samudrasyádhi viṣṭápi,]
 jinvan kócam madhuçútam.

8.34.13^b

9.35.4^a (Prabhūvasu Āngirasa; to Soma Pavamāna)
 prá vājam indur iṣyati śiṣāsan vājasá ṛṣih,
 vratá vidāná áyudhā.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common: 9.30.1, 2; 62.25; 64.9, 25, 26; 68.8; 107.21; it is analogous and in close contact with Soma's thundering voice (krand); e.g. 9.30.2; 64.9. See Bergaigne, i. 169, 280; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47.3; 9.96.5; see Bergaigne, i. 185; Hillebrandt, Ved. Myth. i. 349. The repeated páda in 9.35.4 changes its form a little but its sense greatly: 'Indu sends forth substance, he that desires to obtain, the substance-winning R̥i, finding laws [and] weapons (to enforce them).' Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4^a is patterned after the much more familiar and typical wording of 9.12.6^a. vāc- and vāj-interchange often in the Vedic variants (a dozen cases or so); see, e.g., in Concordance: pavitravantah pari vācam (vājam) āsate. Of this elsewhere.—For 9.12.6^a cf. under 9.23.4.

9.12.6^b: 8.97.5^b, samudrasyádhi viṣṭápi; 8.34.13^b, samudrasyádhi viṣṭápah;
 9.107.14^c, samudrasyádhi viṣṭápi manīṣīnah.

[9.12.7^a, nityastotro vānaspátih; 1.91.6^c, priyastotro vānaspátih.]

9.12.8^c (Asita Kaçyapa, &c. ; to Soma Pavamāna)

abhi priyā divās padā sómo hinvánó arṣati,
víprasya dhārayā kavīḥ.

9.44.2^c (Ayāsa Āngirasa ; to Soma Pavamāna)
matī juṣṭó dhiyā hitāḥ sómo hinve parāvāti,
víprasya dhārayā kavīḥ.

9.13.1^a (Asita Kaçyapa, &c. ; to Soma Pavamāna)

sómāḥ punānó arṣati sahásradhāro átyaviḥ,
vāyór índrasya nískṛtām.

9.28.6^b (Priyamedha Āngirasa ; to Soma Pavamāna)
esā çuṣmy ádābhyāḥ sómāḥ punānó arṣati,
[devāvīr aghaçansahá.]

☞ 9.24.7^o

9.42.5^c (Medhyātithi Kaṇva : to Soma Pavamāna)
[abhi víçvāni várya,] bhī devān ṛtāvīdhāḥ,
sómāḥ punānó arṣati.

☞ 9.42.5^a

9.101.7^b (Nahusa Mānava ; to Soma Pavamāna)
[ayām pūṣā rayīr bhāgaḥ,] sómāḥ punānó arṣati,
pātīr víçvasya bhūmano vy ākhyad ródasi ubhé.

☞ 8.31.11^a

For 9.101.7^d see Hillebrandt, Ved. Myth. i. 317. Note the correspondence of 9.13.3^{ab} with 9.42.3^{bc}, and 9.13.4^b with 9.42.6^c.—For 9.13.1^o cf. 9.107.17^o.

[9.13.2^c, suṣvānām devāvītaye : 9.65.18^c, suṣvānó devāvītaye.]

9.13.3^{a+b} (Asita Kaçyapa, &c. ; to Soma Pavamāna)

pávante vājasātaye sómāḥ sahásrapājasāḥ,
grṇāná devāvītaye.

9.42.3^{b+o} (Medhyātithi Kaṇva ; to Soma Pavamāna)
vāvṛdhānáya túrvaye pávante vājasātaye,
sómāḥ sahásrapājasāḥ.

9.43.6^a (The same)

pávasva vājasātaye víprasya grṇató vṛdhé,
[sóma rāsva suvíryam.]

☞ cf. 5.13.5^o

9.100.6^a (Rebhasūnū Kaçyapāu ; to Soma Pavamāna)

pávasva vājasātamaḥ pavítre dhārayā sutāḥ,
índrāya soma víṣṇave [devébhyo mādhumattamaḥ.]

☞ 9.100.6^d

9.107.23^a (Sapta Ṛṣayah ; to Soma Pavamāna)

pávasva vājasātaye 'bhī víçvāni kāvya,
tvām samudrām prathamó ví dhārayo devébhyāḥ soma matsaráḥ.

For 9.107.23 cf. Ludwig, Kritik, p. 30.

9.13.4^b (Asita Kaçyapa, &c. ; to Soma Pavamāna)

utá no vājasātaye pávasva bṛhatīr iṣāḥ,
dyumád indo suvíryam.

9.42.6° (Medhyāstithi Kaṇva; to Soma Pavamāna)
góman naḥ soma vīrávad ṛācāvāvad vājavat sutāḥ,
pávasva bṛhatīr iṣaḥ.

9.41.4°

9.13.5^{bc} (Asita Kaṇyapa, &c.; to Soma Pavamāna)
té naḥ sahasrīṇaṁ rayīm pávantām á suvīryam,
suvāná devāsa índavaḥ.

9.65.24^{bc} (Bhṛgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
tē no vṛṣṭīm divás pári, pávantām á suvīryam,
suvāná devāsa índavaḥ.

2.6.5°

[9.13.7^b, abhī vatsām ná dhenávaḥ: see under 6.45.25.]

9.13.7°: 9.10.2^b, dadhanviré gābhastyoḥ.

9.13.8^b, pávamāna kánikradat: 9.3.7°, pávamānaḥ kánikradat.

9.13.8° (Asita Kaṇyapa, &c.; to Soma Pavamāna)
jūṣṭa índrāya matsaráḥ pávamāna kánikradat,
vīcivā ápa dvīṣo jahi.

9.3.7°

9.61.28° (Amahyu Āṅgīrasa; to Soma Pavamāna)
pávasvendo vīṣa sutāḥ kṛdhī no yaçaso jáne,
vīcivā ápa dvīṣo jahi.

9.13.9^{a+c} (Asita Kaṇyapa, &c.; to Soma Pavamāna)
apaghnānto árāvṇaḥ pávamānaḥ swardṛcāḥ,
yónāv ṛtāsya sídata.

9.63.5° (Nidhruvi Kaṇyapa; to Soma Pavamāna)
índraṁ vārdhanto aptúraḥ kṛvānto vīcivam áryam,
apaghnānto árāvṇaḥ.

9.39.6° (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
samīcinā anuṣata hárīm hinvanty ádrībhīḥ,
yónāv ṛtāsya sídata.

9.26.5^b

We may render 9.13.9 as follows: 'O ye (Somas) that purify yourselves, warding off the stingy, seeing the light, do ye sit at the seat of the ṛtā.' Cf. 9.63.5. In 9.39.6 the third páda is in problematic connexion. Ludwig, 803, renders 9.13.9: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich niedergelassen.' In his note he remarks that sídata cannot contain exhortation to the priests to sit down. This is indeed true: the páda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The páda, hárīm hinvanty ádrībhīḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5^b. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtāsya yónim āśádam, under 3.62.13°; yónāv ṛtāsya sídatam, under 3.62.18°.

9.14.8^b: 8.69.11^b, víçve devá amatsata.

9.14.5^c (Asita Kaçyapa, &c. ; to Soma Pavamāna)
naptíbhīr yó vivásvataḥ çubhró ná māmṛjé yúvā,
gāḥ kṛṇvānó ná nirṇijam.

9.86.26^c (Prçnayah, alias Ajā R̥iganāḥ ; to Soma Pavamāna)
induh punānó āti gāhate m̐dho víçvāni kṛṇvān supāthāni yájjave,
gāḥ kṛṇvānó nirṇijam haryatāḥ kavír átyo ná kr̥īlan pári vāram ar̥sati.
9.107.26^d (Sapta R̥sayah ; to Soma Pavamāna)
apó vāsānah pári kōçam ar̥sat, īndur hiyanāḥ sot̐bhīḥ, 9.30.2^a
janāyañ jyótir mandāna avivaçad gāḥ kṛṇvānó ná nirṇijam.

For the 'daughters of Vivasvant', that is 'fingers', see under 9.2.7^{bc}, and Hillebrandt, Ved. Myth. i. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 82.2.—For 9.107.26^a cf. 9.107.4^b.

9.15.1^c (Asita Kaçyapa, &c. ; to Soma Pavamāna)
eṣá dhiyá yāty āṇvyā çūro ráthebhīr açūbhīḥ,
gáchann índrasya niṣkṛtám.

9.61.25^c (Amahyu Āṅgirasa ; to Soma Pavamāna)
apaghnán pavate m̐dhó, 'pa sómo árāvṇah, 9.61.25^a
gáchann índrasya niṣkṛtám.

The repeated páda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . ráthebhīr in the first distich.—The cadence índrasya niṣkṛtám also in 9.13.1^c ; 86.16^a.

[9.15.3^a, eṣá hitó ví niyate : 9.27.3^a, eṣá n̐bhīr ví niyate.]

9.15.7^a (Asita Kaçyapa, &c. ; to Soma Pavamāna)
etám mṛjanti mārjyam úpa dr̥ṇeṣv ayávaḥ,
pracakr̥nām mahír iṣah.

9.46.6^a (Ayāsa Āṅgirasa ; to Soma Pavamāna)
etám mṛjanti mārjyam pávamānam dáça k̥ṣipah,
índrāya matsarām mādām.

Cf. 9.63.20^a, kavīm mṛjanti mārjyam.

9.15.8^a (Asita Kaçyapa, &c. ; to Soma Pavamāna)
etám u tyám dáça k̥ṣipo mṛjanti saptá dhītáyah,
svāyudhām madántamam.

9.61.7^a (Amahyu Āṅgirasa ; to Soma Pavamāna)
etám u tyám dáça k̥ṣipo mṛjanti síndhumātaram,
sám ādityébhir akhyata.

9.16.3^b: 1.28.9^b ; 9.51.1^b, sómam pavitra á sr̥ja.

9.16.3^{bc} (Asita Kaçyapa, &c. ; to Soma Pavamāna)
ánaptam apsú duṣṭarām, sómam pavitra á sr̥ja,
punhíndrāya pátave.

1.28.9^b

9.51.1^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ādhvaryo ādribhiḥ sutām ṛsōmaḥ pavitra ā arja,
 punihindrāya pātave. cf 1.28.9^b

9.16.4^b (Asita Kācyapa, &c. ; to Soma Pavamāna)
 prā punānasya cetasā sōmaḥ pavitre arṣati,
 krátvā sadhástham ásadat.

9.17.3^b (The same)
 átyūrmir matsaró mádaḥ sōmaḥ pavitre arṣati,
 ṛvighnán rákṣāṁsi devayúh. cf 9.17.3^c

9.37.1^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 sá sutāḥ pītāye víṣā sōmaḥ pavitre arṣati,
 ṛvighnán rákṣāṁsi devayúh. cf 9.17.3^c

Cf. ācūḥ pavitre arṣati, 9.56.1^b.

9.16.6^{bc} (Asita Kācyapa, &c. ; to Soma Pavamāna)
 punānó rūpé avyāye víḡvā áṛṣann abhí ḡriyaḥ,
 ḡūro ná gōṣu tiṣṭhati.

9.62.19^{bc} (Jamadagni Bhārgava ; to Soma Pavamāna)
 āviḡān kalācam sutó víḡvā áṛṣann abhí ḡriyaḥ.
 ḡūro ná gōṣu tiṣṭhati.

Cf. Hillebrandt, *Ved. Myth.* i. 210.

9.16.7^b: 9.2.3^b, dhārā sutāsyā vedhāsah.

9.16.8^{a+c} (Asita Kācyapa, &c. ; to Soma Pavamāna)
 tvām soma vipaḡcītaḥ tānā punānā áyūṣu,
 ávyo vāraḥ ví dhāvati.

9.64.25^a (Kācyapa Māṛica ; to Soma Pavamāna)
 tvām soma vipaḡcītaḥ ṛpunānó vācam iṣyasi,
 ṛíndo sahásrabharpasam. cf 9.30.1^c
cf 9.64.25^c

9.28.1^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā vājí hitó nṛbhir ṛvīḡvavín mánasas pátih,
 ávyo vāraḥ ví dhāvati. cf 9.11.8^c

9.106.10^b (Agni Cakṣusa ; to Soma Pavamāna)
 sōmaḥ punānā ūrmínávyo vāraḥ ví dhāvati,
 ṛáḡre vācāḥ pávamānaḥ kánikradat. cf 9.3.7^c

9.74.9^b (Kakṣvat Dairghatamasa ; to Soma Pavamāna)
 adbhiḥ soma paprōcānasya te rāsó 'vyo vāraḥ ví pavamāna dhāvati,
 sá mrjyámānaḥ kavíbhīr madintama ṛsvādasvéndrāya pavamāna pītāye,
cf 9.74.9^d

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den liederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömet

dem weisen Gott du durch des Widders Wolle zu'. He therefore supplies devām with vipaścitam, having in mind, as he states doubtingly in his Lexicon, Indra; cf. 1.4.4; 8.13.10; 8.98.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea: 'Thou, O Soma, purifying thyself through thyself (utterest) inspired (speech) among the Āyus (human sacrificers); thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1^a (Asita Kācyapa, &c. ; to Soma Pavamāna)
prā nimnéneva sīndhavo ghnānto vṛtrāṇi bhūrṇayāḥ,
sómā asṛgram ācāvāḥ.

9.23.1^a (The same)

sómā asṛgram ācāvo mādhor mādasya dhārayā,
[abhi vícāvāni kāvya.]

9.23.1^a

Cf. the pāda, eté asṛgram ācāvāḥ, 9.63.4^a.

9.17.3^b: 9.16.4^b; 37.1^b, sómāḥ pavítre arṣati.

9.17.3^{bc} (Asita Kācyapa, &c. ; to Soma Pavamāna)
átyūrmir matsaró mādāḥ sómāḥ pavítre arṣati,
vighnán rákṣāṁsi devayúḥ.

9.37.1^{bc} (Rahugana Āngirasa ; to Soma Pavamāna)
sá sutáh pítāye víśā sómāḥ pavítre arṣati,
vighnán rákṣāṁsi devayúḥ.

9.56.1^{bc} (Avatsara Kācyapa ; to Soma Pavamāna)
pári sóma ṛtām bṛhád ācūḥ pavítre arṣati,
vighnán rákṣāṁsi devayúḥ.

9.17.4^{a+b} (Asita Kācyapa ; to Soma Pavamāna)
á kaláçeṣu dhāvati pavítre pári śicyate,
uktháir yajñéṣu vardhate.

9.67.14^a (Viçvāmitra ; to Soma Pavamāna)
á kaláçeṣu dhāvati çyenó várma ví gāhate,
abhi dróṇa kánikradat.

9.42.4^b (Medhyātithi Kāṇva ; to Soma Pavamāna)
duhanāḥ pratnám it páyāḥ pavítre pári śicyate,
krāndan devān ajñanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, Ved. Myth. i. 347.

9.17.7^b (Asita Kācyapa, &c. ; to Soma Pavamāna)
tām u tvā vajīnam náro dhībhir víprā avasyávaḥ,
mrjānti devátātaye.

9.63.20^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

[kavīm mrjantī mārjyaṁ, dhibhīr viprā avasyávaḥ, cf. 9.15.7^a
vṛṣā kánikrad arṣati.

For 9.63.20^b cf. 8.13.17^a, tām id viprā avasyávaḥ.—For kánikrad in 9.63.20^b, the author, *Am. Journ. of Philol.* xvii. 417 (haplogy).

9.17.8^c: 1.137.2^g, cārur ṛtāya pītāye.

9.18.1^c–7^c, mādēṣu sarvadhā asi.

9.18.5^a: 8.6.17^a, yā imé ródasi mahí: 3.53.12^a, yā imé ródasi ubhé.

[9.19.1^c, tán naḥ punánā ā bhara: sá naḥ, &c. ; see under 1.12.11.]

9.19.2^c: 5.71.2^c; 7.94.2^c, iṣāná pipyatam dhíyah.

9.19.4^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ávāvaçanta dhítāyo vṛṣabhásyādhi rétasi,
sūnór vatsāsya mātārah.

9.66.11^c (Çatām Vāikhānasāḥ ; to Soma Pavamāna)

[áchā kóçam madhuçútam, ásrgraṁ vāre avyāye, cf. 9.66.11^a
ávāvaçanta dhítāyah.

9.19.6^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

úpa çikṣapatasthūso bhiyāsam ā dhehi çātruṣu,
pávamāna vidā rayīm.

9.43.4^a (Medhyatithi Kāṇva ; to Soma Pavamāna)

pávamāna vidā rayīm [asmábhyaṁ soma suçríyam, cf. 9.43.4^b

[índo sahásravarcasam, cf. 9.43.4^c

9.63.11^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)

pávamāna vidā rayīm [asmábhyaṁ soma duṣṭāram, cf. 9.43.4^b

yó dūṇāço vanuṣyatá.

9.20.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prá kavir devávitayé 'vyo vārebhir arṣati,
sāhvān viçvā abhī spṛdhaḥ.

9.38.1^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)

eṣā u syá vṛṣā ráthó 'vyo vārebhir arṣati,

[gáchan vājāṁ sahasrīṇam, cf. 9.38.1^c

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheeps' tail wool, as though a sage could flow ; in 9.38.1 : 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 828). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6^{bo} (Asita Kaçyapa, &c. ; to Soma Pavamāna)

sá váhnir apsú dustáro mrjyámāno gábhastyoḥ,
sómaç camúṣu sīdati.

9.36.4^b (Prabhūvasu Āngirasa ; to Soma Pavamāna)

ḷcumbhāmāna ṛtāyúbhir, mrjyámāno gábhastyoḥ,
ḷpávate vāre avyáye.

☞ 9.36.4^a

☞ 9.36.4^o

9.64.5^b (Kaçyapa Mārica ; to Soma Pavamāna)

ḷcumbhāmānā ṛtāyúbhir, mrjyámānā gábhastyoḥ,
ḷpávante vāre avyáye.

☞ 9.36.4^a

☞ 9.36.4^o

9.65.6^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

yád adbhīḥ pariṣicyáse mrjyámāno gábhastyoḥ,
drūṇā sadhástham açnuṣe.

9.99.6^b (Rebhasūnu Kaçyapāu ; to Soma Pavamāna)

ḷsá punānó madántamaḥ, sómaç camúṣu sīdati,
paçáu ná réta ádádhat pátir vacasyate dhiyáḥ.

☞ 9.50.5^a

For 9.65.6 see Hillebrandt, *Ved. Myth.* i. 192.

9.20.7^{bo} (Asita Kaçyapa, &c. ; to Soma Pavamāna)

kriḷúr makhó na mañhayúḥ pavítram soma gachasi,
dádhat stotré suvír্যam.

9.67.19^{bo} (Vasiṣṭha ; to Soma Pavamāna)

grávṇā tunnó abhiṣṭutaḥ pavítram soma gachasi,
dádhat stotré suvír্যam.

9.62.30^o (Jamadagni Bhārgava ; to Soma Pavamāna)

pávamāna ṛtāḥ kavīḥ sómaḥ pavítram ásadat,
dádhat stotré suvír্যam.

9.66.27^o (Çatam Vāikhānasāḥ ; to Soma Pavamāna)

pávamāno vy açnavad raçmíbhīr vājasátamaḥ,
dádhat stotré suvír্যam.

Cf. 5.6.10^o, dádhad asmé suvír্যam, and 9.45.6^o, indo asmé suvír্যam.

9.21.1^o (Asita Kaçyapa, &c. ; to Soma Pavamāna)

eté dhāvantíndavaḥ sómā índrāya ghíṣvayaḥ,
matsarásāḥ svarvídaḥ.

9.107.14^d (Sapta Rṣayaḥ ; to Soma Pavamāna)

ḷabhi somāsa ayávaḥ pávante mádyam mádam,

☞ 9.23.4^{ab}

ḷsamudrásyádhi viṣṭápi maníṣiṇo, matsarásāḥ svarvídaḥ.

☞ 8.34.13^b

9.22.3^{ab} (Asita Kaçyapa, &c. ; to Soma Pavamāna)

eté pūtá vipaçcítaḥ ḷsómāso dádhyāçiraḥ,
vipá vy ānaçur dhíyah.

☞ 1.5.5^o

9.101.12^{ab} (Manu Sainvarana ; to Soma Pavamāna)

eté pūtā vipaṇaitaḥ sómāso dādhyāçirah,]

☞ 1.5.5^c

sūryāso ná darçatāso jigatnāvo dhruvā ghṛtā.

9.22.3^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.63.15^b; 101.12^b, sómāso dādhyāçirah.

9.23.1^a: 9.17.1^c, sómā asṛgram āçavaḥ.

9.23.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

[sómā asṛgram āçavo,] mādhor mādasya dhārāya,

☞ 9.17.1^c

abhī viçvāni kāvya.

9.62.25^c (Jamadagni Bhārgava ; to Soma Pavamāna)

pāvasva vāco agriyāḥ sōma citrābhir utībhīḥ,

abhī viçvāni kāvya.

9.63.25^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)

[pāvamānā asṛksata,] sómāḥ çukrāsa índavaḥ,

☞ 9.63.25^a

abhī viçvāni kāvya.

9.66.1^b (Çatañ Vaikhāṇasāḥ ; to Soma Pavamāna)

pāvasva viçvacarṣane 'bhī viçvāni kāvya,

[sākhā sākhibhya īdyah.]

☞ 1.75.4^c

Ludwig, 813, renders 9.23.1^c, 'um aller weissheit willen'; the remaining instances of the repeated pāda (852, 853, 856), 'zu aller weissheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pāvamānyah), so as to unite himself with the poetic works (the hymns) of the Kavi.—Cf. the pādas, pāri viçvāni kāvya, 2.5.3^c; vidād viçvāni kāvya 10.21.5^b; and yāmin viçvāni kāvya 8.41.6^a.

9.23.4^{ab+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)

abhī sómāsa āyavaḥ pāvante mādyañ mādām,

abhī kōçañ madhuçūtam.

9.107.14^{ab} (Sapta Ṛṣayah ; to Soma Pavamāna)

abhī sómāsa āyavaḥ pāvante mādyañ mādām,

[samudrāsyādhi viṣṭāpi manīṣṇo,] [matsarāsah svarvīdah.]

☞ c: 8.34.13^b; d: 9.21.1^c

9.36.2^c (Prabhūvasu Āngirasa ; to Soma Pavamāna)

sā vāhniḥ soma jāgrviḥ pāvasva devavīr āti,]

☞ 9.2.1^a

abhī kōçañ madhuçūtam.

For 9.36.2 cf. under 1.176.1^b.—Cf. the pādas, āchā kōçañ madhuçūtam, under 9.66.11; pāri kōçañ, &c., 9.103.3^a; also jinvañ kōçañ, &c., 9.12.6^c.

[9.23.5^a, sómo arṣati dharmasīḥ: 9.37.2^b; 38.6^b, hārīr arṣati dharmasīḥ.]

[9.23.6^c, īndo vājāñ siṣāsasi: 8.95.9^d, çuddhō vājāñ siṣāsasi.]

9.23.7^a: 8.92.6^a, asyā pītṛvā mādānām.

9.24.1^{b+} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá sómāso adhanviṣuḥ pávamānāsa índavaḥ,
 grīṇānā apsú mr̥ñjata.

9.67.7^a (Gotama ; to Soma Pavamāna)
 pávamānāsa índavas ṭtirāḥ pavítram açavaḥ,
 índram yāmebhir açata.

☞ 1.135.6^o

9.101.8^d (Nahusa Mānava ; to Soma Pavamāna)
 sám u priyā anuṣata gāvo mādāya ghṛṣvayaḥ,
 sómāsaḥ kr̥vate pathāḥ pávamānāsa índavaḥ.
 9.65.26^o (Bhrgu Varuṇi, &c. ; to Soma Pavamāna)
 prá çukráso vayojuvo hinvanāso ná sāptayaḥ,
 grīṇānā apsú mr̥ñjata.

Cf. 9.11.1^b, pávamānāyéndave.

9.24.2^b: 8.6.34^b ; 13.8^b, ápo ná pravátā yatíḥ ; 9.6.4^b, ápo na pravátāsaran.

9.24.2^c: 9.6.4^c, punānā índram açata.

9.24.3^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá pavamāna dhanvasi ṣóméndrāya pátave,
 nṛbhir yató ví niyase.

☞ 8.69.10^d

9.99.8^b (Rebhasūni Kāçyapāu ; to Pavamāna Soma)
 sutá indo pavitra á nṛbhir yató ví niyase,
 ṭindrāya matsarintamaç camúṣv á ní ṣṭidasi.

☞ 9.63.2^{bc}

For 9.24.3^b cf. índav índrāya pítāye, under 9.30.5^o.

9.24.5^o: 8.92.25^o, áram índrasya dhámne.

9.24.6^o: 1.142.3^a, çúciḥ pávakó ádbhutaḥ ; 8.13.19^o, çúciḥ pávaká ucyate só
 ádbhutaḥ ; 9.24.7^a, çúciḥ pávaká ucyate.

9.24.7^a: see 9.24.6^o.

9.24.7^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 ṭçúciḥ pávaká ucyate, sómaḥ sutásya mādihvaḥ,
 devāvīr aghaçaṇsahā.

☞ 1.142.3^a

9.28.6^o (Priyamedha Āngirasa ; to Soma Pavamāna)
 eṣá çuṣmy ádbhayaḥ ṭsomaḥ punāno arṣati,
 devāvīr aghaçaṇsahā.

☞ 9.13.1^a

9.61.19^o (Amahyu Āngirasa ; to Soma Pavamāna)
 ṭyás te mádo váreṇyas, ténā pavasvāndhasā,
 devāvīr aghaçaṇsahā.

☞ 8.46.8^a

9.25.2^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
pavamāna dhiyā hito 'bhī yónim kánikradat,
dhármanā vāyūm á viça.

9.37.2^o (Rāhugana Āngirasa ; to Soma Pavamāna)
sá pavitre vicakṣaṇó ḥárir arṣati dharṇasīḥ,
abhi yónim kánikradat.

cf 9.37.2^b

Cf. 9.38.6^a, krāndan yónim abhi priyām.

9.25.3^o (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
sám devāīḥ gobhate vīṣa kavir yónāv ádhi priyāḥ,
vṛtrahá devavítamaḥ.

9.28.3^o (Priyamedha Āngirasa ; to Soma Pavamāna)
eṣá devāḥ gubhāyaté 'dhi yónāv ámartyaḥ,
vṛtrahá devavítamaḥ.

9.25.4^a: 7.55.1^b; 8.15.13^b, vīçvā rūpāny āviçān.

9.25.4^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
ḷ vīçvā rūpāny āviçān, punānó yāti haryatāḥ,
yātrāmftāsa āsate.

cf 7.55.1^b

9.43.3^a (Medhyatithi Kaṇva ; to Soma Pavamāna)
punānó yāti haryataḥ sómo gṛbhīḥ páriṣkṛtaḥ,
vīprasya médhyatitheḥ.

9.25.6 (Dṛḍhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āngirasa ; to Soma Pavamāna)
á pavasva madintama
pavitraṁ dhārāyā kave,
arkāsya yónim āsadam.

For páda a cf. under 9.50.5^a; for páda b cf. pavitraṁ dhārāyā sutāḥ, 9.51.5^b; for páda c cf. řtāsya yónim āsadam, under 3.62.13^o.—See Hillebrandt, *Ved. Myth.* i. 465.

9.26.5^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
tām sánāv ádhi jamáyo hárīm hinvanty ádribhiḥ,
haryatām bhúricakṣasam.

9.30.5^b (Bindu Āngirasa ; to Soma Pavamāna)
apeśu tvā mādhumattamaṁ hárīm hinvanty ádribhiḥ,
ḷ indav indrāya pītāye,
9.32.2^b (Çyavāçva Ātreya ; to Soma Pavamāna)
ḷ ád īm tritāsya yóṣaṇo, hárīm hinvanty ádribhiḥ,
ḷ indum indrāya pītāye.

cf 9.30.5^o

cf 9.32.2^a

cf 9.32.2^o

- 9.38.2^b (Rahugana Āṅgīrasa ; to Soma Pavamāna)
 ॥ etām tritāsyā yōṣaṇo, ॥ hāriṁ hinvanty ādribhiḥ, ॥ 9.32.2^a
 ॥ indum indrāya pītāye. ॥ 9.32.2^c
- 9.39.6^b (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 samīcīnā anṛṣata hāriṁ hinvanty ādribhiḥ,
 ॥ yōnāv ṛtāsyā sīdata. ॥ 9.13.9^c
- 9.50.3^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ॥ ávyo váre pári priyám, ॥ hāriṁ hinvanty ādribhiḥ, ॥ 9.7.6^a
 ॥ pávamānam madhuçcútam. ॥ 9.50.3^c
- 9.65.8^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 yāsyā vārṇam madhuçcútam hāriṁ hinvanty ādribhiḥ,
 ॥ indum indrāya pītāye. ॥ 9.32.2

For yōnāv ṛtāsyā sīdata, 9.39.6^c, cf. under 3.62.13^c.

9.26.6^c (Idhmavāha Dardhacyuta ; to Soma Pavamāna)
 tám tvā hinvanti vedhāsah pávamāna girāvṛdham,
 indav indrāya matsarām.

- 9.53.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 tám hinvanti madacyútam ॥ hāriṁ nadīṣu vājīnam, ॥ 9.53.4^b
 indum indrāya matsarām.
- 9.63.17^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 ॥ tám i mrjanty ayāvo hāriṁ nadīṣu vājīnam, ॥ 9.63.17^{ab}
 indum indrāya matsarām.

See Hillebrandt, *Ved. Myth.* i. 214, 215.—Cf. 9.63.10^b, gira indrāya matsarām.

[9.27.3^a, eṣā nṛbhir ví nṛyate : 9.15.3^a, eṣā hitó ví nṛyate.]

9.27.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā çuṣmy āsiṣyadad antárikṣe vṛṣā hāriḥ,
 punāná indur indram ā.

9.66.28^c (Çatam Vāikhānasah ; to Soma Pavamāna)
 prá suvāná indur akṣah pavítram áty avyáyam,
 punāná indur indram ā.

9.28.1^c : 9.106.10^b, ávyo váram ví dhāvati ; 9.16.8^c, ávyo váram ví dhāvati ;
 9.74.9^b, ávyo váram ví pavamāna dhāvati.

[9.28.2^b, sómo devébhyah sutáh : 9.3.9^b ; 99.7^b, devó devébhyah sutáh.]

9.28.3^c : 9.25.3^c, vṛtrahá devavítamah.

9.28.4^c (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
 eṣā vṛṣā kánikradad daçábhīr jamíbhīr yatáh,
 abhí drópāni dhāvati.

9.37.6^b (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
 sá deváh kavīneṣīto 'bhī dróṇāni dhāvati,
 indur indrāya manhāna.

9.28.5^b (Priyamedha Āṅgīrasa : to Soma Pavamāna)
 eṣá sūryam arocayat pávamāno vícarṣaṇiḥ,
 víçvā dhāmāni víçvavít.

9.60.1^b (Avatsāra Kaçyapa ; to Soma Pavamāna)
 prá gāyatrēṇa gāyata pávamānam vícarṣaṇim,
 indum sahásracakṣasam.

9.28.6^b: 9.13.1^a ; 42.5^c ; 191.7^b, sómah punāno arṣati.

9.28.6^c: 9.24.7^c ; 61.19^c, devāvīr aghaçaṇsahá.

9.29.3^{b+c} (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
 suśáhā soma tāni te punānáya prabhūvaso,
 várdhā samudráṁ ukthyām.

9.35.6^c (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
 víçvo yásya vraté jáno dādhāra dhármaṇas páteḥ,
 punánásya prabhūvasoḥ.

9.61.15^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 ársā naḥ soma çám gáve ḍhuksásva pipyúṣīm íṣam,
 várdhā samudráṁ ukthyām.

8.7.3^c

9.29.4^b: 9.1.1^b ; 30.3^c ; 67.13^b ; 100.5^b, pávasva soma dhárayā.

9.29.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
 éndo párthivam rayīm divyām pavasva dhárayā,
 dyumántam çúṣmam á bhara.

9.106.4^c (Cakṣus Mānava ; to Soma Pavamāna)
 prá dhanvā soma jágrvir ḍindrāyendo pári srava,

8.91.3^d ; also refrain, 9.112.1^c ff.

dyumántam çúṣmam á bharā svarvídāṁ.

Cf. dyumántam çúṣmam uttamām, under 9.63.29^b. The cadence, pavasva dhárayā, also at 9.35.1 ; 45.6 ; 49.3 ; 63.7 ; 65.10, 12.

9.30.1^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prá dhārā asya çuṣmīṇo vṛthā pavítre akṣaran,
 punāno vácāṁ íṣyati.

9.64.25^b (Kaçyapa Mārica ; to Soma Pavamāna)
 ṭtvām soma vipaçcitam, punāno vácāṁ íṣyasi,
 ḍindo sahásrabharṇasam.

9.16.8^a

9.64.25^c

Note the correspondence of 9.30.5^c with 9.64.12^c.—For 9.30.1^b cf. 9.98.11^b, sómah pavítre akṣaran.

9.30.2^a (Bindu Āngirasa ; to Soma Pavamāna)
 indur hiyānāḥ sotṭbhir mṛjyāmānaḥ kánikradat,
 iyarti vagnūm indriyām.

9.107.26^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 apó vásānaḥ pári kócam arṣatīndur hiyānāḥ sotṭbhiḥ,
 janāyañ jyótir mandānā avivaçad ḷgāḥ kṛṇvāno ná nirṇijam. 9.14.5^c

9.30.3^c: 9.1.1^b ; 29.4^b ; 67.13^b ; 100.5^b, pávasva soma dhāraya.

9.30.4^b (Bindu Āngirasa ; to Soma Pavamāna)
 prá sómo áti dhāraya pávamāno asiṣyadat,
 ḷabhí dróṇany ásádam. 9.3.1^c

9.49.5^a (Kavi Bhārgava ; to Soma Pavamāna)
 pávamāno asiṣyadaḥ rákṣānsy apajāñghanat,
 pratnavád rocāyan rúcaḥ.

9.30.4^c: 9.3.1^c, abhí dróṇany ásádam.

9.30.5^b: 9.26.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 50.3^b ; 65.8^b (here hinvánty), háriṁ
 hinvanty ádribhiḥ.

9.30.5^c (Bindu Āngirasa ; to Soma Pavamāna)
 apsu tvā mādhumattamañ ḷháriṁ hinvanty ádribhiḥ, 9.26.5^b
 indav indrāya pítāye.

9.45.1^c (Ayāsa Āngirasa ; to Soma Pavamāna)
 sá pavasva mādāya kām nṛcákṣa devávitāye,
 indav indrāya pítāye.

9.50.5^c (Ucathya Āngirasa ; to Soma Pavamāna)
 ḷsá pavasva madintamañ ḷgóbhir añjanó aktúbhiḥ, 9.50.5^a
 indav indrāya pítāye.

9.64.12^c (Kaçyapa Mārīca ; to Soma Pavamāna)
 ḷsá no arṣa pavitra á mádo yó devavítamah, 9.64.12^{ab}
 indav indrāya pítāye.

Cf. indum indrāya pítāye under 9.32.2^c, and sómēndrāya pátave, 9.24.3^d.—For 9.30.5
 cf. 9.53.4.

9.30.6^{ab} (Bindu Āngirasa ; to Soma Pavamāna)
 sunótā mādhumattamañ ḷsómam indrāya vajriṇe, 7.32.8^b
 cáruṁ çárdhaya matsarám.

9.51.2^{bc} (Ucathya Āngirasa ; to Soma Pavamāna)
 divāḥ piyúṣam uttamāñ ḷsómam indrāya vajriṇe, 7.32.8^b
 sunótā mādhumattamam.

Cf., by way of contrast, 7.102.3^b, juhótā mādhumattamam (sc. háviḥ).

9.30.6^b: 7.32.8^b; 9.51.2^b, sómam indrāya vajrīṇe.

9.31.3^b (Gotama Rāhugaṇa; to Soma Pavamāna)
túbhyaṁ vātā abhipriyas túbhyam arṣanti síndhavaḥ,
sóma vārdhanti te máhah.

9.62.27^b (Jamadagni Bhārgava; to Soma Pavamāna)
túbhyemā bhūvanā kave mahimné soma tasthire,
túbhyam arṣanti síndhavaḥ.

Cf. āpo arṣanti síndhavaḥ, under 9.2.4, and note also 1.105.12°; 125.5°.

9.31.4 = 1.91.16.

9.31.6° (Gotama Rāhugaṇa; to Soma Pavamāna)
svāyudhāsyā te sató bhūvanasya pate vayám,
indo sakhitvám ūḡmasi.

9.66.14^a (Çatañ Vaikhāṇasaḥ; to Soma Pavamāna)
śasya te sakhyé vayám, iyakṣantas tvótayaḥ,
indo sakhitvám ūḡmasi.

9.61.29^a

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29: śasya te sakhyé vayám tāvendo dyumná uttamé, sāsahyāma pṛtanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pādas a and c, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne iii. 315.

9.32.2^b: 9.26.5^b; 30.5^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvánty) hárīm
hinvanty ádribhiḥ.

9.32.2° (Çyāvaçva Ātreya; to Soma Pavamāna) =

9.38.2° (Rāhugaṇa Āṅgīrasa; to Soma Pavamāna)
etām (9.32.2 ād īm) tritāsyā yóṣaṇo ḥárīm hinvanty ádribhiḥ,

9.26.5^b

indum indrāya pītāye.

9.43.2° (Medhyātithi Kāṇva; to Soma Pavamāna)

tām no víçvā avasyúvo girāḥ çumbhanti pūrvāthā,

indum indrāya pītāye.

9.65.8° (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

yāsyā vārṇam madhuçūtam ḥárīm hinvanty ádribhiḥ,

9.26.5^b

indum indrāya pītāye.

Cf. indav indrasya pītāye, under 9.31.5°.

9.32.4°: 6.16.35°; 9.64.11°, sídann ṛtāsyā yónim á.

[9.32.5^a, abhí gávo anuṣata: 9.33.5^a, abhí bráhmīr anuṣata.]

[9.32.6^b, maghávadbhyaç ca máhyaṁ ca : 6.46.9^c, chardír yacha maghávadbhyaç ca máhyaṁ ca.]

Cf. the cadence, maghávāno vayāṁ ca, in 1.73.8 ; 136.7 ; 143.13 ; 7.87.5.

9.33.2^{bc} (Trita Āptya ; to Soma Pavamāna)

abhí dróṇāni babhrávaḥ çukrá ṛtásya dhárayā,
vājaṁ gómantam akṣaran.

9.63.14^{bc} (Nidhruvi Kaçyapa ; to Soma Pavamāna)
eté dhāmāny árya çukrá ṛtásya dhárayā,
vājaṁ gómantam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreiches Gut, hin zu dem Sitz der Arier'. Ludwig, 832, translates 9.33.2: 'in die holzgefässe die braunen hellen mit der heiligen handlung gusse, haben rinderreiche kraft ergossen.' Hillebrandt, *Ved. Myth.* i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2 ; vājaṁ gómantam means 'milky substance', to wit (9.33.2): 'These bright brown (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmann, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 853, renders: 'sie haben, die hellen mit der heiligen handlung strome, vererungswürdige macht, kraftnarung vom rinde, fliessen lassen.' The difficult expression dhāmāny áryā (see the translations above) is probably explained by the parallel áryā vrātā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth: áryā vrātā viṣjānto ádhi kṣāmi. The stanza 9.63.14, omitting dhāmāny áryā, states: 'These bright (somas) with the stream of ṛtā (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny áryā is parenthetic, to wit: 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary; the abrupt substitution of the parenthetic phrase for the simple dróṇāni babhrávaḥ of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For páda b cf. 9.63.4^c, sōmā ṛtásya dhárayā. Note the correspondence of 9.33.6^c with 9.63.1^a.

9.33.3^{abc}: 5.51.7^a ; 9.34.2^{abc} ; 65.20^{abc} ; see under 5.51.7^a.

9.33.3^b: 8.41.1^b ; 9.34.2^b ; 61.12^b ; 65.20^b, várūṇāya marúdbhyaḥ.

[9.33.5^a, abhí bráhmīr anūṣata ; 9.32.5^a, abhí gávo anūṣata.]

9.33.5^b, yahvír ṛtásya mātáraḥ : 1.142.7^c ; 5.5.6^b ; 9.102.7^b ; 10.59.8^b, yahvī ṛtásya mātārā.

9.33.6^{bc} (Trita Āptya ; to Soma Pavamāna)

rāyāḥ samudráñç catúro 'smábhyaṁ soma viçvátāḥ,
á pavaśa sahasrīṇaḥ.

54 [M.O.S. 20]

9.40.3^{bc} (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
nū no rayīm mahām indo 'smābhyaṁ soma viṇvātāḥ,
ā pavasva sahasrīṇam.

9.62.12^a (Jamadagni Bhārgava ; to Soma Pavamāna)
ā pavasva sahasrīṇam rayīm gómantam aṇvīnam, 8.6.9^b
puruścandrām puruṣpṛtham.

9.63.1^a (Nidhruvi Kaṣyapa ; to Soma Pavamāna)
ā pavasva sahasrīṇam rayīm soma suvīryam,
asmé ṇṛvāṇsī dhārāya.

9.65.21^{bc} (Bhṛgu Vārūṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
īsam tokāya no dādhad asmābhyaṁ soma viṇvātāḥ,
ā pavasva sahasrīṇam.

In these stanzas many expressions are typical : rayīm, rāyāḥ samudrān, asmābhyaṁ soma viṇvātāḥ, and ā pavasva sahasrīṇaḥ (sahasrīṇam). In 9.40.3 we have, rayīm . . . ā pavasva sahasrīṇam ; in 9.62.12, and in 9.63.1, ā pavasva sahasrīṇam rayīm. In 9.65.21 there is a slight difference : sahasrīṇam lacks a noun. Ludwig, 855, translates cautiously : 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine läuterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasrīṇam : 'Erquickung spendend unserm Stamm und uns, o Soma, überall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that pādas b and c belong together, and that we must supply rayīm with sahasrīṇam (cf. 5.54.13). So also Grassmann in his Lexicon. It shows also that 9.65.21 is modelled secondarily after common pattern.—Note the correspondence of 9.33.2^{bc} with 9.63.14^{bc}.

9.34.1^b (Trita Āptya ; to Soma Pavamāna)
prā suvānó dhārāyā tánéndur hinvánó arṣati,
rujád ḍṛlhá vy ójasā.

9.67.4^a (Kaṣyapa ; to Soma Pavamāna)
īndur hinvánó arṣati tīró vārāṇy avyāyā, 9.67.4^b
hārīr vājam acikradat.

9.34.2^{abc}, sutá īndrāya vāyāve vārunāya marúdbhyaḥ, sómo arṣati viṣṇave :
9.33.3^{abc}, sutá īndrāya vāyāve vārunāya marúdbhyaḥ, sómā arṣanti
viṣṇave ; 9.65.20^{abc}, apsá īndrāya vāyāve vārunāya marúdbhyaḥ,
sómo arṣati viṣṇave ; 5.51.7^a, sutá īndrāya vāyāve.

9.34.2^b : 8.41.1^b ; 9.33.3^b ; 61.12^b ; 65.20^b, vārunāya marúdbhyaḥ.

[9.34.3^b, sunvānti sómam ádribhiḥ : 8.1.17^a, sotá hí sómam ádribhiḥ.]

[9.35.2^a, indo samudramīṅkhaya : 9.52.3^b, indo ná dānam īṅkhaya.]

9.35.2^b (Prabhūvasu Āṅgīrasa : to Soma Pavamāna)
īndo samudramīṅkhaya, pávasva viṇvamejaya, 9.35.2^a
rāyó dhartá na ójasā.

9.62.26^c (Jamadagni Bhārgava ; to Soma Pavamāna)
tvām samudríyā apó 'griyó váca īráyan,
pávasva viṇvamejaya.

Cf. Hillebrandt, *Ved. Myth.* i. 327 ff.

9.35.3^b: 2.8.6^d, abhī syāma pṛtanyatāḥ.

9.35.4^a, prā vājam indur iṣyati: 9.12.6^a, prā vācam indur iṣyati.

9.35.6^c, punānāśya prabhūvasoḥ: 9.29.3^b, punānāśya prabhūvaso.

9.36.2^b: 9.2.1^a, pávasva devavír áti.

9.36.2^c: 9.23.4^c, abhī kócam madhuçútam.

9.36.4 (Prabhūvasu Āngirasa; to Soma Pavamāna)

gumbhāmāna ṛtāyúbhīr ṛmṛjyāmāno gábhastyoḥ,
pávate vāre avyáye.

9.20.6^b

9.64.5 (Kaçyapa Mārīca; to Soma Pavamāna)

gumbhāmānā ṛtāyúbhīr ṛmṛjyāmānā gábhastyoḥ,
pávante vāre avyáye.

9.20.6^b

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The *trca* 9.64.4–6 is addressed to the plural *sómāḥ*, but is surrounded by other *trcas* in which soma is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For páda c cf. *áragraṁ vāre avyáye*, 9.66.11^b.

9.36.4^b: 9.20.6^b; 65.6^b, mṛjyāmāno gábhastyoḥ; 9.64.5^b, mṛjyāmānā gábhastyoḥ.

9.36.5^{abc} (Prabhūvasu Āngirasa; to Soma Pavamāna)

sá víçvā dāçúṣe vāsu sómo divyāni párthivā,
pávātām ántárikṣyā.

9.64.6^{abc} (Kaçyapa Mārīca; to Soma Pavamāna)

té víçvā dāçúṣe vāsu sómā divyāni párthivā,
pávantām ántárikṣyā.

For páda b cf. 9.63.30^b, sóma divyāni párthivā.

9.37.1^b: 9.16.4^b; 17.3^b, sómaḥ pavítre arṣati; 9.56.1^b, açúḥ pavítre arṣati.

9.37.1^c: 9.17.3^c; 56.1^c, vighnán rákṣānsi devayúḥ.

9.37.2^b (Rahugaṇa Āngirasa; to Soma Pavamāna)

sá pavítre vicakṣaṇó hárir arṣati dharmasīḥ,
abhī yónim kánikradat.

9.25.2^b

9.38.6^b (The same)

eṣá syá pítāye suto hárir arṣati dharmasīḥ,
krándan yónim abhī priyām.

Cf. the páda 9.23.5^a, sómo arṣati dharmasīḥ.

9.37.2^c: 9.25.2^b, abhí yónim kánikradat.

9.37.3^b (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vājī rocanā divāḥ pávamāno ví dhāvati,
rakṣohā váram avyáyam.

9.103.6^c (Dvita Āptya ; to Soma Pavamāna)
pári sáptir ná vājayūr ḥ devó devébhyaḥ sutáh,]
vyānaçih pávamāno ví dhāvati.

9.3.9^b

9.37.5^c (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
sá vītrahā vṣā sūtó varivovid ádabhyaḥ,
sómo vājam ivāsarāt.

9.62.16^b (Jamadagni Bhārgava ; to Soma Pavamāna)
pavamānaḥ sūtó nṛbhiḥ sómo vājam ivāsarāt,
camūṣu çákmanāsādam.

9.37.6^b: 9.28.4^c, abhí drōṇāni dhāvati.

9.38.1^b: 9.20.1^b, ávyo várebhir arṣati.

[9.38.1^c, gáchan vājam sahasrīṇam : 9.57.1^c, áchā vājam, &c.]

9.38.2^a, etām tritāsya yóṣanaḥ : 9.32.2^a, ád im tritāsya yóṣanaḥ.

9.38.2^b: 9.26.5^b ; 30.5^b ; 32.2^b ; 39.6^b ; 50.3^b ; 65.8^b (here hinvánty), hárin
hinvanty ádribhiḥ.

9.38.2^c: 9.32.2^c ; 43.2^c ; 65.8^c, indum índrāya pitāye.

9.38.3^b marmrjyānte apasyúvaḥ, yábhir mādāya çumbhate: 9.2.7^{bc}, marmrjyānte
... çumbhase.

9.38.4^b (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
eṣá syá mānuṣīṣv á çyenó ná vikṣú sīdati,
gáchañ jāró ná yoṣitam.

9.57.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
ḥ sá marmrjāná ayúbhir, íbho rájeva suvratáh,
çyenó ná váṇsu sīdati.

9.57.3^a

9.86.35^b (Atrayaḥ ; to Soma Pavamāna)
iṣam ūrjam pavamānābhy arṣasi çyenó ná váṇsu kalāçeṣu sīdasi,
índrāya mādva mādya mādah sūtó ḥ divó viṣṭambhá upamó vicakṣanaḥ,]

9.86.35^d

Note the euphony of vikṣú sīdati in 9.38.4, and kalāçeṣu sīdasi in 9.86.35, as contrasted
with váṇsu sīdati in 9.57.3 ; cf. 5.72.1^c ; 9.7.6^a ; 20.6^c ; 63.2^c ; 68.9^b ; 86.9^d ; 96.23^d ; 99.6^b, 8^d.—
For 9.57.3 cf. Ved. Stud. i, p. xv ; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.38.6^b: 9.37.2^b, hárir arṣati dharṇasíḥ.

9.39.3^a (Brhanmati Āṅgīrasa ; to Soma Pavamāna)
 sutá eti pavitra á tvīṣim dádhanā ójasa,
 vicákṣāno virocāyan.

9.44.3^b (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 ayám devēsu jágrviḥ sutá eti pavitra á,
 sómo yāti vicarṣañih.

9.61.8^b (Amahīryu Āṅgīrasa ; to Soma Pavamāna)
 sám indrenotá vāyúnā sutá eti pavitra á,
 sám sūryasya raçmibhiḥ.

Note the correspondence of 9.44.5^a with 9.61.9^a.

9.39.6^b: 9.26.5^b; 30.5^b; 32.2^b; 38.2^b; 50.3^b; 65.8^b (here *hinvānty*), *hārim*
hinvānty ádribhiḥ.

9.39.6^c: 9.13.9^c, yónāv ṛtāsyā sídata.

9.40.3^{bc}: 9.33.6^{bc}; 65.21^{bc}, asmábhyam soma viçvátah, á pavasva sahasrīṇam
 (9.33.6^c, sahasrīṇah).

9.40.3^c: 9.62.12^a; 63.1^a; 65.21^c, á pavasva sahasrīṇam; 9.33.6^c, á pavasva
 sahasrīṇah.

[9.40.4^c, vidáh sahasrīṇir íṣah: 9.61.3^c, kṣará sahasrīṇir íṣah.]

9.40.5^a: 9.61.6^a, sá nah punáná á bhara; 1.12.11^a; 8.24.3^a, sá na stávāna á
 bhara.

9.40.6^{ab} (Brhanmati Āṅgīrasa ; to Soma Pavamāna)
 punáná indav á bhara [sóma dvibárhasam rayim,]
 víṣann indo na ukthyām.

cf 9.4.7^b

9.57.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 sá no víçvā divó vásutó prthivyá ádhi,
 punáná indav á bhara.

9.64.26^c (Kāçyapa Māritca ; to Soma Pavamāna)
 utó sahásrabharṇasam, vācam soma makhásyuvam,
 punáná indav á bhara.

cf. 9.64.25^c

9.100.2^{ab} (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)
 punáná indav á bhara [sóma dvibárhasam rayim,]
 tvám vásūni puşyasi víçvāni dāçūso grhé.

cf 9.4.7^b

9.40.6^b: 9.4.7^b; 100.2^b, sóma dvibárhasam rayim.

[9.41.2^c, sahāvāso dásyum avratām: 1.175.3^c, sahāvān dásyum, &c.]

9.41.4^{b+c} (Medhyātithi Kāṇva ; to Soma Pavamāna)
 ā pavasva mahīm iṣaṁ gómad indo hiraṇyavat,
 ācāvāvad vājavat sutāh.

9.61.3^b (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 pári ṇo ācavam ācavāvid gómad indo hiraṇyavat,
 [kṣārā sahasrīpīr iṣaḥ.]

cf. 9.40.4^o

9.42.6^b (The same as 9.41.4)
 góman naḥ soma virāvad ācāvāvad vājavat sutāh,
 [pavasva bṛhatīr iṣaḥ.]

cf. 9.13.4^b

9.42.2^a, eṣā prasnēna mánmanā : 9.3.9^a, eṣā prasnēna jánmanā.

9.42.2^b (Medhyātithi Kāṇva ; to Soma Pavamāna)
 [eṣā prasnēna mánmanā, devó devébhyas pári,
 [dhārāya pavate sutāh.]

cf. 9.3.9^a

cf. 9.3.10^c

9.65.2^b (Bhrgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 pávamāna rucā-rucā devó devébhyas pári,
 vícva vásūny ā víṣa.

9.42.2^c: 9.3.10^c, dhārāya pavate sutāh.

9.42.3^b: 9.13.3^a, pávante vājasātaye ; 9.43.6^a ; 107.23^a, pávasva vājasātaye ;
 9.100.6^a, pávasva vājasātamah.

9.42.3^c: 9.13.3^b, sómah sahasrapājasah.

9.42.4^b: 9.17.4^b, pavítre pári śicyate.

9.42.5^a (Medhyātithi Kāṇva ; to Soma Pavamāna)
 abhí vícvaṇi váryābhí devān ṛtāvīdhah,
 [sómah punāno arṣati.]

cf. 9.13.1^a

9.66.4^b (Çatam Vaikhānasah ; to Soma Pavamāna)
 pávasva janáyann iṣo 'bhí vícvaṇi váryā,
 sákha sákhibhya utáye.

9.42.5^c: 9.13.1^a ; 28.6^b ; 101.7^b, sómah punāno arṣati.

9.42.6^b: 9.41.4^c, ācāvāvad vājavat sutāh.

9.42.6^c: 9.13.4^b, pávasva bṛhatīr iṣaḥ.

9.43.2^c: 9.32.2^c ; 38.2^c ; 65.8^c, índum índrāya pitáye.

9.43.3^a: 9.25.4^b, punāno yāti haryatāh.

9.43.4^a: 9.19.6^c ; 63.11^a, pávamāna vidā rayīm.

9.43.4^{ab} (Medhyāstithi Kāṇva ; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyam soma sucrīyam,
[indo saḥāsra-varcasam.]

cf. 9.43.4^c

9.63.11^{ab} (Nidhruvi Kaṣyapa ; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyam soma duṣṭāram,
yó duṣāṇo vanuṣyatā.

[9.43.4^c, indo saḥāsra-varcasam : 9.64.25^o ; 98.1^c, indo saḥāsra-bharṇasam.]

9.43.6^a : 9.107.23^a, pāvasva vājasātaye ; 9.13.3^a ; 42.3^b, pāvante vājasātaye ;
9.100.6^a, pāvasva vājasātamah.

[9.43.6^c, sóma rāsva suvīryam : 5.13.5^c ; 8.98.12^c, sá no rāsva suvīryam ; 8.23.12^b,
rayīm rāsva suvīryam.]

[9.44.1^a, prá ṇa indo mahé táne : 9.66.13^a, prá ṇa indo mahé ráne.]

9.44.2^c : 9.12.8^c, víprasya dhārāyā kavīh.

9.44.3^b : 9.39.3^a ; 61.8^b, sutá eti pavitra á.

9.44.5^a (Ayāsyā Āngirasa ; to Soma Pavamāna)
sá no bhágāya vāyāve vípraviraḥ sadāvṛdhaḥ,
sómo devéṣv á yamat.

9.61.9^a (Amahīyu Āngirasa ; to Soma Pavamāna)
sá no bhágāya vāyāve pūṣṇé pavasva mádhumān,
cārur mitré várune ca.

Note the correspondence of 9.44.3^b with 9.61.8^b.

9.45.1^c : 9.30.5^c ; 50.5^c ; 64.12^c, índav índrāya pītāye.

[9.45.2^c, devān sákhībhyā á váram : 1.4.4^c, yás te sákhībhyā á váram.]

9.45.3^c (Ayāsyā Āngirasa ; to Pavamāna Soma)
utá tvām aruṇām vayām góbbhir añjmo mādāya kām,
ví no rāyē dúro vṛdhi.

9.64.3^c (Kaṣyapa Mārīca ; to Soma Pavamāna)
áçvo ná cakrado víṣā sám gā indo sám árvataḥ,
ví no rāyē dúro vṛdhi.

Note the correspondence of 9.45.1^c with 9.64.12^c.

9.45.4^c, índur devéṣu patyate : 8.102.9^b, agnír devéṣu patyate.

9.45.5^b : 9.6.5^a ; 106.11^b, váne krīlantam átyavim.

9.45.6^a (Ayāśya Āṅgīrasa ; to Soma Pavamāna)

tāyā pavasva dhārayā yāyā pītó vicákṣase,
indo stotrē suvīryam.

9.49.2^a (Kavi Bhārgava ; to Soma Pavamāna)

tāyā pavasva dhārayā yāyā gāva ihāgāman,
jānyāsa ūpa no grhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1^a (Ayāśya Āṅgīrasa ; to Soma Pavamāna)

śarṅgran devāvītayé 'tyāsaḥ kṛtvā iva,
kṣārantāḥ parvatāṅvīdhah.

9.67.17^a (Jamadagni ; to Soma Pavamāna)

śarṅgran devāvītaye ṽājayānto rāthā iva.

8.3.15^d

[9.46.3^a, eté sómāsa índavaḥ : 1.16.6^a, imé sómāsa índavaḥ.]

9.46.5^c (Ayāśya Āṅgīrasa ; to Soma Pavamāna)

sá pavasva dhanamjaya prayantá rádhaso mahāḥ,
asmábhyam soma gātuvīt.

9.65.13^c (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

ṽá na indo mahīm īsam ṽá pavasva viṣvadarṣataḥ,

a : 8.6.33^a ; b : 9.65.13^b

asmábhyam soma gātuvīt.

9.46.6^a : 9.15.7^a, etām mrjanti márjyam.

9.49.2^a : 9.45.6^a, tāyā pavasva dhārayā.

9.49.5^a : 9.30.4^b, pávamāno asiṣyadat.

9.50.3^a, ávyo vāre pári priyám : 9.7.6^a ; 52.2^b ; 107.6^b, ávyo vāre pári priyāḥ.

9.50.3^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 65.8^b (here hinvánty), háriṁ
hinvanty ádribhiḥ.

9.50.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ṽávyo vāre pári priyám ṽá háriṁ hinvanty ádribhiḥ, a : 9.7.6^a ; b : 9.26.5^b
pávamānam madhuçútam.

9.67.9^b (Gotama ; to Soma Pavamāna)

ṽáhinvánti sūram úsrayāḥ pávamānam madhuçútam,

9.65.1^a

abhí girá sám asvaran.

9.50.4 = 9.25.6.

9.50.5^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 sá pavasva madintama gobhir añjanó aktúbhiḥ,
 ṛindav índrāya pitāye.]

☞ 9.30.5^c

9.99.6^a (Rebhasūnu Kaṣyapāu ; to Soma Pavamāna)
 sá punānó madintamaḥ ṛsomaḥ camūṣu sidati,
 paçāu ná réta adádhat pátir vacasyate dhiyāḥ.

☞ 9.20.6^c

Cf. 9.45.1^c, sá pavasva mādāya kām ; and 9.25.6^a = 9.50.4^a, á pavasva madintama.

9.50.5^c: 9.30.5^c ; 45.1^c ; 64.12^c, ṛindav índrāya pitāye.

9.51.1^b: 1.28.9^b ; 9.16.3^b, sómam pavitra á srja.

9.51.1^c: 9.16.3^c, punihíndrāya p tave.

9.51.2^b: 7.32.8^b ; 9.30.6^b, sómam índrāya vajrīṇe.

9.51.2^c: 9.30.6^a, sunótā mādhumattamam.

9.51.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 táva tyá indo ándhaso devá mādhor vy açnate,
 pávamānasya marútaḥ.

9.64.24^c (Kaṣyapa Mārīca ; to Soma Pavamāna)
 rásam te mitró aryamá pibanti váruṇaḥ kave,
 pávamānasya marútaḥ.

Cf. Hillebrandt, Ved. Myth. i. 48, 316.

9.51.5^c: 9.1.4^c ; 6.3^c ; 63.12^c, abhí vájam utá çrávaḥ.

9.52.1^c: 9.6.3^b, suvānó arṣa pavitra á.

9.52.2^b: 9.7.6^a ; 10.7.6^b, ávyo váre pári priyāḥ ; 9.50.3^a, ávyo váre pári priyám.

[9.52.3^b, indo ná dánam mīkhaya : 9.35.2^a, indo samudramīkhaya.]

9.52.4^{b+c} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ní çūṣmam indav eṣām púruhūta jánānām,
 yó asmān ádideçati.

9.64.27^b (Kaṣyapa Mārīca ; to Soma Pavamāna)
 punāná indav eṣām púruhūta jánānām,
 ṛpriyāḥ samudrám á viça.]

☞ 9.63.23^c

10.134.2^d (Mandhātara Yāuvanaçva ; to Indra)
 avá sma durhanāyató mártasya tanuhi sthirám,
 ṛadhaspadám tám m kṛdhi, yó asmān ádideçati, &c.

☞ 10.133.4^c

For 9.52.4 cf. Pischel, Ved. Stud. i. 19.

9.52.5^c (Ucathya Āṅgīrasa; to Soma Pavamāna)

ṣatām na inda utībhīḥ sahāśrām vā cūcinām,
pāvasva mañhayādrayīḥ.

9.67.1^c (Bharadvāja; to Soma Pavamāna)

tvām somāsi dhārayūr mandrā ōjīṣṭho adhvare,
pāvasva mañhayādrayīḥ.

9.53.4^{bc}: 9.63.17^{bc}, hāriṁ nadīṣu vājīnam, indum indrāya matsarām.

See under 9.26.6^a.

9.53.4^c: 9.63.17^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.54.3^c (Avatsāra Kācyapa; to Soma Pavamāna)

ayām viçvāni tiṣṭhati punāno bhūvanopāri,
sōmo devō nā sūryaḥ.

9.63.13^a (Nidhruvi Kācyapa; to Soma Pavamāna)

sōmo devō nā sūryō 'dribhīḥ pavate sutāḥ,
dādhanāḥ kalāṣe rāsam.

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3; as regards 9.63.13 see Bergaigne i. 154 ff., and Hillebrandt, *Ved. Myth.* i. 272, 309, 462; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13^a in connexion with the other pādas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated pāda cf. 9.64.9^c, ākrān devō nā sūryaḥ.

9.55.1^c, sōma viçvā ca sāubhagā: 8.78.8^b; 9.4.2^b, viçvā ca soma sāubhagā.

[9.56.1^b, āçūḥ pavitre arṣati: 9.16.4^b; 17.3^b; 37.1^b, sōmaḥ pavitre arṣati.]

9.56.1^c: 9.17.3^c; 37.1^c, vighnān rāksānsi devayūḥ.

[9.56.4^b, svādūr indo pāri srava: see under 8.91.3^d.]

9.57.1^{ab} (Avatsāra Kācyapa; to Soma Pavamāna)

prā te dhārā asaçcāto divō nā yanti vṛṣṭāyaḥ,
[āchā vājām sahaśrīnam.]

cf. 9.38.1^c

9.62.28^{ab} (Jamadagni Bhārgava; to Soma Pavamāna)

prā te divō nā vṛṣṭāyo dhārā yanty asaçcātaḥ,
abhī çukrām upastīram.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1; and the author, *Indogermanische Forschungen*, xxxi. 159.

9.57.3* (Avatsāra Kāçyapa ; to Soma Pavamāna)

sá marmṛjāná āyúbhir íbho rájeva suvratáh,

çyenó ná vánsu śidati.]

9.38.4^b

9.66.23* (Çatañ Vaikhānasah ; to Soma Pavamāna)

sá marmṛjāná āyúbhiḥ prāyasvān prāyase hitáh,

índur átyo vicakṣaṇáh.

For 9.57.3 cf. Ved. Stud. i, p. xv.—Cf. the páda 9.62.13^b, marmṛjyāmāna āyúbhiḥ.

9.57.3^c, çyenó ná vánsu śidati : 9.38.4^b, çyéno ná vikṣú śidati ; 9.86.35^b, çyenó ná vánsu kalāçeṣu śidasi.

9.57.4^c : 9.40.6^a ; 64.26^c ; 100.2^a, punāná indav á bhara.

9.58.1^a, 1^c—4^c, tárat sá mandí dhāvati.

9.60.1^b, pávamānañ vicarṣaṇim : 9.28.5^b, pávamāno vicarṣaṇiḥ.

[9.60.2^b, átho sahásrabharnasam : 9.64.26^b, utó sahásrabharnasam.]

See under 9.64.25.

9.60.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)

áti várān pávamāno asiṣyadat kalāçāñ abhí dhāvati,

índrasya hárdy āviçān.

9.86.19^d (Sikataḥ, alias Nivāvart Rṣigaṇah ; to Soma Pavamāna)

vīṣā matmāñ pavate vicakṣaṇáh sómo áhnaḥ pratartósaso diváh,

krāṇá síndhunāñ kalāçāñ avīvaçad índrasya hárdy āviçān manīṣibhiḥ.

For the metre of 9.60.3* see Oldenberg, Prol., p. 102.—For krāṇá in 9.86.19 see under 1.134.2. The repeated páda in 9.86.19 is composite and secondary in sense and metre ; manīṣibhiḥ occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9^b.

9.60.4^a : 9.8.3^a, índrasya soma rádhase.

[9.61.1^c, aváhan navatír náva : 1.84.1^c, jaghána navatír náva.]

9.61.3^b : 9.41.4^b, gómad indo híranyavat.

[9.61.3^c, ksárā sahasríñr íṣah : 9.40.4^c, vidáh sahasríñr íṣah.]

9.61.4^c (Amahryu Āṅgirasa ; to Soma Pavamāna)

pávamānasya te vayāñ pavítram abhyundatáh,

sakhitvám á vṛñmahe.

9.65.9^c (Bhṛgu Vāruni, or Jamadagni Bhārgava ; to Soma Pavamāna)

tásya te vājino vayāñ víçvā dhánāni jigyúṣah,]

8.14.6^b

sakhitvám á vṛñmahe.

10.133.6^b (Sudās Paijavana ; to Indra)

[vayám indra tvāyāvah] sakhitvám á rabhāmahe, 3.41.7^a
rtāsya nah pathá nayāti víçvāni duritá [nábhantām anyakéśān jyaká ádhi
dhánvasu.] refrain: 10.133.1st ff.

I have the impression that sakhitvám á rabh is popular as compared with sakhitvám á vr, which is hieratic ; cf. the semantically close synonymy with á vr in file sakhitvám, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No.10, p.13), and sakhitvám uçmasi, 9.31.6 ; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21^a with 9.65.19^a.

9.61.6^a: 9.40.5^a, sá nah punáná á bhara ; 1.12.11^a ; 8.24.3^a, sá nah stávāna á bhara.

9.61.6^b: 1.12.11^c, rayīm vírávatīm ísam.

9.61.7^a: 9.15.8^a, etám u tyám dáça ksípaḥ.

9.61.8^b: 9.39.3^a ; 44.3^b, sutá eti pavitra á.

9.61.9^a: 9.44.5^a, sá no bhágāya vāyāve.

[9.61.11^a, ená víçvāny aryá á : 10.191.1^b, ágne víçvāny aryá á.]

9.61.11^c: 8.95.6^d, síśāsanto vanāmahe.

9.61.12^b: 8.41.1^b ; 9.33.3^b ; 34.2^b ; 65.20^b, várupāya marúdbhyaḥ.

9.61.14^b: 8.69.11^c, vatsām samñçivartir iva.

9.61.14^a: 8.13.8^a = 8.92.21^a, tám id vardhantu no girah.

9.61.15^b: 8.54(Val. 6).7^d, dhukṣásva pipyúṣīm ísam ; 8.7.3^c, dhukṣánta pipyúṣīm ísam ; 8.13.25^c, dhukṣásva pipyúṣīm ísam ávā ca nah.

9.61.15^c: 9.29.3^c, vārdhā samudráṁ ukthyām.

[9.61.18^b, dākṣo ví rajati dyumán : 9.5.3^b, rayír ví rajati, &c.]

9.61.19^a: 8.46.8^a, yás te mádo várenyaḥ.

9.61.19^c: 9.24.7^c ; 28.6^c, devāvīr aghaṇṣahá.

9.61.21^c (Amahīyu Āngirasa ; to Soma Pavamāna)
sámñçlo aruṣó bhava supasthábhīr ná dhenúbhīh,
sídañ chyenó ná yónim á.

9.65.19^c (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 āṛṣā soma dyumāttamo 'bhī drōṇāni rōruvat,
 sīdasi chyenō nā yōnim ā.

9.61.22^b: 3.37.5^a ; 8.12.22^a, indram vṛtrāya hāntave.

9.61.25^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 apaghnān pavate mṛdhō 'pa sōmo āṛavṇah,
 gāchann indrasya niṣkṛtām.]

cf 9.15.1^c

9.63.24^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apaghnān pavase mṛdhaḥ kratuvīt soma matsarāḥ,
 nudāsvādevayum jānam.

9.61.25^c: 9.15.1^c, gāchann indrasya niṣkṛtām.

9.61.28^c: 9.13.8^c, viçvā āpa dvīso jahi.

9.61.29^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 āsya te sakhyé vayām távendo dyumná uttamé,
 sāsayāma pṛtanyatāḥ.]

cf 1.8.4^c

9.66.14^a (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 āsya te sakhyé vayām iyakṣantas tvótayah,
 indo sakhitvām uçmasi.]

cf 9.31.6^c

Cf. under 9.31.6^c.

9.61.29^c: 1.8.4^c ; 8.40.7^d, sāsayāma pṛtanyatāḥ.

9.62.1^b: 1.135.6^c ; 9.67.7^b, tirāḥ pavītram āçāvah.

9.62.3^b (Jamadagni Bhārgava ; to Soma Pavamāna)
 kṛṇvānto vārivo gāve 'bhy āṛṣanti suṣṭutīm,
 īlām asmābhyaṁ saṁyātām.

9.66.22^b (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 pāvamāno āti srīdho 'bhy āṛṣati suṣṭutīm,
 sūro nā viçvādarçataḥ.

9.85.7^c (Vena Bhārgava ; to Soma Pavamāna)
 ātyaṁ mṛjanti kalāçe dāça kṣīpaḥ prā viprāṇāṁ matāyo vāca irate,
 pāvamānā abhy āṛṣanti suṣṭutīm éndram viçanti madirāsa indavaḥ.

Cf. also 4.58.10^a, abhy āṛṣata suṣṭutīm gāvyaṁ ājīm. There can be no question but what the distich 9.66.22^{ab}, pāvamāno āti srīdho 'bhy āṛṣati suṣṭutīm, is a secondary expansion of the line 9.85.7^c, pāvamānā abhy āṛṣanti suṣṭutīm ; see p. vii, line four from top.

9.62.4^c (Jamadagni Bhārgava ; to Soma Pavamāna)

āsavy aṅgūr mādāyāpsū dākṣo giriṣṭhāh,
cyenó ná yónim āsadat.

9.82.1^d (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣó vīṣā hārī rájeva dasmó abhí gá acikradat,
punānó vāraṁ páry ety avyāyaṁ cyenó ná yónim ghṛtāvantaṁ āsādam.

Cf. Hillebrandt, *Ved. Myth.* 1. 60.

[9.62.8^b, tiró rómāny avyāyā : 9.67.4^b ; 107.10^b, tiró vārāny avyāyā.]

Cf. also 9.62.8^a with 9.107.10^{ad}.

[9.62.9^a, tvám indo pári srava : see under 8.91.3^d.]

9.62.12^a : 9.40.3^c ; 63.1^a ; 65.21^c, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva sahasrīṇah.

9.62.12^b : 8.6.9^b ; 9.63.12^b, rayīm gómantam aṣvīnam.

[9.62.13^b, marmṛjyāmāna āyúbhiḥ : 9.57.3^a ; 66.23^a, sá marmṛjánā āyúbhiḥ.]

9.62.14^a, sahásrotiḥ ṣatāmagaḥ ; 8.34.7^b, sáhasrote ṣatāmaga.

9.62.14^c : 9.107.17^a, índrāya pavate mādah ; 9.6.7^b ; 106.2^b, índrāya pavate sutāh.

9.62.16^b : 9.37.5^c, sómo vājam ivāsarat.

[9.62.18^c, hárīm hinota vajīnam : 10.188.1^b, aṣvaṁ hinota vajīnam.]

9.62.19^{bc} : 9.16.6^{bc}, víṣvā áṣann abhí ṣrīyah, ṣúro ná góṣu tiṣṭhati.

9.62.23^b, nṛmṇá punānó arṣasi ; 9.7.4^b, nṛmṇá vāsāno áṣati.

9.62.24^a : 5.79.8^a ; 8.5.9^a, utá no gómatīr īṣah.

9.62.24^c : 9.65.25^b, grṇānó jamádagninā ; 3.62.18^a ; 8.101.8^d, grṇāná jamádagninā ; 7.96.3^c, grṇāná jamadagnivát.

9.62.25^c : 9.23.1^c ; 63.25^c ; 66.1^b, abhí víṣvāni kávyā.

9.62.26^c : 9.35.2^b, pávasva viṣvamejaya.

9.62.27^c : 9.31.3^b, túbhyam arṣanti síndhavaḥ.

9.62.28^{ab}, prá te divó ná vṛṣṭáyo dhārā yanty asaṣcátah : 9.57.1^{ab}, prá te dhārā asaṣcáto divó ná yanti vṛṣṭáyah.

9.62.30^c: 9.20.7^c; 66.27^c; 67.19^c, *dādhat stotrē suvīryam*.

9.63.1^a: 9.40.3^c; 62.12^a; 65.21^c, *ā pavasva sahasrīṇam*; 9.33.6^c, *ā pavasva sahasrīṇaḥ*.

9.63.2^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
iṣam ūrjam ca pinvasa indrāya matsarīntamaḥ,
camūṣv ā nī śīdasi.

9.99.8^{cd} (Rebhasūni Kāçyapāu; to Soma Pavamāna)
sutā indo pavitra ā nfbhir yatō vī nīyase,
indrāya matsarīntamaḥ camūṣv ā nī śīdasi.

9.24.3^c

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first *pada*.—Cf. Hillebrandt, *Ved. Myth.* i. 166; Oldenberg, *ZDMG.* lxiii. 459 ff.

[9.63.4^a, *etē asrgram āçāvah*; 9.17.1^c; 23.1^a, *sómā asrgram*, &c.]

[9.63.4^c, *sómā ṛtāsyā dhārāyā*; 9.33.2^b; 63.14^b, *çukrá ṛtāsyā dhārāyā*.]

9.63.5^c: 9.13.9^a, *apaghnānto ārāvṇaḥ*.

[9.63.7^b, *yāyā sūryam arocayaḥ*; 8.98.2^b, *tvām sūryam arocayaḥ*.]

9.63.8^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
āyukta sūra étaçam pávamāno manāv ādhi,
antárikṣeṇa yātave.

9.65.16^{bc} (Bhrgu Varuṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
rāja medhābhir iyate pávamāno manāv ādhi,
antárikṣeṇa yātave.

Ludwig, 853, renders 9.63.8, 'des Svar Etaça spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, *Ved. Stud.* ii. 165; Hopkins, *Religions of India*, 119. Grassmann, 'Die Sonne hat ihr Ross geschirrt hellflam-mend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking *sūra* as genitive of *svár* may be seen from 1.50.9, *āyukta saptá çundhyúvaḥ sūro ráthasya naptyaḥ*: 'Sūra hitched the seven bright daughters of the chariot.' Here Ludwig, 127, correctly: 'siben aufhellende hat angespannt Sūra, tóchter des wagens.' Cf. also 8.1.11, *yāt tudāt sūra étaçam*, 'when Sūra goaded Etaça', and 9.63.9. The stanza 9.63.8 is to be rendered: 'Sūra, purifying himself above men, yoked Etaça to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (i. 154 ff., 191); Hillebrandt uses it to support his theory that Soma in the Rig-Veda is both drink and moon; see the citations under 9.54.3, and with reference to this particular stanza, Hillebrandt, *Ved. Myth.* i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'dieser könig wird mittelst weisheit angegangen, Pava-māna, um des menschen willen, durch den luftkreis zu gehn.' Aside from his diverging renderings of the phrase *manāv ādhi*, I do not believe that *medhābhir iyate* can mean 'wird mittelst weisheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders: 'Durch Lieder wird der flammende, beim Menschen angefleht, der Fürst zu gehen durch den Raum der Luft'; note the discord

between this and his translation of 9.63.8, above. Bergaigne, i. 190 : 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render *medhābhir* by 'with wisdom'. Soma is *ṣāir viprahā kāvyena* in 8.79.1 (cf. 9.78.2), *médhiraḥ* in 9.68.4. His epithet *sukrātu* = Avestan *hukhratu* dates from Aryan times. See Bergaigne i. 185 ff.; Hillebrandt, l.c., i. 400 ff.; Macdonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (*sómo rājā* in 9.65.16) with *Sūra* = *Sūrya*. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes *Ētaṣa* to go through the air', perfect sense, we have in 9.65.16 the tautology, *iyate . . . antárikṣeṇa yátave*. That *pāda* 9.63.8^a is the original third of the *gāyatrī* admits, to my mind, of no doubt.—Note the correspondence of 9.63.1^a with 9.65.21^c.

[9.63.10^b, *gīra indrāya matsarām* : 9.26.6^c; 53.4^c; 63.17^c, *indum* (9.26.6^c, *indav*)
indrāya, &c.]

9.63.11^a : 9.19.6^c; 43.4^a, *pāvamāna vidā rayīm*.

9.63.11^b : 9.43.4^b, *asmābhyam soma suçrīyam* (9.63.11^b, *duṣṭāram*).

9.63.12^b : 8.6.9^b; 9.62.12^b, *rayīm gómantam aṣvīnam*.

9.63.12^c : 9.1.4^c; 6.3^c; 51.5^c, *abhī vājam utá ṣrávaḥ*.

9.63.13^a : 9.54.3^c, *sómo devó ná sūryaḥ*.

9.63.14^{bc} : 9.32.2^{bc}, *ṣukrá ṛtasya dhārāya, vājam gómantam akṣaran*.

9.63.15^b : 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 101.12^b, *sómāso dādhyācīraḥ*.

9.63.16^{bc} (Nidhruvi *Kaṣyapa*; to Soma *Pavamāna*)

prá soma mádhumattamo rāyé arṣa pavitra á,

mádo yó devavítamaḥ.

9.64.12^{ab} (*Kaṣyapa Mārīca*; to Soma *Pavamāna*)

sá no arṣa pavitra á mádo yó devavítamaḥ,

[indav indrāya pitāye.]

☞ 9.30.5^c

Cf. the correspondence of 9.63.23^c with 9.64.27^c.—Cf. also 9.6.3^b; 52.1^c, *suvāno arṣa pavitra á*.

9.63.17^a (Nidhruvi *Kaṣyapa*; to Soma *Pavamāna*)

tám ī mrjanty āyávo [hāriṁ nadīṣu vājīnam,]

☞ 9.53.4^b

[indum indrāya matsarām.]

☞ 9.53.4^c

9.107.17^d (*Sapta Ṛṣayah*; to Soma *Pavamāna*)

[indrāya pavate mādah, sómo marútvate sutāḥ,

☞ 9.6.7^b

sahásradhāro áty ávyam arṣati tám ī mrjanty āyávaḥ.

Cf. the correspondence of 9.63.25^a with 9.107.25^a, and 9.63.28^a with 9.107.4^a.—For 9.107.17^c cf. 9.13.1^b.

9.63.17^{bc}: 9.53.4^{bc}, háriṁ nadīṣu vājīnam, indum indrāya matsarām.

9.63.17^c: 9.53.4^c, indum indrāya matsarām; 9.26.6^c, indav indrāya matsarām.

9.63.19^c, indrāya mādhumattamam: 9.12.1^c, indrāya mādhumattamah; 9.67.16^b,
indrāya mādhumattamah.

[9.63.20^a, kaviṁ mrjanti mārjyam: 9.15.7^a; 46.6^a, etāṁ mrjanti mārjyam.]

9.63.20^b: 9.17.7^b, dhīrbhīr viprā avasyāvaḥ.

9.63.23^c (Nidhruvi Kaçyapa; to Soma Pavamāna)
pavamāna nī toçase rayiṁ soma çravāyyam,
priyāḥ samudrām ā viça.

9.64.27^c (Kaçyapa Mārica; to Soma Pavamāna)
punānā indav eṣāṁ pūruhūta jānānām,
priyāḥ samudrām ā viça.

☞ 9.52.4^b

For 9.63.23^b cf. 10.38.2^b, góarṇasaṁ rayiṁ indra çravāyyam.

9.63.24^a, apaghnán pavase mfdhaḥ: 9.61.25^a, apaghnán pavate mfdhaḥ.

9.63.25^a (Nidhruvi Kaçyapa; to Soma Pavamāna)
pavamānā asṛkṣata sómāḥ çukrása indavaḥ,
abhi víçvāni kāvya.

☞ 9.23.1^c

9.107.25^a (Sapta Rṣayaḥ; to Soma Pavamāna)
pavamānā asṛkṣata pavítram áti dhārāyā,
marútvanto matsará indriyā háyā medhām abhi prāyaṁsi ca.

9.63.25^c: 9.23.1^c; 62.25^c; 66.1^b, abhi víçvāni kāvya.

9.63.28^a (Nidhruvi Kaçyapa; to Soma Pavamāna)
punānāḥ soma dhārāyéndo víçvā āpa sridhaḥ,
jahí rákṣānsi sukrato.

☞ 6.16.29^c

9.107.4^a (Sapta Rṣayaḥ; to Soma Pavamāna)
punānāḥ soma dhārāyāpó vásāno arṣasi,
ā ratnadhā yónim ṛtasya sídasy útso deva hiranyāyaḥ.

☞ 8.61.6^b

For 9.107.4^b cf. 9.107.26^a, apó vásānaḥ pári kóçam arṣati, and see Hillebrandt, *Ved. Myth.*
1. 325.

9.63.28^c: 6.16.29^c, jahí rákṣānsi sukrato.

9.63.29^{bc} (Nidhruvi Kaçyapa; to Soma Pavamāna)
apaghnán soma rakṣáso 'bhy arṣa kánikradat,
dyumántaṁ çuṣṣmam uttamám.

9.63.29—] *Part 1: Repeated Passages belonging to Book IX* [442

9.67.3^{bc} (Bharadvāja ; to Soma Pavamāna)
tvām suṣvāṇó ádribhir abhy arṣa kánikradat,
dyumántaṁ gúṣmam uttamám.

Of dyumántaṁ gúṣmam á bhara, under 9.29.6^e, and the curiously extended páda, 4.36.8^e, dyumántaṁ vájaṁ vṛṣaḡṣmam uttamám.—Note the correspondence of 9.63.19^e with 9.67.16^e.

[9.63.30^b, sóma divyáni párthivā: 9.36.5^b, sómo divyáni, &c. ; 9.64.6^b, sómā divyáni, &c.]

9.64.2^c, satyám vṛṣan vṛṣéd asi: 8.33.10^a, satyám itthā vṛṣéd asi.

9.64.3^c: 9.45.3^c, ví no rāyē dūro vṛdhi.

9.64.5^{abc}, ģumbhāmānā ṛtāyúbhir mrjyāmānā gábhastyoh, pávante vāre avyāye:
9.36.4^{abc}, ģumbhāmānā ṛtāyúbhir mrjyāmāno gábhastyoh, pávate vāre avyāye.

9.64.5^b, mrjyāmānā gábhastyoh: 9.20.6^b; 36.4^b; 65.6^b, mrjyāmāno gábhastyoh.

9.64.6^{abc}, té víḡvā dāḡuṣe vāsu sómā divyáni párthivā, pávantāṁ ántárikṣyā:
9.36.5^{abc}, sá víḡvā dāḡuṣe vāsu sómo divyáni párthivā, pávatāṁ ántárikṣyā.

9.64.9^b: 9.4.9^b; 100.7^d, pávamāna vídharmaṇi.

[9.64.9^c, ákrān devó ná sūryaḡ: 9.54.3^a; 63.13^a, sómo devó, &c.]

9.64.11^c: 6.16.35^c; 9.32.4^c, sídann ṛtāsyā yónim á.

9.64.12^{ab}, sá no arṣa pavítira á mádo yó devavítamaḡ: 9.63.16^{bc}, rāyē arṣa pavítira á, mádo yó devavítamaḡ.

9.64.12^c: 9.30.5^c; 45.1^c; 50.5^c, índav índrāya pítāye.

9.64.17^{bc} (Kaṡyapa Máṛica ; to Soma Pavamāna)
marmṛjánāsa ayávo vṛthā samudráṁ índavaḡ,
ágmann ṛtāsyā yónim á.

9.66.12^{ac} (Ġataṁ Vāikhānasāḡ ; to Soma Pavamāna)
áchā samudráṁ índavó 'staṁ gávo ná dhenávaḡ,
ágmann ṛtāsyā yónim á.

The cadence gávo ná dhenávaḡ also at 6.45.28.

9.64.20^a: 5.67.2^a, á yád yónim hiranyāyam.

9.64.22^b (Kaṣyapa Mārica ; to Soma Pavamāna)
 indrāyendo marūtivate pávasva mádhumattamaḥ,
 ṛtāsya yónim āsadam.]

☞ 5.21.4^d

9.108.1^a (Gauriviti Čaktya ; to Soma Pavamāna)
 pávasva mádhumattama indrāya soma kratuvíttamo mádaḥ,
 máhi dyukṣátamo mádaḥ.
 9.108.15^c (The same)
 indrāya soma pátave nfbhir yatáḥ svāyudhó madántamaḥ,
 pávasva mádhumattamaḥ.

9.64.22^c: 3.62.13^c; 9.8.3^c, ṛtāsya yónim āsadam; 5.21.4^d, ṛtāsya yónim āsadaḥ.

9.64.24^c: 9.51.3^c, pávamānasya marútaḥ.

9.64.25^a: 9.16.8^a, tvám soma vipaçcítam.

9.64.25^b, punānó vácam isyasi: 9.30.1^c, punānó vácam isyati.

9.64.25^c (Kaṣyapa Mārica ; to Soma Pavamāna)
 ṽtvám soma vipaçcítam, ṽpunānó vácam isyasi,] ☞ a: 9.16.8^a; b: 9.30.1^c
 indo sahásrabharṇasam.

9.98.1^c (Ambarīṣa Varsāgira, and Rjigvan Bhāradvāja; to Soma Pavamāna)
 abhí no vājasátamañ rayím arṣa puruspṛham,
 indo sahásrabharṇasam tuvidyumnám vibhvasám.

Cf. 9.43.4^c, indo sahásravarcasam; 9.60.2^b, átho sahásrabharṇasam; and 9.64.26^a, utó sahásrabharṇasam.

[9.64.26^a, utó sahásrabharṇasam: see prec. item.]

9.64.26^c: 6.40.6^a; 9.57.4^c; 100.2^a, punāná indav á bhara.

9.64.27^b: 9.52.4^b, púruhuta jánānam.

9.64.27^c: 9.63.23^c, priyáḥ samudráṁ á viça.

9.64.28^c: 1.137.18, sómāḥ çukrá gāvāçiraḥ.

9.64.29^c, sídanto vanúṣo yathā: 1.26.4^c, sídantu mánuṣo yathā.

9.65.1^a (Bhṛgu Vārūpi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ svásāro jāmáyas pátim,
 mahám indum mahryúvaḥ.

9.67.9^a (Gotama ; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ ṽpavamānam madhuçcítam,] ☞ 9.50.3^c
 abhí girá sám asvaran.

Cf. Bergaigne, i. 161; ii. 43.

9.65.2^b : 9.42.2^b, devó devébhyas pári.

9.65.6^b : 9.20.6^b ; 36.4^b, mrjyámāno gábhastyoh ; 9.64.5^b, mrjyámānā gábhastyoh.

9.65.7^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
prá sómāya vyaçvavát pávamānāya gāyata,
mahé sahásracakṣase.

9.86.44^a (Atri Bhāuma ; to Soma Pavamāna)
vipaçcíte pávamānāya gāyata mahí ná dhárāti ándho arṣati,
áhir ná jūrṇám áti sarpati tvácam átyo ná krīṇann asarad vṛṣā hāriḥ.

9.65.8^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 50.3^b ; 65.8^b, hāriṁ hinvānty
(9.65.8^b, hinvānty) ádribhiḥ.

9.65.8^c : 9.32.2^c ; 38.2^c ; 43.2^c, índum índrāya pítāye.

9.65.9^b : 8.14.6^b, víçvā dhánāni jigyūṣaḥ.

9.65.9^c : 9.61.4^c, sakhitvám á vṛṇīmahe : 10.133.6^b, sakhitvám á rabhāmahe.

9.65.13^a, á na indo mahím ísam : 8.6.23^a, á na indra mahím ísam.

9.65.13^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

á na indo mahím ísam, pávasva viçvadarçataḥ,

8.6.23^a

asmábhyaṁ soma gātuvít.

9.46.5^c

9.106.5^b (Cakṣus Mānava ; to Soma Pavamāna)
índrāya vṛṣaṇaṁ mádaṁ pávasva viçvadarçataḥ,
sahásrayamā pathikíḍ vicakṣaṇāḥ.

Cf. the correspondence of 9.65.14^b with 9.106.7^b, and of 9.65.25^a with 9.106.13^a.

9.65.13^c : 9.46.5^c, asmábhyaṁ soma gātuvít.

9.65.14^b (Bhṛgu Varuṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

á kaláçā anuṣaténdo dhārābhir ójasā,

édrasya pítāye viça.

9.106.7^b (Manu Āpsava ; to Soma Pavamāna)
pávasva devávitaya indo dhārābhir ójasā,
á kaláçaṁ mādhumān soma naḥ sadaḥ.

[9.65.15^b, tivrám duhānty ádribhiḥ : 1.137.3^{bc}, añçúm duhānty ádribhiḥ sómaṁ
duhānty ádribhiḥ.]

9.65.16^{bc} : 9.63.8^{bc}, pávamāno manáv ádhi, antárikṣeṇa yátave.

9.65.17^b : 1.93.2^d, gávāṁ pósaṁ sváçvyam.

[9.65.18^c, suṣvāṇo devāvitaye : 9.13.2^c, suṣvāṇāṁ devāvitaye.]

9.65.19^c: 9.61.21^c, sīdañ chyenó ná yónim á.

9.65.20^{abc}, apesá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave;
9.34.2^{abc}, sutá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati
viṣṇave; 9.33.3^{abc}, sutá indrāya vāyāve vāruṇāya marúdbhyaḥ,
sómā arṣanti viṣṇave; 5.51.7^a, sutá indrāya vāyāve.

Cf. also 9.84.1^b.

9.65.20^b: 8.41.1^b; 9.33.3^b; 34.2^b; 61.12^b, vāruṇāya marúdbhyaḥ.

9.65.21^{bc}: 9.33.6^{bc}; 40.3^{bc}, asmábhyaṁ soma viçvātaḥ, á pavasva sahasrīṇam
(9.33.6^c, sahasrīṇaḥ).

9.65.21^c: 9.40.3^c; 62.12^a; 63.1^a, á pavasva sahasrīṇam; 9.33.6^c, á pavasva
sahasrīṇaḥ.

9.65.22^{ab}: 8.93.6^{ab}, yé sómāsaḥ parāvāti yé arvāvāti sunviré.

9.65.24^a, té no vṛṣṭīm divás pári: 2.6.5^a, sá no vṛṣṭīm divás pári.

9.65.24^{bc}: 9.13.5^{bc}, pávantām á suvīryam, suvāná devāsa índavaḥ.

9.65.25^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
pávate haryató hárir ḡṛṇāno jamádagninā, 3.62.18^a
hinvánó gór ádhi tvací.

9.106.13^a (Agni Cakṣuṣa; to Soma Pavamāna)
pávate haryató hárir áti hvárāṁsi ráñhya,
abhyárṣan stotṛbhyo vīrávad yáçāḥ.

The cadence, gór ádhi tvací, in 9.65.25^a occurs also at 1.28.9; 9.79.4; 101.11.

9.65.25^b: 9.62.24^c, ḡṛṇāno jamádagninā; 3.62.18^a; 8.101.8^d, ḡṛṇāná jamád-
agninā; 7.96.3^c, ḡṛṇāná jamadagnivát.

9.65.26^c: 9.24.1^c, ḡṛṇāná apesú mṛñjata.

9.65.28^c—30^c, pántam á puruṣpṛfham.

9.66.1^b: 9.23.1^c; 62.25^c; 63.25^c, abhí viçvāni kāvya.

9.66.1^c: 1.75.4^c, sákḥa sákhibhya ídyāḥ.

9.66.4^b: 9.42.5^b, abhí viçvāni vāryā.

9.66.7^c, dádhanó áksiti çrávaḥ: 1.40.4^b; 8.103.5^b, sá dhatte áksiti çrávaḥ.

9.66.10^c: 9.10.1^b, árvanto ná çravasyávaḥ.

9.66.11^a (Çatañ Vaikhānasāḥ ; to Pavamāna Soma)
śchā kōṣaṁ madhuṣūtam āsṛgām vāre avyāye,
āvaṇanta dhītāyah.

9.19.4^a

9.107.12^d (Sapta Ṛṣayah ; to Pavamāna Soma)
prā soma devāvitaye sīndhur nā pipye āṛṇasā,
āñcōḥ pāyasā madirō nā jāgrvir śchā kōṣaṁ madhuṣūtam.

Of the pādas, abhī kōṣaṁ madhuṣūtam, under 9.23.4, and pāri kōṣaṁ, &c., 9.103.3^a. For 9.66.11^b cf. 9.64.5^a, pāvante vāre avyāye.

9.66.11^c: 9.19.4^a, āvaṇanta dhītāyah.

9.66.12^c: 9.68.17^c, āgmann ṛtāsya yónim ā.

[9.66.13^a, prā na indo mahé rāṇe: 9.44.1^a, prā na indo mahé tāne.]

9.66.13^{bc}: 9.2.4^{bc}, āpo arṣanti sīndhavaḥ, yād gōbhir vāsaiṣyāse.

9.66.14^a: 9.61.29^a, āsya te sakhyē^c vāyam.

9.66.14^c: 9.31.6^c, indo sakhitvām uṇmasi.

9.66.18^c, vṛṇmāhe sakhyāya: 4.41.7^d, vṛṇmāhe sakhyāya priyāya.

9.66.22^b, abhy arṣati suṣṭutīm: 9.62.3^b, abhy arṣanti suṣṭutīm; 9.85.7^c, pāva-
mānā abhy arṣanti suṣṭutīm.

9.66.23^a: 9.37.3^a, sá marmṛjānā ayúbhiḥ.

9.66.24^c (Çatañ Vaikhānasāḥ ; to Pavamāna Soma)
pāvamāna ṛtām brhāc chukrām jyótir ajtjanat,
kṛṣṇā támāñsi jáñghanat.

10.89.2^d (Rebha Vaiçvāmītra ; to Indra)
sá sūryaḥ pāry urū várāñsy éndro vavṛtyād ráthyeva cakrá,
ātisthantam apasyām nā sárgaṁ kṛṣṇā támāñsi tvīṣyā jaghāna.

Cf. Hillebrandt, *Ved. Myth.* i. 310.

9.66.27^c: 9.20.7^c; 62.30^c; 67.19^c, dádhat stotrē suvīryam.

9.66.28^c: 9.27.6^c, punānā índur índram ā.

9.67.1^c: 9.52.5^c, pávasva mañhayádrayīḥ.

9.67.8^{bc}: 9.63.29^{bc}, abhy arṣa kánikradat, dyumántaṁ gūṣmam uttamám.

9.67.4^a: 9.34.1^b, índur hinvánō arṣati.

9.67.4^b (Kaçyapa ; to Pavamāna Soma)

īndur hinvánó arṣati, tīró vārāṇy avyáyā,
hárir vājam acikradat.

9.34.1^b

9.107.10^b (Sapta Ṛṣayah ; to Pavamāna Soma)

á soma suvánó ádribhis tīró vārāṇy avyáyā,
jáno ná purí camvòr viçad dháriḥ sádo váneṣu dadhiṣa.

Cf. 9.62.8^b, tīró rómāṇy avyáyā ; and 9.103.2^a, pári vārāṇy avyáyā.

9.67.7^a: 9.24.1^b ; 101.8^d, pávamānāsa índavaḥ.

9.67.7^b: 1.135.6^e ; 9.62.1^b, tiráḥ pavítram açávah.

9.67.9^a: 9.65.1^a, hinvánti súram úsrayaḥ.

9.67.9^b: 9.50.3^e, pávamānam madhuçútam.

9.67.10^c–12^c, á bhakṣat kanyāsu naḥ.

9.67.13^b: 9.1.1^b ; 29.4^b ; 30.3^c ; 100.5^b, pávasva soma dháraya.

9.67.14^a: 9.17.14^a, á kaláçeṣu dhāvati.

9.67.16^b, índrāya mádhumattamaḥ : 9.12.1^c, índrāya mádhumattamāḥ ; 9.63.19^c,
índrāya mádhumattamam.

9.67.17^a: 9.46.1^a, ásrgran devávitaye.

9.67.17^b: 8.3.15^d, vājayánto ráthā iva.

9.67.19^b: 9.20.7^b, pavítram soma gachasi.

9.67.19^c: 9.20.7^c ; 62.30^c ; 66.27^c, dádhat stotré suv́ryam.

9.67.28^b: 1.91.17^b, sóma víçvebhir añçúbhiḥ.

9.67.29^c (Pavitra Āṅgīrasa, or Vasiṣṭha, or both ; to Pavamāna Soma)

úpa priyám pánipnataṁ yúvanam ahutiv́dham,
áganma bíbhrato námaḥ.

10.60.1^c (Bāudha, or others ; to Asamāti [Indra])

á jánam tveṣásamdr̥çam máhmanam úpastutam,
áganma bíbhrato námaḥ.

9.67.31^{ab}, yáḥ pávamānír adhyéty ṣṣibhiḥ sámabhṛtam rásam : 9.67.32^{ab}, páva-
mānír yó adhyéty, &c.

[9.68.7^d, nṛbhir yató vājam á darṣi sātāye : 5.39.3^d, á vājam darṣi sātāye.]

9.68.8^b (Vatsapri Bhālandana ; to Pavamāna Soma)

pariprayāntāṃ vayyāṃ suśaṃśādaṃ sōmāṃ maṇiṣā abhy ānūṣata stūbhāḥ,
yó dhārayā mādhumāṇ ūrmiṇa divā iyarti vācam rayiṣā! āmartyāḥ.

9.86.17^c (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Pavamāna Soma)

prā vo dhiyo mandrayūvo vipanyūvaḥ panasyūvaḥ saṃvāsaneṣv akramuḥ,
sōmāṃ maṇiṣā abhy ānūṣata stūbho 'bhī dhenāvaḥ pāyasem açīçrayuḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 349.—Note the correspondence of 9.68.9^b with 9.86.9^d.

9.68.9^b (Vatsapri Bhālandana ; to Pavamāna Soma)

ayāṃ divā iyarti viçvam ā rájaḥ sōmaḥ punānāḥ kalāçeṣu sīdati,
adbhīr góbhīr mṛjyate ādribhiḥ sutāḥ pnnānā índur vārivo vidat priyām.

9.86.9^d (Akrṣṭāḥ, alias Maṣā Ṛṣigaṇāḥ ; to Pavamāna Soma)

divo na sānu stanāyann acikradad, dyāuḥ ca yāsya pṛthivī ca dhārmabhiḥ,
indrasya sakhyāṃ pavate vivēvidat sōmaḥ punānāḥ kalāçeṣu sīdati.

9.96.23^d (Pratardana Daivodāsi ; to Pavamāna Soma)

apaghnānn eṣi pavamāna çātrūn priyām ná jāró abhīgīta induh,
sīdan vāneṣu çakunó ná pátvā sōmaḥ punānāḥ kalāçeṣu sātā.

Note the correspondence of 9.68.8^b with 9.86.17^c.

9.68.10^{a+cd} (Vatsapri Bhālandana ; to Pavamāna Soma)

evā naḥ soma pariṣicyámāno váyo dádhaç citrātamaṃ pavasva,
adveṣé dyāvāpṛthivī huvema dévā dhattā rayīm asmé suvīram.

9.97.36^a (Parāçara Çaktya ; to Pavamāna Soma)

evā naḥ soma pariṣicyámāna ā pavasva pūyāmānaḥ svasti,
índram ā viça bṛhatā ráveṇa vardháya vācam janāya pūramdhim.

10.45.12^{cd} (Vatsapri Bhālandana ; to Agni)

ástāvya agnīr narām suçévo vāiçvānarā řibhiḥ sōmagopāḥ,
adveṣé dyāvāpṛthivī huvema dévā dhattā rayīm asmé suvīram.

The repeated distich (cf. 10.91.15^e) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, *Prol.*, p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, *Ved. Myth.* i. 334.

9.69.8^a (Hiraṇyastūpa Āṅgīrasa ; to Pavamāna Soma)

ā naḥ pavasva vāsumad dhīraṇyavad, āçvāvad gómad yávamat suvīryam,
yūyām hí soma pitáro máma sthāna divó murdhānaḥ prāsthita vayaskṛtaḥ.

9.86.38^c (Atrayaḥ ; to Pavamāna Soma)

tvām nṛcákṣā asi soma viçvātāḥ pāvamāna vṛṣabha tá ví dhāvasi,
sā naḥ pavasva vāsumad dhīraṇyavad vayām syāma bhūvaneṣu jivāse.

Cf. the catenary sequel in 9.86.39^a, govīt pavasva vasuvíd dhīraṇyavīt.

9.69.8^b, āçvāvad gómad yávamat suvīryam : 8.93.3^b, āçvāvad gómad yávamat.

9.69.10^d: 1.31.8^d; 10.67.12^d, deváir dyāvapṛthivī prāvataṁ nah.

[9.70.8^b, ádabhyāso janūṣi ubhé ánu: 2.2.4^d, pāthó ná pāyúm jánasi ubhé ánu.]

[9.70.4^a, sá mrjyámāno daçábbhiḥ sukármabhiḥ: 9.99.7^a, sá mrjyate sukármabhiḥ.]

[9.70.5^a, sá marmṛjaná indriyāya dhāyase: 9.86.3^d, sómaḥ punáná indriyāya dhāyase.]

9.70.8^c: 9.108.16^c, jūṣto mitráya váruṇāya vāyāve. Added in proof.

9.70.9^b (Reṇu Vaiçvāmītra; to Pavamāna Soma)

pávasva soma devávitaye vṛṣéन्द्रasya hárdi somadhānam á viça,
purá no bādhād duritāti pāraya kṣetravid dhī díça áhá vipṛchaté.

9.108.16^a (Çakti Vāsiṣṭha; to Pavamāna Soma)

índrasya hárdi somadhānam á viça ḥ samudráṁ iva síndhavah,ḥ

jūṣto mitráya váruṇāya vāyāve, ḥ divó viṣṭambhá uttamáh,ḥ

8.6.35^b

c: 9.70.8^c; d: 9.86.35^d

Cf. *indrasya hárdy áviçān*, under 9.60.3^c.

9.70.10^a (Reṇu Vaiçvāmītra; to Pavamāna Soma)

hitó ná sáptir abhí vājam arṣéन्द्रasyendo jāthāram á pavaśva,
nāvá ná síndhum áti paṛsi vidvāñ chúro ná yūdhyann áva no nidá spaḥ.

9.86.3^a (Akṛṣṭāḥ, alias Maṣa Ṛṣigaṇāḥ; to Pavamāna Soma)

átyo ná hiyānó abhí vājam arṣa svarvít kóçam divó ádrimātaram,

ḥ vṛṣā pavitre ádhi sáno avyāye, ḥ sómaḥ punáná indriyāya dhāyase,ḥ

c: 9.86.3^c; d: cf. 9.70.5^a

Cf. 9.87.1.6; 96.8.—Note that the two hymns correspond in the approximate similarity of 9.70.5^a and 9.86.3^a.

9.71.8^a, tveçám rūpám kṛṇute várṇo asya: 1.95.8^a, tveçám rūpám kṛṇuta úttaram yāt.

9.72.4^d (Harimanta Āṅgīrasa; to Pavamāna Soma)

nṛdhnto ádriṣto barhiṣi priyāḥ pátir gāvāṁ pradīva índur ṛtvīyaḥ,
púramdhivān mánuṣo yajñasádhanah gúcir dhiyá pavate sóma indra te.

9.86.13^d (Sikātāḥ, alias Nivāvari Ṛṣigaṇāḥ; to Pavamāna Soma)

ayám matávāñ chakunó yátha hitó 'vye sasāra pávamāna ūrmīnā,

táva krátvā ródasi antará kave gúcir dhiyá pavate sóma indra te.

Cf. the correspondence of 9.72.7^a with 9.86.8^d.

[9.72.6^a, añçúm duhanti stanáyantam áksitam: 1.64.6^d, utsám duhanti, &c.]

9.72.7^{a+d} (Harimanta Āṅgīrasa; to Pavamāna Soma)

nábhā pṛthivyá dharúṇo mahó divó 'pám ūrmáu síndhuṣv antár ukṣitāḥ,
índrasya vājro vṛṣabhó vibhúvasuḥ sómo hṛdé pavate cāru matsaráḥ.

9.86.8^d (Akṛṣṭāḥ, alias Maṣa Ṛṣigaṇāḥ; to Pavamāna Soma)

rāja samudráṁ nadyò ví gāhate 'pám ūrmīm sacate síndhuṣu çritāḥ,

ádhy asthāt sánu pávamāno avyāyam nábhā pṛthivyá dharúṇo mahó diváh.

9.86.21^d (The same)

ayám punānā uśāso ví rocayad ayám síndhubhyo abhavat u lokakṛt,
ayám trīḥ sapta duduhānā ācīraṁ sómo hṛdē pavate cāru matsarāḥ.

For 9.86.8 cf. 9.96.19, and Hillebrandt, *Ved. Myth.* i. 215, 357; iii. 48.

9.72.8^{a+d} (Harimanta Āngirasa; to Pavamāna Soma)

sá tú pavasva pári párthivam rája stotrē cīkṣann adhūnvatē ca sukrato,
mā no nír bhāg vásunaḥ sadanaspīṣo rayīm piśāṅgam bahulām vasīmahi.

9.107.24^a (Sapta Ṛṣayah; to Pavamāna Soma)

sá tú pavasva pári párthivam rájo divyā ca soma dhārmabhiḥ,
tvām viprāso matibhir vicakṣaṇa cūbhrām hinvanti dhṛtibhiḥ.

9.107.21^c (The same)

mṛjyāmānaḥ suhastya samudrē vācam invasi,
rayīm piśāṅgam bahulām puruspṛṣṭam pāvamānabhy āṛṣasi.

For 9.107.21^d cf. 9.85.7^a, 8^a.

9.73.4^b (Pavitra Āngirasa; to Pavamāna Soma)

sahāsradhārē 'va té sām asvaran divó náke mādhujiḥvā asaṇṇatāḥ,
āśya spāṇo ná ní mīsanti bhūrṇayah padé-padé pācīnaḥ santi sētavaḥ.

9.85.10^a (Vena Bhārgava; to Pavamāna Soma)

divó náke mādhujiḥvā asaṇṇatō venā duhanty ukṣāṇam giriṣṭhām,
apsū drapsām vāvṛdhanām samudrá ā síndhor urmā mādhumantam
pavitra ā.

For 9.73.4 cf. Ludwig, *Kritik*, pp. 45, 50, 52; for 9.85.10, Hillebrandt, *Ved. Myth.*, i. 320, 354, 363, 369; for the repeated pāda, Oldenberg, *ZDMG*. lxii. 473.

9.74.1^b, svār yád vājy āruśāḥ sisāsati: 9.7.4^c, svār vājī sisāsati.

9.74.5^d: 1.92.13^c, yēna tokām ca tánayam ca dhāmahe.

9.74.9^b, ávyo váram ví pavamāna dhāvati: 9.16.8^c, ávyo váram ví dhāvasi;
9.28.1^c; 106.10^b; ávyo váram ví dhāvati.

9.74.9^d (Kakṣivat Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma papṛcśāsya te rāsó 'vyo váram ví pavamāna dhāvati,
sa mṛjyāmānaḥ kavibhir madintama svādasvindrāya pavamāna pītāye.

9.97.44^c (Parācāra Čaktya; to Pavamāna Soma)

mādhvah súdam pavasva vásva útsam vírām ca na ā pavasvā bhāgam ca,
svādasvindrāya pāvamāna indo rayīm ca na ā pavasvā samudrāt.

9.75.2^{cd}, dādhati putrāḥ pitrōr apīcyam náma trītyam ādhi rocané divāḥ;
1.155.3^{cd}, dādhati putrō 'varam páram pitúr náma trītyam ādhi
rocané divāḥ.

9.75.4^b (Kavi Bhārgava ; to Pavamāna Soma)

ádribhiḥ sutó matibhiḥ cánobitah prarocéyan ródasī mātārā cúciḥ,
rómāṇy ávyā samāyā ví dhāvati mádhora dhārā pínvamānā divé-dive.

9.85.12^d (Vena Bhārgava ; to Pavamāna Soma)

ṛdhrvó gandharvó ádhi náke asthād, víçvā rūpā praticákṣaṇo asya,

10.123.7^a

bhānūh çukréṇa çociṣā vy ádyaut, prārūrucad ródasī mātārā cúciḥ.

10.123.8^c

9.76.1^a (Kavi Bhārgava ; to Pavamāna Soma)

dhartā divāḥ pavate kṛtvyo rāso dākṣo devānām anumádyo nṛbhiḥ,
háriḥ srjánó átyo ná sátvabhir víthā pájaṇsi kṛnute nadīṣv á.

9.77.5^a (The same)

cákṛir divāḥ pavate kṛtvyo rāso mahān ádabdhó várūṇo hurúḡ yaté,
ásāvi mitró vṛjánēṣv yajñítyó 'tyo ná yúthé vṛṣayūḥ kánikradat.

Cf. 9.84.5^c, dhanamjayāḥ pavate kṛtvyo rāsah.

9.76.5^{a+c} (Kavi Bhārgava ; to Pavamāna Soma)

vṛṣeva yúthā pári kóçam arṣasy apám upásthe vṛṣabhāḥ kánikradat,
sá indrāya pavase matsaríntamo yáthā jéṣāma samithé tvótayah.

9.96.20^c (Pratardana Daivodāsi ; to Pavamāna Soma)

máryo ná çubhrás tanvām mṛjánó 'tyo ná sṛtvā sanāye dhānānām,
vṛṣeva yúthā pári kóçam árṣan kánikradac camvòr á viveça.

9.97.32^c (Parāçara Çaktya ; to Pavamāna Soma)

kánikradad ánu pánthām ṛtāsy çukró ví bhāsy amṛtasya dhāma,
sá indrāya pavase matsarāvān hinvānó vācam matibhiḥ kavínām.

In the repeated páda 9.76.5^c; 9.97.32^c the latter version with matsarāvān for matsarínta-mah is metrically inferior, a modulated triṣṭubh line for an original jagatī. I do not believe that we should correct to matsarāvān as would Arnold, VM., pp. 127, 317. See Part 2, chapter 2, class A 3.

9.77.1^d (Kavi Bhārgava ; to Pavamāna Soma)

eṣá prá kóçe mádhumān acikradad indrasya vájro vápuṣo vápuṣtarah,
abhím ṛtāsy sudúghā ghṛtaçúto vāçrā arṣanti páyaseva dhenávaḥ.

10.75.4^b (Sindhuksit Praiyamedha ; Nadistutiḥ)

abhí tvā sindho çicum ín ná mātáro vāçrā arṣanti páyaseva dhenávaḥ,
rájeva yúdhvā nayasi tvām ít sícāu yád ásām ágram pravátām ínakaṣasi.

For the repeated páda cf. 1.32.2^c.

[9.78.1^a, prá rájā vācam janáyann asiṣyadat : 9.86.33^d; 106.12^c, punānó vācam janáyann asiṣyadat (9.86.33^d, úpāvasuḥ).]

[9.78.1^d, çuddhó devānām úpa yati níṣkr̥tām : 9.86.7^b, sómo devānām, &c.]

Cf. 9.86.32^a, pátir jánīnām úpa, &c.

9.78.5—] *Part 1: Repeated Passages belonging to Book IX* [452

9.78.5^d, urvīm gāvryūtim ābhayaṁ ca naś kṛdhi: 7.77.4^b, urvīm gāvryūtim ābhayaṁ kṛdhi naś.

[7.79.1^d, aryó naçanta sánisanta no dhíyah: 10.133.3^b, aryó naçanta no dhíyah.]

9.80.5^c (Vasu Bhāradvāja; to Pavamāna Soma)

tām tvā hastīno mādhumantam ādribhir duhānty apsū vṛṣabhām dāça ksīpaḥ,
indram soma mādāyan dāivyaṁ jānam sindhor ivormiḥ pavamāno arṣasi.

9.84.3^d (Prajāpati Vācyā; to Pavamāna Soma)

ā yó góbhiḥ srjyāta ōsadhīṣv ā devānām sumnā iṣyann ūpāvasuḥ,

ā vidyūta pavate dhārāyā sūtā indram sómo mādāyan dāivyaṁ jānam.

For 9.84.3 cf. Hillebrandt, *Ved. Myth.* i. 343, 391.

9.82.1^d, çyenó ná yónim ghṛtāvantam āsadam: 9.62.4^c, çyenó ná yónim āsadat.

9.83.5^{cd} (Pavitra Āṅgīrasa; to Pavamāna Soma)

havir haviṣmo máhi sādma dāivyaṁ nábho vásānaḥ pári yasy adhvarām,
rájā pavítraratho vājam áruhaḥ sahásrabhr̥ṣṭir jayasi grāvo bṛhāt.

9.86.40^{cd} (Atrayaḥ; to Pavamāna Soma)

ūn mādhya ūrmīr vanānā atīṣṭhipad apó vásāno mahīṣo ví gāhate,

rájā pavítraratho vājam áruhat sahásrabhr̥ṣṭir jayati grāvo bṛhāt.

[9.84.1^b, apsā indrāya vāruṇāya vāyāve: see under 5.51.7.]

[9.84.2^d, induh śīṣakty uṣāsam ná sūryah: 1.56.4^d, indram śīṣakty uṣāsam, &c.]

9.84.3^d, indram sómo mādāyan dāivyaṁ jānam: 9.80.5^c, indram soma mādāyan dāivyaṁ jānam.

[9.84.5^c, dhanamjayah pavate kṛtvyo rāsaḥ: 9.76.1^a; 77.5^a, dhartā (9.77.5^a, cákrir) divah pavate, &c.]

[9.85.5^b, vy āvyāyam samāyā vāram arṣasi: 9.97.56^d, ví vāram āvyam samāyāti yāti.]

9.85.7^c, pavamānā abhy arṣanti suṣtutīm: 9.62.3^b, abhy arṣanti suṣtutīm;
9.66.22^b, abhy arṣati suṣtutīm.

[9.85.9^b, árurucad ví divó rocanā kavīḥ: 6.7.7^b, vāiçvanaró ví divó, &c.]

[9.85.9^c, rájā pavítram áty eti róruvat: 9.86.7^d, vṛṣā pavítram, &c.]

9.85.10^a: 9.73.4^b, divó náke mādhujihvā asaçcātaḥ.

[9.85.10^b, venā duhanty ukṣānam giriṣṭhām: 9.95.4^b, añçum duhanty, &c.]

9.85.11° (Vena Bhārgava ; to Pavamāna Soma)

nāke suparnām upapaptivānsam giro venānām akrpanta pūrvīḥ,
 cīcuṃ rihanti matáyaḥ pánipnatam hiranyāyam cakunām kṣāmaṇi sthām.

9.86.31^d (Atrayaḥ ; to Pavamāna Soma)

prā rebhá ety áti váram avyāyam vṛṣā váneṣv áva cakradad dháriḥ,
 sám dhítayo vávaçanā anuṣata cīcuṃ rihanti matáyaḥ pánipnatam.

Cf. 9.86.46°, añguṃ rihanti matáyaḥ pánipnatam.—For 9.85.11 see Hillebrandt, *Ved. Myth.* i. 354. Ludwig, *Der Rig-Veda*, vi. 95, suggests for 9.85.11° the change of pánipnatam to pani-
 pnatām, but fails to note that the páda with pánipnatam occurs twice.

9.85.12^{a+c} (Vena Bhārgava ; to Pavamāna Soma)

ūrdhvó gandharvó ádhi náke asthād viçvā rūpā praticákṣāno asya,
 bhānūḥ çukréṇa çocíṣā vy ádyāut prārūrucad ródasi mātārā çúciḥ.] 9.75.4^b

10.123.7^a (Vena Bhārgava ; to Vena)

ūrdhvó gandharvó ádhi náke asthāt pratyāñ citrá bíbhrad asyáyudhani,
 vāsāno átkam surabhīm dṛçé kām svār ná náma janata priyāñi.] 6.29.3^{ad}

10.123.8° (The same)

drapsāḥ samudrām abhí yāj jīgāti páçyan gṛdhrasya cákṣasā vídharman,
 bhānūḥ çukréṇa çocíṣā cakānās tṛtiye çakre rájasi priyāñi.

Cf. Hillebrandt, *Ved. Myth.* i. 320, 429 ff., 432. On the relative claims, here, of books 9
 and 10 see Oldenberg, *Prol.*, 253 ; cf. under 9.68.10.

9.85.12^d, prārūrucad ródasi mātārā çúciḥ : 9.75.4^b, prarocāyan ródasi, &c.

9.86.8°, átyo ná hiyāno abhí vájam arṣa : 9.70.10°, hitó ná sáptir abhí vájam arṣa.

9.86.8° (Akrṣtāḥ, alias Maṣa Rṣigaṇāḥ ; to Pavamāna Soma)

átyo ná hiyāno abhí vájam arṣa, svarvít kóçam divó ádrimātaram, 9.70.10°
 vṛṣā pavítre ádhi sáno avyāye sómah punāná indriyāya dhāyase.] cf. 9.70.5°

9.97.40° (Parāçara Çaktya ; to Pavamāna Soma)

ákrān samudrah prathamé vídharmañ janāyan prajā bhúvanasya rája,
 vṛṣā pavítre ádhi sáno ávye bṛhāt sómo vāvṛdhe suvāná induh.

For 9.97.40 cf. Hillebrandt, *Ved. Myth.* i. 328, 346.

9.86.8^d, sómah punāná indriyāya dhāyase : 9.70.5°, sá marmṛjāná indriyāya
 dhāyase.]

[9.86.7^b, sómo devānām úpa yāti niṣkṛtām : 9.78.1^d, çuddhó devānām, &c.]

Cf. 9.86.32^d, pátir jáninām úpa, &c.

[9.86.7^d, vṛṣā pavítram áty eti róruvat : 9.85.9°, rája pavítram, &c.]

9.86.8^d : 9.72.7^d, nábha pṛthivyá dharúno mahó diváh.

9.86.9° : 1.58.2^d, divó ná sánu stanáyann acikradat.

9.86.9^d: 9.68.9^b, sómah punānāḥ kalāṇṇeṣu sīdati; 9.96.23^d, sómah punānāḥ kalāṇṇeṣu sāttā.

9.86.13^d: 9.72.4^d, cūcīr dhiyā pavate sōma indra te.

9.86.17^c: 9.68.8^b, sōman manīṣā abhy anūṣata stūbhah.

9.86.19^d, indrasya hārdy aviṇan manīṣibhiḥ: 9.60.3^c, indrasya hārdy aviṇan.

9.86.21^d: 9.72.7^d, sōmo hrdē pavate cāru matsarāḥ.

9.86.26^c, gāḥ kṛṇvānō nirṇījam haryatāḥ kavīḥ: 9.14.5^c; 107.26^d, gāḥ kṛṇvānō nā nirṇījam.

9.86.29^c (Prṇayah, alias Aja Rṇiganāḥ; to Pavamāna Soma)
tvām samudrō asi viṇvavīt kave tāvemāḥ pañca pradīco vīdharmanī,
tvām dyām ca prthivīm cāti jabhriṣe tāva jyōtīṣi pavamāna sūryah.

9.100.9^{ab} (Rebhasūnū Kāṇyapāu; to Pavamāna Soma)

tvām dyām ca mahivrata prthivīm cāti jabhriṣe,
prāti drāpim amuñcathāḥ pavamāna mahitvanā.

There can be no doubt that the single triṣṭubh pāda 9.86.29^c has been distended, very awkwardly, to two octosyllabic pādas by inserting mahivrata in 9.100.9^{ab}; see p. vii, line 4 from top.

[9.86.30^d, tūbhyemā vīṇvā bhūvanāni yemire: see under 8.3.6^a.]

9.86.31^d: 9.85.11^c, cīṇm rihanti matāyah pānipnatam; 9.86.46^c, aṇṇm, &c.

9.86.33^d (Atrayah; to Pavamāna Soma)
rāja sindhūnām pavate pātir divā rtāsyā yāti pathībhiḥ kánikradat,
sahāsradhārah pāri śicyate hāriḥ punānō vācam janāyann upāvasuḥ.

9.106.12^c (Agni Cākṣuṣa; to Pavamāna Soma)

āsarji kalāṇṇ abhi mīḥ sāptir nā vājayūḥ, 9.106.12^b
punānō vācam janāyann asiṣyadat.

Cf. Hillebrandt, *Ved. Myth.* i. 357.—For the repeated pāda cf. also 9.78.1^a, prā rāja vācam janāyann asiṣyadat.

9.86.35^b, cṇenō nā vānsu kalāṇṇeṣu sīdasi: 9.38.4^b, cṇenō nā vikṣu sīdati; 9.57.3^c, cṇenō nā vānsu sīdati.

9.86.35^d (Atrayah; to Pavamāna Soma)
īṣam ūrjam pavamānābhy āṇsasi cṇenō nā vānsu kalāṇṇeṣu sīdasi, 9.38.4^b
indrāya mādva mādyo mādaḥ sūtō divō viṣṭambhā upamō vicakṣaṇāḥ.

9.108.16^d (Çakti Vasiṣṭha; to Pavamāna Soma)

indrasya hārdi somadhānam ā viṇa samudrām iva sindhavaḥ, 9.70.9^b; b: 8.6.35^b
jūṣṭo mitrāya vārunāya vāyāve divō viṣṭambhā uttamāḥ. 9.70.8^c

Cf. Hillebrandt, *Ved. Myth.* i. 316.

9.86.38^c: 9.69.8^a, sá (9.69.8^a, á) naḥ pavasva vásumad dhíranyavat.

9.86.40^{cd}: 9.83.5^{cd}, rája pavitraratho vájam áruhat (9.83.5, áruhah) sahásra-
bhr̥ṣṭir jayati (9.83.5, jayasi) çrávo bṛhát.

9.86.44^a, vipaçcite pávamānāya gāyata: 9.65.7^b, pávamānāya gāyata.

[9.86.46^c, añçum̐ rihanti matáyaḥ pánipnatam: 9.85.11^c; 86.31^d, çicun̐
rihanti, &c.]

9.87.9^c, pūrv̐r̥ īso bṛhat̥ir̥ jīradāno: 6.1.12^c, pūrv̐r̥ īso bṛhat̥ir̥ āreaghaḥ.

9.88.1^a: 7.29.1^a, ayām sōma indra tūbhyam̐ sunve.

9.88.8 = 1.91.3.

9.89.7^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.95.5^d, suv̐r̥yasya pátayaḥ syāma.

[9.90.3^d, āsalhaḥ sāhvān̐ p̐tanasu çátrun̐: 6.19.8^c; 8.60.12^a, yéna vānsāma
p̐tanasu çátrun̐ (8.60.12^a, çárdhataḥ).]

9.90.5^c (Vasiṣṭha Maitravārūni; to Pavamāna Soma)

mátsi soma várūṇam̐ mátsi mitráṁ mátsīndram̐ indo pavamāna viṣṇum̐,
mátsi çárdho mārutaṁ mátsi devān̐ mátsi mahám̐ índram̐ indo mādāya.

9.97.42^c (Parāçara Çaktya; to Pavamāna Soma)

mátsi vāyūm̐ iṣṭāye rádhase ca mátsi mitrávárūṇā pūyāmānaḥ,
mátsi çárdho mārutaṁ mátsi devān̐ mátsi dyāvapr̥thivī̐ deva soma.

For 9.97.42^c cf. 9.97.49^b, abhī mitrávárūṇā pūyāmānaḥ.

[9.91.1^c, dáça svásaro ádhi sáno ávye: 9.92.4^c, dáça svadhábh̥ir̥ ádhi sáno ávye.]

[9.92.4^b, víçve devás tráya ekádaçāsaḥ: 8.57(Vál.9).2^d, yuvām̐ devás, &c.]

[9.92.4^c, dáça svadhábh̥ir̥ ádhi sáno ávye: see next prec. item but one.]

[9.92.6^a, pári sádmeva paçum̐ánti hótā: 9.97.1^d, mitéva sádma paçum̐ánti hótā.]

9.95.2^b: 2.42.1^b, īyarti vácam̐ aritēva návam̐. Omitted by mistake under 2.42.1^b.

[9.95.4^b, añçum̐ duhanty̐ uksāṇam̐ giriṣṭhām̐: 9.85.10^b, vénā duhanty̐, &c.]

9.95.5^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.89.7^d, suv̐r̥yasya pátayaḥ syāma.

9.96.3^{ab} (Pratardana Dāivodāsi; to Pavamāna Soma)

sá no deva devátāte pavasva mahé soma psárasa indrapānaḥ,
kṛṇvān̐ apó varṣāyan̐ dyām̐ utémām̐ urór̐ á no varivasyā punānáḥ.

9.97.27^{ab} (Mr̥ṣika Vasiṣṭha; to Soma Pavamāna)

evā deva devátāte pavasva mahé soma psárase devapānaḥ,
mahāç cid dhī śmāsi hitāḥ samaryé kṛdhī suṣṭhāné ródasi punānáḥ.

Cf. Pischel, Ved. Stud. iii. 197.

9.96.5^b: 8.36.4^a, janitā divó janitā prthivyaḥ.

9.96.6^d, 17^d, sómaḥ pavítram áty eti rébhan.

9.96.9^c (Pratardana Daivodāsi ; to Pavamāna Soma)
pāri priyāḥ kalāṣe devāvāta indrāya sómo ráṇyo mādāya,
sahásradhārah çatāvāja indur vāji ná saptiḥ sámānā jigāti.

9.110.10^c (Tryaruna and Trasadasyu ; to Soma Pavamāna)
sómaḥ punānó avyāye vāre çīçur ná krīḷan pávamāno aksāḥ,
sahásradhārah çatāvāja indur.

[9.96.16^c, abhi vājam saptir iva çravasyā : 1.61.5^a, asmā id u saptim iva çravasyā.]

9.96.17^a (Pratardana Daivodāsi ; to Pavamāna Soma)
çīçum jajñānām haryatām mṛjanti çumbhānti vāhniṁ marūto gaṇéna,
kavir gīrbhīḥ kāvyenā kavīḥ sán [sómaḥ pavítram áty ety rébhan.] 9.96.6^d

9.109.12^a (Agnayo Dhiṣṇya Āiçvarayah ; to Pavamāna Soma)
çīçum jajñānām hāriṁ mṛjanti pavitre sómaṁ devébhya indum.

This is one of the few cases in the Rig-Veda in which a triṣṭubh line varies with a dvipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt, Ved. Myth. i. 352 ; Geldner, RV. Kommentar, p. 143 (in pāda b Soma is assimilated to Agni).

9.96.20^c, vīçeva yūthā pāri kóçam ārsan : 9.76.5^a, vīçeva yūthā pāri kóçam
ārsasi.

9.96.23^d, sómaḥ punānāḥ kalāṣeṣu sātā : 9.68.9^b ; 86.9^d, sómaḥ punānāḥ
kalāṣeṣu sīdati.

[9.97.1^d, mitéva sādma paçumānti hótā : 9.92.6^a, pāri sādmeva paçumānti
hótā.]

[9.97.5^a, indur devānām úpa sakhyām āyān : 4.33.2^c, ād id devānām úpa
sakhyām āyan.]

[9.97.5^b, sahásradhārah pavate mādāya : 9.101.6^a, sahásradhārah pavate.]

9.97.11^c, indur indrasya sakhyām juṣānāḥ : 8.48.2^c, indav indrasya, &c.

9.97.16^d, 19^b, ādhi (19 pári) ṣṇúnā dhanva sáno ávye.

[9.97.24^c, dvitā bhuvad rayipāti rayīmām : 1.60.4^d ; 72.1^c, agnir bhuvad, &c.]

9.97.27^{ab}, evā deva devátāte pavasva mahé soma psárase devapānāḥ : 9.96.3^{ab},
sá no deva devátāte pavasva mahé soma psárasa indrapānāḥ.

[9.97.80^c, pitúr ná putráḥ krátubhir yatānāḥ : 1.68.9, 10^a pitúr ná putráḥ
krátum juṣanta.]

9.97.32^c, sá indrāya pavase matsarāvān : 9.76.5^c, sá indrāya pavase matsarīntamah.

9.97.36^a : 9.68.10^a, evā naḥ soma pariṣicyāmanah.

9.97.39^c : 1.62.2^c, yēnā naḥ pūrve pitārah padajñāḥ.

9.97.40^c, vṛṣa pavitre ādhi sāno āvye : 9.86.3^c, vṛṣa pavitre ādhi sāno avyāye.

[9.97.42^b, 49^b, mātasi (9.97.49^b, abhi) mitráváruṇa puyāmanah.

9.97.42^c : 9.90.5^c, mātasi čárdho mārutam mātasi devān.

9.97.44^c, svādasvéndrāya pávamāna indo : 9.74.9^d, svādasvéndrāya pavamāna pítāye.

[9.97.46^d, kámo ná yó devayatām ásarji : 1.190.2^b, sárgo ná, &c.]

9.97.48^d : 1.73.2^a, devó ná yāḥ savitā satyāmanmā.

[9.97.49^d, abhíndram vṛṣaṇam vájrabāhum : 7.23.6^a, evéd indram, &c.]

[9.97.56^b, sómo víçvasya bhúvanasya rája : 3.46.2^c ; 6.36.4^d, éko víçvasya, &c. ; 5.85.3^c, téna víçvasya, &c. ; 10.168.2^d, asyá víçvasya, &c.]

[9.97.56^d, ví váram ávyam samáyāti yāti : 9.85.5^b, vy ávyāyam samáyā váram arṣasi.]

9.98.1^c : 9.64.25^c, indo sahásrabharnasam.

9.98.4^b : 1.84.7^b, vásu mártāya dāçúṣe.

See under 1.45.8^d for other similar pádas.

9.98.6^c : 1.18.6^b ; 9.100.1^b, priyám indrasya kámyam.

9.98.10^a : 9.11.8^a ; 108.15^a, indrāya sómam pátave.

9.99.6^a, sá punāno madíntamah : 9.50.5^a, sá pavaṣva madíntama.

9.99.6^b : 9.20.6^c, sómaç camúṣu sídati.

[9.99.7^a, sá mrjyate sukármabhiḥ ; 9.70.4^a, sá mrjyámāno daçábhiḥ sukármabhiḥ.]

9.99.7^b : 9.3.9^b ; 103.6^b, devó devébhyaḥ sutāḥ.

9.99.7^d : 9.7.2^b, mahír apó ví gāhate.

9.99.8^b : 9.24.3^c, nṛbhir yató ví nṛyase.

9.99.8^d : 9.63.2^{bc}, indrāya matsaríntamah (or, °maç) camúṣv á ní sídasi.

9.100.1^b : 1.18.6^b ; 9.98.6^a, priyám indrasya kámyam.

9.100.2^a: 9.40.6^a; 57.4^c; 64.26^c, punānā indav ā bhara.

9.100.2^b: 9.4.7^b; 40.6^b, sōma dvibārhasam rayim.

9.100.2^d, 8^d, vīcṣvāni dācūṣo grhā.

9.100.5^b: 9.1.1^b; 29.4^b; 30.3^c; 67.13^b, pávasva soma dhārāyā.

9.100.5^c: 9.1.1^c, indrāya pātave sutāh.

9.100.5^d (Rebhasūni Kaṣyapau; to Pavamāna Soma)

krátve dāksāya naḥ kave pávasva soma dhārāyā,

9.1.1^b

indrāya pātave sutó, mitráya várūṇāya ca.

9.1.1^c

10.85.17^b (Surya Savitrī; to Devāh)

suryāyāi devébhyo mitráya várūṇāya ca,

yé bhūtāsyā prācetasa idām tébhyo 'karam námaḥ.

9.100.6^a, pávasva vājasātamaḥ: 9.43.6^a; 107.23^a, pávasva vājasātaye; 9.13.3^a; 42.3^b, pávante vājasātaye.

9.100.6^d: 9.106.6^b, devébhyo mádhumattamaḥ. Added in proof.

[9.100.7^c, vatsām jatām ná dhenávaḥ: 6.45.28^c, vatsām gāvo ná dhenávaḥ.]

9.100.7^d: 9.4.9^b; 64.9^b, pávamāna vídharmanī.

9.100.8^a: 9.4.1^b; 9.9^a, pávamāna máhi grávaḥ.

9.100.8^c: 8.43.23^c, çárdhan támāṁsi jighnase.

9.100.9^{ab}, tvām dyām ca mahivrata prthivīm cáti jabhriṣe: 9.86.29^c, tvām dyām ca prthivīm cáti jabhriṣe.

[9.101.6^a, sahásradhāraḥ pavate: 9.97.5^b, sahásradhāraḥ pavate mādāya.]

9.101.7^a, ayām pūṣā rayír bhágah: 8.31.11^a, áitu pūṣā rayír bhágah.

9.101.7^b: 9.13.1^a; 28.6^b; 42.5^c, sōmaḥ punānó arṣati.

9.101.8^d: 9.24.1^b; 67.7^a, pávamānāsa indavah.

9.101.9^c: 7.15.2^a, yāḥ páñca carṣaṇír abhí; 5.86.2^c, yā páñca carṣaṇír abhí.

9.101.10^b (Andhigu Çyavaçvi; to Pavamāna Soma)

sōmaḥ pavanta indavo 'smábhyam gātuvíttamāḥ,

mitráḥ suvānā arepāsah svādhyāḥ svarvīdah.

9.106.6^a (Cakṣus Mānava; to Pavamāna Soma)

asmábhyam gātuvíttamo devébhyo mádhumattamaḥ,

9.100.6^d

sahásraṁ yahi pathibhiḥ kánikradat.

9.101.12^a: 9.22.3^a, eté putá vipaçcītaḥ.

9.101.12^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b, sōmāso dādhyāçirah.

9.101.15^b, ví yás tastámbha ródasi : 7.86.1^b, ví yás tastámbha ródasi cid urví.

9.101.16^a (Prajapati ; to Pavamāna Soma)

ávyo várebhiḥ pavate sómo gávye ádhi tvací,

ḥánikradad vṛṣā hárīḥ, ṇdrasyābhy ēti niṣkṛtām.

cf. 9.2.6^a

9.108.5^b (Ūru Āṅgīrasa ; to Pavamāna Soma)

eṣā syā dhārāyā sūtó 'vyo várebhiḥ pavate madíntamaḥ,

krīḷann ūrmīr apām iva.

The metre favours 9.108.5^d ; see Part 2, chapter 2, class B 9.

[9.101.16^c, kánikradad vṛṣā hárīḥ : 9.2.6^a, ácikradad vṛṣā hárīḥ.]

9.102.5^b : 1.19.3^b, víḥve deváso adrúhah.

9.102.7^b : 1.142.7^c ; 5.5.6^b ; 10.59.8^b, yahví ṛtásya mātáraḥ ; 9.33.5^b, yahví ṛtásya mātáraḥ.

[9.103.2^a, pári várāṇy avyáya : 9.67.4^b ; 107.10^b, tíró várāṇy, &c.]

9.103.2^b (Dvita Āptya ; to Pavamāna Soma)

ḥári várāṇy avyáya, góbhīr añjānó arṣati,

cf. 9.103.2^a

trí śadhásthā punánāḥ kṛṇute hárīḥ.

9.107.22^d (Sapta Ṛṣayah ; to Pavamāna Soma)

mṛjānó váre pávamāno avyáye ḥvṛṣāva cakrado váne,

cf. 9.7.3^b

devānām soma pavamāna niṣkṛtām góbhīr añjānó arṣasi.

[9.103.3^a, pári kócam madhuçútam : see under 9.23.4.]

9.103.6^b : 9.3.9^b ; 97.9^b, devó devébhyah sūtāḥ.

9.103.6^c, vyānaçṭh pávamāno ví dhāvati : 9.37.3^b, pávamāno ví dhāvati.

9.104.1^a : 1.22.8^a, sákhaya á ní śidata.

9.104.2^a (Parvata Kāṇva, or others ; to Pavamāna Soma)

sám ī vatsám ná mātṛbhiḥ sṛjātā gayasádhanam,

devāvyām mādām abhí dvīçavasam.

9.105.2^a (Parvata and Nārada ; to Pavamāna Soma)

sám vatsá iva mātṛbhir ṇdur hinvānó ajyate,

devāvīr mādó matībhiḥ páriṣkṛtaḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme ; see p. 13. Cf. 8.72.14^b, sám vatsáso ná mātṛbhiḥ, and see under 6.45.28^a.

[9.104.3^c, yáthā mitráya várūṇāya çántamaḥ : 1.136.4^a, ayām mitráya, &c.]

9.104.6^b, rakṣásam kām cid atrīṇam : 9.105.6^b, ádevam kām, &c.]

See the note under 9.104.2.

9.105.2—] *Part 1: Repeated Passages belonging to Book IX* [460

9.105.2^a, sám vatsá iva mātṛbhiḥ : 9.104.2^a, sám i vatsám ná mātṛbhiḥ.

9.106.2^b : 9.6.7^b, indrāya pavate sutáh ; 9.62.14^c ; 107.17^a, indrāya pavate mádah.

9.106.3^a : 9.10.1^a, asyéd indro mádeṣv á.

9.106.4^b : 8.91.3^d, indrāyendo pári srava ; also refrain in 9.112.1^e ff.

9.106.4^c, dyumántam çuṣmam á bhara svarvidam : 9.29.6^c, dyumántam çuṣmam á bhara.

9.106.5^b : 9.65.13^b, pávasva viçvadarçataḥ.

9.106.6^a, asmábhyaṁ gātuvittamaḥ : 9.101.10^b, asmábhyaṁ gātuvittamāḥ.

9.106.6^b : 9.100.6^d, devébhyo mádhumattamaḥ.

9.106.7^b : 9.65.14^b, indo dhárābhir ójasā.

9.106.10^b : 9.28.1^c, ávyo váraṁ ví dhāvati ; 9.16.8^c, ávyo váraṁ ví dhāvati ;
9.74.9^b, ávyo váraṁ ví pavamāna dhāvati.

[9.106.10^c, ágre vácāḥ pávamānaḥ kánikradat : 9.3.7^a, pávamānaḥ kánikradat ;
9.13.8^b, pávamāna kánikradat.]

9.106.11^b : 9.6.5^c ; 45.5^b, váne krílantam átyavim.

9.106.12^b (Agni Cakṣuṣa ; to Pavamāna Soma)

ásarji kalāçāṇ abhi mīlhé sáptir ná vājayúḥ,

punānó vácāṁ janáyann asiṣyadat.]

9.86.33^d

9.107.11^b (Sapta Rṣayah ; to the same)

sá māmṛje tiró āṇvāni meṣyó mīlhé sáptir ná vājayúḥ,

anumádyah pávamāno manīṣibhiḥ sómo viprebhir fkvabhiḥ.

Cf. the correspondence of 9.106.2^b with 9.107.17^a.—The cadence āṇvāni meṣyāḥ in 9.107.11^a also in 9.86.47^a.

9.106.12^c, punānó vácāṁ janáyann asiṣyadat : 9.86.33^d, punānó vácāṁ janáyann úpāvasuḥ.

9.106.13^a : 9.65.25^a, pávate haryató háriḥ.

[9.107.1^d, suśáva sómam ádribhiḥ : 4.45.5^d, sómam suśáva mádhumantam ádribhiḥ.]

9.107.4^a : 9.63.28^a, punānāḥ soma dhārāya.

9.107.4^d : 8.61.6^b, útso deva hiraṇyāyaḥ.

9.107.6^b : 9.7.6^a ; 52.2^b, ávyo váre pári priyāḥ ; 9.50.3^a, ávyo váre pári priyám.

9.107.7^d : 8.89.7^b ; 10.156.4^b, á súryaṁ rohaya diví ; 1.7.3^b, á súryaṁ rohayad diví.

9.107.10^b: 9.67.4^b, tīrō vārāṇy avyāyā.

9.107.11^b: 9.106.12^b, mīlhé sāptir ná vājayūh.

9.107.12^d: 9.66.11^a, āchā kōcam madhuçūtam.

9.107.14^{ab}: 9.23.4^{ab}, abhī sōmāsa āyāvah pāvante mādyaṁ mādām.

9.107.14^c, samudrāsyādhi viṣṭāpi manīṣīṇah: 8.97.5^b; 9.12.6^b, samudrāsyādhi viṣṭāpi; 8.34.13^b, samudrāsyādhi viṣṭāpah.

9.107.14^d: 9.21.1^c, matsarāsaḥ svarvīdah.

9.107.15^b (Sapta Ṛsayah; to Pavamāna Soma)

tārat samudrām pāvamāna urmīṇā rājā devā ṛtām bṛhāt,
āṛṣan mitrāsyā vāruṇasya dhārmaṇā prā hinvanā ṛtām bṛhāt.

9.108.8^d (Ūrdhvasadman Āṅgīrasa; to the same)

sahāsradhāram vṛṣabhām payovīdham priyām devāya jānmane,
ṛtēna yā ṛtājāto vivāvṛdhē rājā devā ṛtām bṛhāt.

9.107.17^a: 9.62.14^c, īndrāya pavate mādah; 9.6.7^b; 106.2^b, īndrāya pavate sutāh.

9.107.17^d: 9.63.17^a, tām i mrjanty āyāvah.

9.107.21^c, rayīm piçāṅgam bahulām puruspīham: 9.72.8^d, rayīm piçāṅgam bahulām vasīmahi.

9.107.22^b, vīṣāva cakrado vāne: 9.7.3^b, vīṣāva cakradad vāne.

9.107.22^d, góbbhir añjānó arṣasi: 9.103.2^b, góbbhir añjānó arṣati.

9.107.23^a: 9.43.6^a, pávasva vājasātaye; 9.13.3^a; 42.3^b, pāvante vājasātaye;
9.100.6^a, pávasva vājasātamah.

9.107.24^a: 9.72.8^a, sá tú pavasva pári pārthivam rájah.

9.107.25^a: 9.63.25^a, pāvamānā asṛkṣata.

9.107.26^b: 9.30.2^a, indur hiyanāḥ sotṛbhīh.

9.107.26^d: 9.14.5^c, gāh kṛṇvānó ná nirṇījam; 9.86.26^c, gāh kṛṇvānó nirṇījam haryatāh kavīh.

9.108.1^a: 9.64.22^b; 108.15^c, pávasva mādhumattamah.

9.108.5^b, ávyo vārebhīh pavate madāntamah: 9.101.16^a, ávyo vārebhīh pavate.

[9.108.8^d, varmīva dhṛṇav ā ruja: 8.73.18^a, pūram na dhṛṇav, &c.]

9.108.8—] *Part 1: Repeated Passages belonging to Book IX* [462

9.108.8^d: 9.107.15^b, *rāja devā ṛtām bṛhāt.*

9.108.15^a: 9.111.8^a; 98.10^a, *indrāya soma pátave.*

9.108.15^c: 9.64.22^b; 108.1^a, *pávasva mādhumattamah.*

9.108.16^a: 9.70.9^b, *indrasya hārdi somadhānam ā viça.*

9.108.16^b: 8.6.35^b; 92.22^b, *samudrām iva sīndhavaḥ.*

9.108.16^c: 9.70.8^c, *jūṣṭo mitrāya vāruṇāya vāyāve.*

9.108.16^d, *divo viṣṭambhā uttamāḥ*: 9.86.35^d, *divo viṣṭambhā upamó vicakṣaṇāḥ.*

9.109.12^a, *çiçum jajñānām hāriṁ mrjanti*: 9.96.17^a, *çiçum jajñānām haryatām mrjanti.*

9.109.22^b, *çriṇānn ugró riṇānn apāḥ*: 8.32.2^c, *vādhīd ugró riṇānn apāḥ.*

9.110.9^b, *imā ca viçvā bhūvanābhi majmānā*: 2.17.4^a, *ādḥā yó viçvā bhūvanābhi majmānā.*

9.110.10^c: 9.96.9^c, *sahásradhārah çatāvāja induh.*

9.111.3^c, *indram jáitrāya harsayan*: 8.15.13^c, *indram jáitrāya harsaya çacīpátim.*

9.112.1^a–4^c: 113.1^a–11^c; 114.1^a–4^c, *indrāyendo pári srava.*

Cf. also under 8.91.3^d.

9.113.8^d–11^d, *táttra mām amṛtam kṛdhi.*

9.114.4^d (*Kaçyapa Mārta*; to Soma Pavamāna)

yát te rājañ chṛtām havis téna somābhi rakṣa naḥ,

arātivā má nas tārīn mó ca naḥ kíṁ canāmamad [*indrāyendo pári srava.*]

~~cf~~ 8.91.3^d

Pāda d is almost identical with the refrain, *mó sū te kíṁ canāmamat*, 10.59.8^a, 9ⁱ, 10^c.

REPEATED PASSAGES BELONGING TO BOOK X

10.2.2^a, véṣi hotráṃ utá potráṃ jánānām : 1.76.4^c, véṣi hotráṃ utá potráṃ
yajatra.

10.2.2^d : 2.3.1^d, devó devān yajatv agnir árhan.

10.2.4^a, yád vo vayám pramināma vratāni : 8.48.9^c, yát te vayám pramināma
vratāni.

10.4.2^d, antár mahāñç carasi rocanéna : 3.55.9^b, antár mahāñç carati rocanéna.

10.4.7^d (Trita Āptya ; to Agni)

bráhma ca te jātavedo námaç ceyám ca gíḥ sádam íd vārdhani bhūt,
rákṣā ño agne tánayāni toká rákṣotá nas tanvò áprayuchan.

10.7.7^d (Trita Āptya ; to Agni)

bhávā no agne 'vitótá gopā bhávā vayasakfd utá no vayodháh,
rásvā ca naḥ sumaho havýádatiṃ trāsvotá nas tanvò áprayuchan.

10.5.2^c (Trita Āptya ; to Agni)

samānām niḷām vṛṣaṇo vásānāḥ sām jagmire mahiṣá árvattbhiḥ,
ṛtasya padām kaváyo ní pānti gúhā námāni dadhire párāṇi.

10.177.2^b (Pataṃga Prajāpatya ; Māyābhedah)

pataṃgó vácam mánasā bibharti tām gandharvó 'vadaḍ gárbhe antáh,
tām dyótamānām svaryām manisām ṛtasya padé kaváyo ní pānti.

For 10.5.2 cf. Bergaigne i. 98 ; ii. 76 ; iii. 224, 233 ; for 10.177.2, Bergaigne i. 285, 291 ;
iii. 67, 224, 242 ; Hillebrandt, Ved. Myth. i. 351, 433 ; Ludwig, Ueber Methode, p. 56.

10.6.7^b, sadyó jajñānó hávyo babhútha : 8.96.21^b, sadyó jajñānó hávyo babhúva.

[10.6.7^c, tām te deváso ánu kētam ayan : 4.26.2^d, máma deváso, &c.]

10.7.2^c : 1.163.7^c, yadā te mártō ánu bhógam ánaḥ.

[10.7.5^d, vikṣú hótāraṃ ny āsādayanta : 3.9.9^d = 10.52.6^d, ád íd dhótāraṃ, &c.]

10.7.7^d, trāsvotá nas tanvò áprayuchan : 10.4.7^d, rákṣotá nas, &c.

10.8.1^b : 6.73.1^d, á ródasi vṛṣabhó roraviti.

10.8.1^d, apām upāsthe mahiṣo vavardha: 10.45.3^d, apām upāsthe mahiṣā avardhan. Added in proof.

10.9.5^a, īcānā vāryāṇām: 1.5.2^b; 24.3^b, īcānam vāryāṇām; 8.71.13^b, īcā yō vāryāṇām.

10.9.6 (wanting pāda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7^c = 1.23.21^c; 10.57.4^c, jyōk ca sūryam dṛṣṭe.

10.9.8 = 1.23.22.

10.9.9 = 1.23.23.

10.10.2^b (Yama Vāivasvata; to Yami)

nā te sākṣā sakhyām vaṣṭy etāt sālakṣmā yād viṣurūpā bhāvāti,

mahās putrāso āsurasya vīrā, divo dhartāra urviyā pāri khyan. ~~cf.~~ cf. 3.53.7^b

10.12.6^b (Havirdhāna Āṅgi; to Agni)

durmantv ātrāmftasya nāma sālakṣmā yād viṣurūpā bhāvāti,

yamāsya yō manāvate sumāntv āgne tām ṛṣva pāhy āprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282; Geldner, *Rigveda Komm.*, p. 146. The repeated pāda appears here in a natural connexion. In 10.12.6 the same pāda is unintelligible, certainly enigmatic (brahmodya) and secondary. Grassmann, ii. 465, points out that the pāda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated pāda. See also Bergaigne, i. 90; ii. 98, note, and cf. Oldenberg, *Prol.*, p. 232.

[10.10.2^c, mahās putrāso āsurasya vīrāḥ: 3.53.7^b; 10.67.2^b, divās putrāso āsurasya vīrāḥ.]

10.10.5^b: 3.55.19^a, devās tvāṣṭā savitā viçvārūpah.

[10.10.5^c, nākir asya prā minanti vratāni: 1.69.7^a, nākiṣ ṭa etā vratā minanti.]

[10.10.6^b, kā Im dadarça kā ihā prā vocat: 3.54.5^a; 10.129.6^a, kō addhā veda kā ihā prā vocat.]

10.10.6^c, brhān mitrāsya vāruṇasya dhāma: 2.27.7^c, brhān mitrāsya vāruṇasya çārma.

Cf. under 1.152.4^d.

10.10.13^d, 14^b, pāri şvajāte libujeva vrkṣām.

10.11.5^b, hōtrābhīr agne mānuṣaḥ svadhvarāḥ: 2.2.8^c, hōtrābhīr agnīr mānuṣaḥ svadhvarāḥ.

10.11.8^b, devī devēsu yajatā yajatra: 4.56.2^a, devī devēbhīr yajatē yajatrāiḥ; 7.75.7^b, devī devēbhīr yajatā yajatrāiḥ.

10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)

ṛudhī no agne sādane sadhāsthe yukṣvā rātham amṛtasya dravitnūm,
ā no vaha ródasī deváputre mākīr devānām āpa bhūr ihā syāḥ.

10.12.6^b: 10.10.2^b, sálakṣmā yád vísurūpā bhāv āti.

10.12.9 = 10.11.9.

10.14.5^d: 3.35.6^c, asmín yajñé barhiṣy ā niśádyā.

10.14.8^{cd}, tésām vayām sumatáu yajñīyānām āpi bhadre sāumanasé syāma:
3.1.21^{cd}; 3.59.4^{cd}; 6.47.13^{cd} = 10.131.7^{cd}, tásya vayām sumatáu
yajñīyasyāpi bhadre sāumanasé syāma.

10.14.14^b: 1.15.9^b, juhóta prá ca tiṣṭhata.

[10.14.14^d, dīrghām áyuh prá jīvāse: 10.18.6^d, dīrghām áyuh karati jīvāse vah.]

Cf. under 4.12.6 and 8.18.22.

[10.15.4^d, áthā nah çám yór arapó dadhāta: 10.37.11^d, tād asmé çám yór arapó
dadhātana.]

10.15.5^c: 6.49.1^c, tá á gamantu tá ihā çruvantu.

10.15.6^d: 7.57.4^d, yád va ágaḥ puruṣáta kárāma.

10.15.10^b, indreṇa devāiḥ sarátham dádhanāḥ: 3.4.11^b = 7.2.11^b, indreṇa devāiḥ
sarátham turébhiḥ; 5.11.2^c, indreṇa devāiḥ sarátham sá barhiṣi.

10.15.14^b, mādhye divāḥ svadháya mādáyante: 1.108.12^b, mādhye divāḥ
svadháya mādáyethe.

[10.16.8^d, tásmin devá amṛtā mādáyantām: 3.4.11^d = 7.2.11^d, svāha devá, &c.]

10.17.8^c, ásádyāsmín barhiṣi mādayasva: 6.52.13^d, ásádyāsmín barhiṣi mādaya-
dhvam; 6.68.11^d, ásádyāsmín barhiṣi mādayethām.

10.17.9^d, rāyās pōsam yájamāneṣu dhehi: 8.59 (Val.11).7^b, rāyās pōsam yája-
māneṣu dhattam; 10.122.8^c, rāyās pōsam yájamāneṣu dhārāya.

[10.17.11^c: 3.33.3^d, samānām yónim ānu samcárantam (3.33.3^d, samcáranti);
1.146.3^d, samānām vatsām abhi samcáranti.]

[10.18.6^d, dīrghām áyuh karati jīvāse vah: 10.14.14^d, dīrghām áyuh prá jīvāse.]

10.20.1^{ab} (Vimada Āindra, or others; to Agni)

bhadrām no āpi vātaya mánāḥ.

10.25.1^{ab} (The same; to Soma)

bhadrām no āpi vātaya ṛmāno dáksam utá krátum, cf. 9.4.3^a
ádha te sakhyé ándhaso ví vo máde ṛrāṇan gávō ná yāvase vívakṣase.]

cf. 5.53.16^b

The fragmentary distich in 10.20.1 is placed in a kind of pratika form as an introduc-
tory prayer at the head of the collection of Vimada hymns. See Oldenberg, Prol., pp. 161,
231, 237, 511.—For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.

10.20.10^d (Vimada Āindra, or others; to Agni)

evā te agne vimadō manīśām ūrjo napād amṛtebhīḥ sajōṣāḥ,
gīra ā vaksat sumatīr iyānā īṣam ūrjam suksitīm vīḡvam ābhāḥ.

10.99.12^d (Vamra Vāikhānasa; to Indra)

evā mahō asura vaksāthaya vamrakāḥ padbhīr ūpa sarpad indram,
sā iyānāḥ karati svastīm asmā īṣam ūrjam suksitīm vīḡvam ābhāḥ.

For 10.20.20 cf. Pischel, *Ved. Stud.* ii. 226; for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1^b: 5.20.3^a; 26.4^c; 8.60.1^b, hōtāram tvā vṛṇīmahe.

10.21.1^d, çīrām pāvakaçociṣam vīvakṣase: 3.9.8^b; 8.43.31^b; 102.111^a, çīrām pāvakaçociṣam.

10.21.3^d, vīḡvā ādhi çriyo dhiṣe vīvakṣase: 2.8.5^c, vīḡvā ādhi çriyo dadhe;
10.127.1^c, vīḡvā ādhi çriyo 'dhita.

[10.21.6^a, tvām yajñēsv īlate: 8.11.1^c, tvām yajñēsv īdyah.]

[10.21.6^b, āgne prayaty ādhvaré: 5.28.6^b; 8.71.12^b, agnīm prayaty, &c.]

10.21.7^a: 3.10.2^a, tvām yajñēsv ṛtvījam.

10.21.8^a: 1.12.12^a; 8.44.14^b, āgne çukrēṇa çociṣā.

10.22.2^d: 1.25.15^b, yāçaç cakré āsamy ā.

[10.22.8^d, vādhar dāsāsyā dambhaya: 8.40.6^c, ojo dāsāsyā dambhaya.]

10.22.15^a: 2.11.11^a, pībā-pibéd indra çūra sómam.

10.22.15^c (Vimada Āindra, or others; to Indra)

pībā-pibéd indra çūra sómam, mā riṣanyo vasavāna vásuḥ sán, 2.11.11^a
utá trāyasva grṇatō maghōno mahāç ca rāyō revātas kṛdhi naḥ.

10.148.4^d (Pṛthu Vāinya; to Indra)

imā brāhmendra túbhyaṁ çañsi dá nṛbhyo nṛṇām çūra çāvah,
tēbhīr bhava sákratur yēṣu çákānn utá trāyasva grṇatá utá stín.

10.23.2^b, índro maghāir maghāvā vṛtrahā bhuvat: 8.46.13^b, purasthātā maghāvā, &c.]

[10.23.4^d, úd id dhunoti vāto yāthā vānam: 5.78.8^a, yāthā vāto yāthā vānam.]

10.23.7^d: 7.22.9^c, asmé te santu sakhyā çivāni.

[10.24.1^a, índra sómam imám pībā: 8.17.1^b, índra sómam pībā imám.]

Cf. under 1.84.4.

10.24.1^c, asmé rayīm ní dhārāya ví vo mādē: 1.30.22^c, asmé rayīm ní dhārāya.

10.24.2^d, *ṛeṣṭhaṁ no dhehi vāryaṁ vívaksase* : 3.21.2^d, *ṛeṣṭhaṁ no dhehi vāryaṁ*.

10.25.1^{ab}, *bhadraṁ no āpi vātaya māno dākṣaṁ utā krátum* : 10.20.1, *bhadraṁ no āpi vātaya mánah* (quasi pratika).

[10.25.1^b, *māno dākṣaṁ utā krátum* : 9.4.3^a, *sānā dākṣaṁ*, &c.]

10.25.1^d, *rāṇan gāvo ná yāvase vívaksase* : 5.53.16^b, *rāṇan gāvo ná yāvase*.

10.25.5^d (Vimada Āindra, or others ; to Soma)

tāva tyé soma śaktibhir níkāmāso vy ṛṇvire,

gṛtsasya dhīrās tāvaso ví vo mādē vrajáṁ gómantam aṇvīnaṁ vívaksase.

10.62.7^b (Nabhanediṣṭha Mānava ; to Viṣve Devāḥ)

īndreṇa yujā nīḥ sṛjanta vāgháto vrajáṁ gómantam aṇvīnam,

sahāsraṁ me dádato aṣṭakarṇyāḥ ṣrávo devéev akrata. 8.65.12^c

10.25.7^a : 1.91.8^a, *tvám naḥ soma viçvátah*.

10.25.7^d, *mā no duhçānsa içatā vívaksase* : 1.23.9^c ; 7.94.7^c, *mā no duhçānsa içata* ; 2.23.10^c, *mā no duhçānsa abhidipsúr içata*.

10.26.9^d : 8.43.22^c, *imám naḥ çṛṇavad dhávam*.

10.27.1^b, *yát sunvaté yájamānāya çíkṣam* : 8.59 (Val. 11).1^d, *yát sunvaté yájamānāya çíkṣathah*.

10.27.7^d (Vasukra Āindra ; to Indra)

ābhūr v áukṣīr vy ti áyur ānaç dārsan nú pūrvo āparo nú darsat,

dvé paváste pári tám ná bhūto yó asyá pāré rájaso vivéṣa.

10.187.5^a (Vatsa Āgneya ; to Agni)

yó asyá pāré rájasaḥ çukró agnīr ájāyata, *śá naḥ parṣad áti dvīṣah.*

8. refrain, 10.187.1^d-5^d

The unmetrical character of 10.187.5^a shows that it is a stunted bit from such a line as 10.27.7^d. See Part 2, chapter 2, class B 9.

10.27.13^d (Vasukra Āindra ; to Indra)

pattó jagāra pratyāñcam atti çīrṣṇá çírah práti dadhāu várūtham,

āsna ūrdhvám upási kṣīṇāti nyāññ uttānám ānv eti bhūmim.

10.142.5^d (Śarīṣkva ; to Agni)

práty asya çrēṇayo dadṛçra ekám niyānaṁ bahávo ráthāsah,

bahú yád agne anumármjāno nyāññ uttānám anvéṣi bhūmim.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated páda ; but there is, at least, no reason to question its simple sense in 10.142.5.

10.27.14—] *Part 1: Repeated Passages belonging to Book X* [468

10.27.14^{od}: 3.55.13^{ab}, anyāsyā vatsām rihatī mimāya kāyā bhuvā nī dadhe
dhenūr ūdhaḥ.

[10.27.21^c, çrāva id enā parō anyād asti : 10.31.8^a, nāitāvad enā parō anyād asti.]

Cf. AV. 5.11.5^c, 6^c.

10.28.6^c (Indra ; to Vasukra)

evā hī mām tavāsam vardhāyanti divāç cin me bṛhatā ūttarā dhūḥ,
purū sahasrā nī çigāmi sākām açatrum hī mā jānita jajāna.

10.48.4^c (Indra Vāikunṭha ; to Indra Vāikunṭha)

ahām etām gavyāyam āçvyam paçum puriṣṇam sāyakenā hiranyāyam,
purū sahasrā nī çigāmi dāçuṣe yān mā sōmāsa ukthīno āmandiṣuḥ.]

4.42.6^c

10.28.7^c, vādhīm vṛtrām vājreṇa mandasānāḥ : 4.17.3^c, vādhīd vṛtrām, &c.

10.29.8^a, vy ānaḥ indrah pṛtanāḥ svōjāḥ : 7.20.3^c, vy āsa indrah, &c.

[10.30.1^c, mahīm mitrāsya vāruṇasya dhāsīm : 4.55.7^c, nahī mitrāsya, &c.]

10.30.4^b, yām viprāsa īlate adhvarēṣu : 1.58.7^b, yām vāghāto vṛṇāte adhvarēṣu.

10.30.13^d, indrāya sōmam sūṣutam bhārantīḥ : 3.36.7^b, . . . bhārantāḥ.

10.30.15^c, ādhvaryavaḥ sunutēndrāya sōmam : 2.14.1^a, ādhvaryavo bhāratēndrāya
sōmam.

10.31.2^b, ṛtāsya pathā nāmasā vivāset ; 1.128.2^b, ṛtāsya pathā nāmasā haviṣmata ;
10.70.2^c, ṛtāsya pathā nāmasā miyēdhah.

10.31.7^{ab} (Kavaṣa Āilūṣa ; to Viçve Devāḥ)

kīm svid vānam kā u sā vṛkṣā āsa yāto dyāvāpṛthivī niṣṭatakṣuḥ,
saṁtasthānē ajāre itānti āhāni pūrvīr usāso jaranta.

10.81.4^{ab} (Viçvakarman Bhāuvana ; to Viçvakarman)

kīm svid vānam kā u sā vṛkṣā āsa yāto dyāvāpṛthivī niṣṭatakṣuḥ,
māniṣiṇo mānasā pṛchātēd u tād yād adhyātisthad bhūvanāni dhārāyan.

For 10.81.4 cf. Oldenberg, *ProL.*, p. 527. For the answer to the riddle asked here see TB.
2. 8. 9. 6.

[10.31.8^a, nāitāvad enā parō anyād asti : 10.27.21^c, çrāva id enā parō anyād asti.]

Cf. AV. 5.11.5^c, 6^c.

10.32.6^{bed} : 5.2.8^{bed}, prā me devānām vṛtapā uvāca, indro vidvān ānu hī tvā
cacākṣa tēnāhām agne ānuçīṣṭa āgām.

10.33.2^{ab} : 1.105.8^{ab}, sām mā tapanty abhītaḥ sapātnīr iva pārçavaḥ.

10.33.3^{ab} : 1.105.8^{cd}, mūṣo nā çigñā vy ādanti mādhyā stotāram te çatakrato.

[10.33.4^b, rájanam trāsadasyavam : 8.19.32^c, samrájam trāsadasyavam.]

10.34.8^b (Kavaśa Āilūśa, or Akṣa Maujavat ; Akṣakṛṣipraçaṁśa ca, Akṣakitava-nindā ca)

tripañcaçāḥ kṛlāti vrāta eṣāṁ devā iva savitā satyādharmaḥ,
ugrāśya cin manyāve nā namante rāja cid ebhyo nāma it kṛṇoti.

10.139.3^c (Viçvāvasu Devagandharva ; to Sūrya)

[rāyo budhnāḥ saṁgāmano vāsūnām] viçvā rūpābhī caṣṭe çāctbhiḥ,

1.96.6^a

devā iva savitā satyādharmaṁdro nā tasthāu samarē dhānānām.

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza ; see under 1.73.2^a. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence ; see under 1.96.6^a. The pāda seems to me an old formula imported secondarily into each of the stanzas. Prima facie assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2^a, divāspṛthivyór āva ā vṛṇīmahe : 2.26.2^d, brāhmaṇas pāter āva, &c.]

10.35.3^d–12^d, svasty agnīm samidhānām imahe.

10.35.6^c, āyukṣātām açvīnā tūtujīm rātham : 1.157.1^c, āyukṣātām açvīnā yātave rātham.

[10.35.10^c, indram mitrām vāruṇam sātāye bhāgam : 10.63.9^c, agnīm mitrām, &c.]

10.35.11^a : 106.2^a, tā adityā ā gatā sarvātātaye.

[10.35.12^c, pāçve tokāya tánayāya jīvāse : 3.53.18^c, bālam tokāya, &c.]

10.35.13^a, viçve adyā marūto viçva ūtī : 5.43.10^d, viçve ganta maruto, &c.

[10.35.13^c, viçve no devā āvasā gamantu : 1.107.2^a, ūpa no devā, &c. ; 1.89.7^d, viçve no devā āvasā gamann ihā.]

10.35.14^a (Luça Dhanāka ; to Viçve Devāḥ)

yām devāsó 'vatha vājasātāu yām trāyadhve yām pipṛthāty ānhah,
yó vo gopithé nā bhayāśya véda té syāma devāvitaye turāsaḥ.

10.63.14^a (Gaya Plāta ; to Viçve Devāḥ)

yām devāsó 'vatha vājasātāu yām çūrasātā maruto hité dhāne,
prātaryāvāṇam rātham indra sānasīm āriṣyantam ā ruhema svastāye.

Cf. 6.66.8^b, māruto yām āvatha vājasātāu.

[10.36.1^b, dyāvākṣāmā vāruṇo mitró aryamā : see under 1.36.4^a.]

10.36.1^d : 7.44.1^d, adityān dyāvāpṛthivī apāḥ svāḥ.

10.36.2^d–12^d, tād devānām āvo adyā vṛṇīmahe.

[10.37.4^a, yéna sūrya jyótiṣā bādhasa támah : 10.127.2^c, jyótiṣā bādhasa támah.]

10.37.7—] *Part 1: Repeated Passages belonging to Book X* [470

[10.37.7^d, jyóg jiváh práti paçyema sūrya : 10.158.5^b, práti paçyema sūrya.]

[10.37.10^d, tát sūrya dráviṇaṁ dhehi citráṁ : 2.23.15^d, tát asmásu dráviṇaṁ, &c.]

[10.37.11^d, tát asmé çám yór arapó dadhātana : 10.15.4^d, áthā naḥ çám yór arapó dadhāta.]

[10.38.2^b, góarṇasaṁ rayīm indra çraváyyam : 9.63.23^c, rayīm soma çraváyyam.]

[10.38.4^d, arvāñcam indram ávase karāmahe : 8.22.3^c, arvācínā sv ávase, &c.]

10.39.4^d, víçvét tá vām sávaneṣu pravácya : 1.51.13^d ; 8.100.6^a, víçvét tá te sávaneṣu pravácya.

10.39.7^b, ny ðhathuḥ purumitrásya yóṣaṇām : 1.117.20^d, . . . yóṣām.

10.39.10^a, yuvám çvetám pedáve 'çvináčvam : 1.118.9^a, yuvám çvetám pedáva indrajūtam.

10.39.11^c : 8.22.1^c, yám açvinā suhavā rudravartani.

[10.39.13^d, yuvám çácibhir grasitám amuñcatam : 1.112.8^c, yábhir vartikām grasitám ámuñcatam.]

[10.39.14^b, átaḥsāma bhīgavo ná rátham : 4.16.20^b, bráhmākarma bhīgavo ná rátham.]

10.40.13^a : 8.87.2^c, tá mandasāná mánuṣo duroṇá ā.

10.41.2^c, víço yéna gáchatho yájvarir narā : 7.69.2^c, víço yéna gachatho devayántih.

[10.42.2^c, kóçam ná pūrṇám vásunā nyṭṭam : 4.20.6^d, udnéva kóçam vásunā nyṭṭam.]

[10.42.8^d, ní sunvaté vahati bhūri vāmám : 1.124.12^c, amā saté vahasi bhūri vāmám.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa ; to Indra)
góbhiḥ țaremāmatir durévām yávēna kṣudhaṁ puruhūta víçvām,
vayám rájabhiḥ prathamā dhánāny asmákēna vṛjánēnā jayēma.

Cf. Geldner, *Ved. Stud.* i. 150 ; Ludwig, *Kritik*, pp. 28, 31, 52.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa ; to Indra)
bṛhaspátir naḥ pári pātu paçcād utóttarasmād ádharād aghāyóh,
indrah purástād utá madhyató naḥ sákhā sákhibhyo várivah kṛṇotu.

[10.43.6^b, jánānām dhēnā avacákaçad víçā : 8.32.22^c, dhēnā indravacákaçat.]

10.43.10, 11 : see 10.42.10, 11.

10.44.10, 11 : see 10.42.10, 11.

[10.45.2^b, vidmā te dhāma vibhṛta purutrā: 10.80.4^d, agnēr dhāmāni vibhṛta, &c.]

10.45.2^d (Vatsapri Bhālandana; to Agni)

vidmā te agne tredhā trayāni [vidmā te dhāma vibhṛta purutrā,] ~~cf.~~ cf. 10.45.2^b
vidmā te nāma paramām gūhā yād vidmā tām ūtsam yāta ājagāntha.

10.84.5^d (Manyu Tāpasa; to Manyu)

vijeṣakṛd indra ivānavabravō 'smākaṁ manyo adhipā bhavehā,
priyām te nāma sahurē gṛṇīmasi vidmā tām ūtsam yāta ābabhūtha.

The repetition is probably secondary in 10.84.5; cf. under 3.5.4.

10.45.3^d, apām upāsthe mahiṣā avardhan: 10.8.1^d, apām upāsthe mahiṣo vavardha.

10.45.6^b: 4.18.5^d, ā ródasi aprṇā jáyamānaḥ: 3.6.2^a; 7.13.2^b, ā ródasi aprṇā jáyamānaḥ.

10.45.7^b: 7.4.4^b, mārteṣv agnir amṛto ní dhāyi.

10.45.9^c, prá tām naya pratarām vásyō ácha: 6.47.7^b, prá no naya, &c.; 8.71.6^c,
prá tām naya vásyō ácha.

10.45.10^c: 5.37.5^c, priyāḥ sūrye priyó agnā bhavāti.

10.45.11^d: 4.1.15^d; 16.6^d, vrajām gómantam uciḥo ví vavruḥ.

10.45.12^{od}: 9.68.10^{od}, adveṣe dyāvāprthiví huvema déva dhattá rayīm asmé
suvíram.

10.46.2^a: 2.4.2^a, imām vidhānto apām sadhāsthe.

10.46.4^a, mandráṁ hótāram uciḥo námobhiḥ: 7.10.5^a, mandráṁ hótāram uciḥo
yáviṣṭham.

[10.46.10^a, yām tvā devā dadhire havyavāham: 7.11.4^d; 10.52.3^d, átha devā
dadhire, &c.]

10.47.1^d—8^d, asmábhyaṁ citráṁ vṛṣaṇām rayīm dah.

10.47.4^b: 6.19.8^b, dhanaspṛtām çucuvāṁsam sudákṣam.

10.48.4^c, purú sahásrā ní çiçāmi dāçúṣe: 10.28.6^c, purú sahásrā ní çiçāmi sākām.

10.48.4^d, yān mā sómāso ukthíno ámandiṣuḥ: 4.42.6^c, yān mā sómāso mamādan
yād ukthá.

[10.49.1^c, ahām bhuvan yájamānasya coditá: 1.58.8^c, çákī bhava yájamā-
nasya, &c.]

[10.50.7^a, yé te vipra brahmakṛtaḥ sūtē sácā: 7.32.2^a, imé hí te brahmakṛtaḥ, &c.]

[10.50.7^d, máde sūtāsya somyāsyāndhasaḥ: 10.94.8^c, tá ū sūtāsya, &c.]

[10.52.2^a, ahám hótā ny asīdam yājñān : 5.1.5^d, 6^a ; 6.1.2^a, 6^b, all closely similar pādas ; see under 5.1.5^d.]

10.52.3^d : 7.11.4^d, áthā devā dadhire havyavāham ; 10.46.10^a, yām tvā devā dadhiré havyavāham.

10.52.5^d, áthemā vícvaḥ pñtanā jayāti : 8.96.7^d, áthemā vícvaḥ pñtanā jayasi.

10.52.6 = 3.9.9.

10.53.1^c : 3.19.1^c, sá no yaksad devátatā yājñān.

10.53.2^b, abhí prāyānsi súdhitāni hí khyát : 6.15.15^a, abhí prāyānsi súdhitāni hí khyāh.

10.53.5^b : 7.35.14^d, gójātā utā yé yajñīyāsah.

10.53.5^{cd} : 7.104.23^{cd}, pñthiví nah pñrthivāt pñtv āñhaso 'ntārikṣam divyāt pñtv asmān.

[10.53.10^d, yéna devāso amṛtatvām ānaçuḥ : 10.63.4^b, bñhād devāso amṛtatvām ānaçuḥ.]

10.54.3^a, ká u nú te mahimānaḥ samasya : 6.27.3^a, nahí nú te mahimānaḥ samasya.

[10.54.6^a, yó ádadhāj jyótisi jyótir antāḥ : 6.44.23^b, ayām sūrye adadhāj jyótir antāḥ.]

[10.55.4^d, mahān mahatyā asuratvām ékam : 3.55.1^d–23^d, mahād devānām asuratvām ékam.]

[10.56.5^c, tanūṣu vícva bhūvanā ní yemire : see under 8.3.6^c.]

10.56.7^b : 1.189.2^b, svastibhir āti durgāni vícva.

10.57.3^c : 8.41.2^b, pñrñām ca mánmabhiḥ.

10.57.4^c : 1.23.1^c = 10.9.7^c, jyók ca sūryam dñcé.

10.58.1^{bcd}–12^{bcd}, máno jagāma dñrakām, tát ta ā vartayamasthá kṣāyāya jivāse.

[10.59.1^a, prá tāry āyuh pratarām náviyah : 4.12.6^d = 10.126.8^d, prá tāry agne pratarām na āyuh.]

10.59.1^d–4^d, parātarām sú nīrtir jihrtām.

10.59.4^b : 6.52.5^b, pácyema nú sūryam uccārantam ; 4.25.4^b, jyók paçyāt sūryam, &c. ; 7.104.24^d, má te dñṇan sūryam, &c. ; 10.59.6^c, jyók paçyema sūryam, &c.

[10.59.5^b, jivātave sú prá tirā na āyuh : 8.18.22^c, prá sú na āyur jivāse tiretana.]

10.59.6^c : see prec. but one.

10.59.6^d, ānumate mñlāyā nah svastí : 8.48.8^a, sóma rājan mñlāyā nah svastí.

10.59.8^b: 1.142.7^c; 5.5.6^b; 9.102.7^b, yāhvī ṛtāsya mātārā; 9.33.5^b, yāhvīr ṛtāsya mātārāḥ.

10.59.8^{ode}, 9^{def}, 10^{ode}, bhāratām āpa yād rāpo dyāuḥ pṛthivi kṣamā rāpo mó sū te kīm canāmamat.

Cf. mó ca naḥ kīm canāmamat, 9.114.4^d.

10.60.1^c: 9.67.29^c, āganma bibhrato nāmaḥ.

10.60.8^{ode}, 9^{ode}, evā dādāra te māno jivātave nā mṛtyāve 'tho ariṣṭātāte; 10.60.10^d, the same, minus the first pāda.

10.61.10^a, 11^a, makṣū kanāyāḥ sakhyām nāvagvāḥ (11^a, nāvīyāḥ).

10.61.11^{cd}: 1.121.5^{cd}, ūci yāt te rēkṣa āyajanta sabardūghāyāḥ pāya usīyāyāḥ.

10.61.22^c: 1.54.11^c, rākṣa ca no maghónaḥ pāhī sūrīn.

10.62.1^{d-4d}, prāti grbhñta mānavām sumedhasaḥ.

10.62.3^b, āprathayan pṛthivīm mātāram vī: 6.72.2^d, āprathetaṁ pṛthivīm, &c.

10.62.7^b, vrajām gómantam aṇvīnam: 10.25.5^d, vrajām gómantam aṇvīnaṁ vívakṣase.

10.62.7^d: 8.65.12^c, ṣṛāvo devēṣv akrata.

10.62.8^d: 6.45.32^c, sadyó dānāya mánhate.

[10.62.9^d, vī síndhur iva paprathe: 8.3.4^b, samudrá iva paprathe.]

[10.63.4^b, bṛhád devāso amṛtatvām ānaṇḥ: 10.53.10^d, yéna devāso amṛtatvām ānaṇḥ.]

10.63.8^b, víṇvasya sthātúr jágataṣ ca mántavaḥ: 6.50.7^d, víṇvasya sthātúr jágato jánitriḥ; 7.60.2^c, víṇvasya sthātúr jágataṣ ca gopāḥ.

[10.63.9^c, agnīm mitráṁ várūṇaṁ sātāye bhāgam: 10.35.10^c, índraṁ mitráṁ, &c.]

10.63.13^a, áriṣṭaḥ sá mártō víṇva edhate: 1.41.2^c; 8.27.16^c, áriṣṭaḥ sárva edhate.

10.63.13^b: 6.70.3^c; 8.27.16^c, prá prajābhir jāyate dhármaṇas pári.

10.63.14^a: 10.35.14^a, yām devāso 'vatha vājasātau.

10.63.17 = 10.64.17 (Gaya Plāta; to Víṇve Devāḥ)
evā platēḥ sūnúr avīrḍhad vo víṇva ādityā adite manīṣí,
īṇānāso náro āmartyenāstāvi jáno divyó gāyena.

10.63.17^b = 10.64.17^b, víṇva ādityā adite manīṣí: 6.51.5^c, víṇva ādityā adite sajjósāḥ.

10.64.4^d (Gaya Plāta ; to Viçve Devāḥ)

kathā kavī tuvirāvān kāyā girā bṛhaspātir vāvṛdhate suvṛktībhiḥ,
ajā ékapāt suhāvebhir ḥkvabhir áhiḥ ṛṇotu budhnyò hávīmani.

10.92.12^b (Çaryāta Mānava ; to Viçve Devāḥ)

utā syā na uçjām urviyā kavīr áhiḥ ṛṇotu budhnyò hávīmani,
sūryāmāsā vicāranta divikṣīta dhiyā çamīmahuṣī asyā bodhatam.

Cf. for 10.64.4, Neisser, Bezz. Beitr. vii. 228 ; for both stanzas Hillebrandt, Ved. Myth., ii, pp. 338 ff.

10.64.7^a, prá vo vāyūm rathayūjam pūramdhim : 5.41.6^a, prá vo vāyūm rathayūjam kṛṇudhvam.

10.64.10^b, tvāṣṭa devébhir jānibhiḥ pitā vācaḥ : 6.50.13^c, tvāṣṭa devébhir jānibhiḥ sajósāḥ.

10.64.11^a : 1.144.7^b, ranvāḥ sāmdrṣṭāu pitumān iva kṣāyah.

10.64.15^c (Gaya Plāta ; to Viçve Devāḥ)

vī śā hótrā viçvam açnoti vāryam bṛhaspātir arāmatih pāniyasī,
grāvā yātra madhuṣúḍ ucyāte bṛhád ávīvaçanta matibhir manīṣīṇaḥ.

10.100.8^c (Duvasyu Vādana ; to Viçve Devāḥ)

ápāmiṣām savitā sāviṣan nyag vārya id āpa sedhantv ādrayaḥ,
grāvā yātra madhuṣúḍ ucyāte bṛhád á sarvátatim áditim vṛṇīmahe.

Cf. 5.25.8^b, grāveocyate bṛhát.

10.64.17 = 10.63.17.

10.64.17^b = 10.63.17^b, víçva ádityā adite manīṣī : 6.51.5^c, víçva ádityā adite sajósāḥ.

[10.65.1^a, agnīr índro vāruṇo mitró aryamā : see under 1.36.4^a.]

[10.65.1^c, ádityā viṣṇur marútaḥ svār bṛhát : 10.66.4^b, índravīṣṇu marútaḥ, &c.]

10.65.7^a, divákṣaso agnījihvá ṛtāvṛdhah : 1.44.14^b ; 7.66.10^b, agnījihvá ṛtāvṛdhah.

10.65.9^b (Vasukarṇa Vāsukra ; to Viçve Devāḥ)

parjányāvāta vṛṣabhā purīṣīṇēndravāyú vāruṇo mitró aryamā, ~~cf.~~ 1.36.4^a
devān ádityān áditim havāmahe yé párthivāso divyāso apsu yé.

10.66.4^c (The same)

áditir dyāvāpṛthivī ṛtām mahád índravīṣṇu marútaḥ svār bṛhát,

~~cf.~~ 10.65.1^c

devān ádityān ávase havāmahe vásūn rudrān savitāram sudānsasam.

10.65.14^b : 7.35.15^b, mánor yājatra amṛta ṛtajūāḥ.

10.65.15 = 10.66.15 (Vasukarṇa Vasukra ; to Viṣve Devāḥ)

devān vāsiṣṭho amṛtān vavande yé viṣvā bhūvanābhi pratasthūḥ,

ṭé no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā nah.

cd: 7.35.15^{cd} ; d: refrain, 7.1.20^d ff.

Cf. the correspondence of 10.65.9^c with 10.66.4^c.

10.65.15^{cd} = 10.66.15^{cd}: 7.35.15^{cd}, té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā nah.

10.66.3^b: 1.107.2^d ; 4.54.6^d, adityūr no āditiḥ ṣārma yaṇsat (10.66.3^b, yachatu).

[10.66.4^b, indravīṣṇu marūtaḥ svār brhāt: 10.65.1^c, adityā viṣṇur marūtaḥ, &c.]

10.66.4^c, devān adityān āvase havāmahe: 10.65.9^c, devān adityān āditim havāmahe.

10.66.9^b, āpa ōsadhīr vanīnāni yajñīyā: 7.34.25^b = 7.56.25^b, āpa ōsadhīr vanīno juṣanta.

[10.66.12^c, āditya rūdrā vāsavaḥ sūdānavaḥ (imā brāhma): 3.8.8^a, adityā rudrā vāsavaḥ sunīthāḥ ; 7.35.14^a, adityā rudrā vāsavo juṣanta (idām brāhma).]

10.66.13^a, dāivyā hótārā prathamā purohita: 2.3.7^a, dāivyā hótārā prathamā vidūṣṭārā ; 3.4.7^a = 3.7.8^a, dāivyā hótārā prathamā ny řñje ; 10.110.7^a, dāivyā hótārā prathamā suvācā.

10.66.13^b, řtāsya pānthām ānv emi sādhuṣā : 1.124.3^c ; 5.80.4^c, řtāsya pānthām ānv eti sādhu.

10.66.15 = 10.65.15.

10.66.15^{cd} = 10.66.15^{cd}: 7.35.15^{cd}, té no rāsantām urugāyām adyā yūyām pāta svastibhiḥ sādā nah.

10.67.2^b: 3.53.7^b, divās putráso ásurasya vīráḥ.

10.67.12^a (Ayāsyā Āngirasa ; to Bṛhaspati)

índro mahnā maható arṇavāsya ví mūrdhānam abhinad arbudāsya,

āhann āhim áriṇāt saptá síndhūn, deváir dyāvāpṛthivī prāvataṁ nah.

c: 4.38.1^c ; d: 1.31.8^d

10.111.4^a (Aṣṭrādaṇṣṭra Vāirūpa ; to Indra)

índro mahnā maható arṇavāsya vratāminād āngirobhīr grṇanāḥ,

purūṇi cin ní tatānā rájaṇsi dādhāra yó dharuṇaṁ satyātata.

10.67.12^c: 4.28.1^c, āhann āhim áriṇāt saptá síndhūn.

10.67.12^d: 1.31.8^d ; 9.69.10^d, deváir dyāvāpṛthivī prāvataṁ nah.

[10.68.1^c, giribhrájó nórmaýo mádantaḥ : 6.44.20^b, ghṛtaprúṣo nórmaýo, &c.]

10.68.11^d : 1.62.3^c, bhāspátir bhinád ádrim vidád gāḥ.

10.69.7^b, sahásrastarīḥ ṣatánītha fbbhā : 1.100.12^b, sahásracetaḥ ṣatánītha fbbhā.

10.70.2^c, ṛtasya pathā námasā miyédhaḥ : 1.128.2^b, ṛtasya pathā námasā haviṣ-
matā ; 10.31.2^b, ṛtasya pathā námasā vivāset.

[10.70.3^{ab}, ṣaṣvattamám īlate dūtyāya haviṣmanto manuṣyāso agnīm : 7.11.2^{ab},
tvām īlate ajirām dūtyāya haviṣmantah sādām in mānuṣāsah.]

10.70.11^d : 3.4.11^d = 7.2.11^d, svāhā devā amṛtā mādayantām.

10.71.3^c (Brhaspati Āngirasa ; to Jñāna)

yajñēna vācāḥ padavīyam āyan tām ānv avindann fṛṣiṣu praviṣṭam,
tām ābhṛtyā vy ādadhuḥ purutrā tām sapṭā rebhā abhī sām navante.]

cf. 1.164.3^c

10.125.3^c (Vāc Āmbhrinī ; Ātmastuti)

ahām rāṣṭrī saṁgāmani vāsūnām cikitūṣī prathamā yajñīyānām,
tām mā devā vy ādadhuḥ purutrā bhūristhātṛām bhūry āveṣyantim.

Both stanzas are in reality addressed to vāc 'speech', the ātmastuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.3^d, tām sapṭā rebhā abhī sām navante : 1.164.3^c, sapṭā svāsāro abhī sām
navante.]

10.71.4^d : 1.124.7^c ; 4.3.2^b ; 10.91.13^d, jāyēva pātya uṣatī suvāsāḥ.

10.72.2^d, 3^b, āsataḥ sād ajāyata.

10.74.5^b : 7.6.4^d, ānānataṁ damāyantaṁ prṭanyūn.

[10.74.5^c, ṛbhuṣāṇaṁ maghāvānaṁ suvrktīm : 10.104.7^b, sutēraṇaṁ maghā-
vānaṁ, &c.]

10.75.4^b : 9.77.1^d, vācṛī arṣanti pāyaseva dhenāvaḥ.

[10.75.9^c, mahān hy āsya mahimā panasyāte : 8.101.11^c, mahās te sató mahimā
panasyate.]

10.76.1^c, ubhé yāthā no āhanī sacābhuvā : 4.55.3^c, ubhé yāthā no āhanī nipāta.

[10.76.4^a, āpa hata rakṣāso bhaṅgurāvataḥ : 7.104.7^b, hatām druho rakṣāso, &c.]

10.77.6^d, arāc cid dvēṣaḥ sanutār yuyota : 6.47.13^d = 10.131.7^d, arāc cid dvēṣaḥ
sanutār yuyotu ; 7.58.6^c, arāc cid dvēṣo vṛṣaṇo yuyota.

10.77.8^a : 7.39.4^a, té hí yajñēṣu yajñīyāsa ūmah.

10.78.8^c, ádhi stotrásya sakhyásya gāta: 5.55.9^c, ádhi stotrásya sakhyásya gātana.

10.79.2^d, uttánáhastā námasádhi vikṣú: 3.14.5^b, uttánáhastā námasopasádyā ; 6.16.46^d, uttánáhasto námasā vivāset.

10.80.2^b, agnīr mahí ródasi á viveça: 3.61.7^b, vīṣa mahí ródasi á viveça.

[10.80.4^d, agnér dhāmāni víbhṛtā purutrā: 10.45.2^b, vidmā te dhāma víbhṛta, &c.]

10.80.7^d: 3.1.22^d, ágne máhi dráviṇam ú ŷajasva.

10.81.4^{ab}: 10.31.7^{ab}, kíṁ svid vānam ká u sá vṛkṣá āsa yáto dyāvāpṛthiví niṣṭatakṣúḥ.

[10.82.1^d, ád íd dyāvāpṛthiví aprathetām: 10.149.2^d, áto dyāvāpṛthiví, &c.]

10.82.5^a (Viçvakarman Bhāuvana; to Viçvakarman)

paró divā parā enā pṛthivyā paró devébhir āsurāir yád āsti,

kām svid gárbbham prathamām dadhra āpo yātra devāḥ samāpaçyanta viçe.

10.125.8^c (Vāc Āmbhrinī; Ātmastuti)

ahām evā vāta iva prā vāmy ārabhamāṇā bhūvanāni víçvā,

paró divā parā enā pṛthivyāitāvati mahinā sám babhūva.

10.82.6^d: 7.101.4^a, yásmin víçvāni bhūvanāni tasthúḥ.

10.83.2^b, manyúr hótā váruṇo jātávedāḥ: 3.5.4^b, mitró hótā, &c.

[10.83.6^c, mányo vajrinn abhí mām á vavṛtsva: 4.31.4^a, abhí na á vavṛtsva.]

10.83.7^b: 8.100.2^d, ádhā vṛtrāṇi jañghanāva bhūri.

10.84.5^d, vidmā tām útsam yāta ābabbhútha: 10.45.2^d, . . . yāta ājagántha.

10.85.17^b: 9.100.5^d, mitráya váruṇāya ca.

[10.85.18^c, víçvāny anyó bhūvanābhicāṣṭe: 1.108.1^b; 7.61.1^c, abhí víçvāni bhūvanāni caṣṭe; also 2.35.2^d; 2.40.5^a, víçvāny aryó (2.40.5^a, anyó) bhūvanā jajāna (2.40.5^a, jajāna).]

[10.85.24^a, prā tvā muñcāmi váruṇasya páçāt: 6.74.4^c, prā no muñcatām váruṇasya páçāt.]

10.85.39^d, jīvati çarādaḥ çatām: 7.66.16^c, jívema çarādaḥ çatām.

10.85.42^b, víçvam áyur vy āçnutam: 1.93.3^d, víçvam áyur vy āçnavat; 8.31.8^b, víçvam áyur vy āçnutah.

10.85.43^d, 44^d: 7.54.1^d, çām no bhava dvipāde çām cātuspāde: 6.74.1^d, çām no bhūtam dvipāde, &c.; 10.165.1^d, çām no astu dvipāde, &c.]

10.86.1^c–23^c, víçvasmād índra úttarah.

[10.86.5^d, ná sugám duṣkṛte bhuvam: 7.104.7^c, indrāsomā duṣkṛte mǎ sugám bhut.]

[10.86.15^c, manthás ta indra cáṁ hrdé: 8.82.3^c, bhuvát ta indra, &c.]

10.86.16^b, 17^d, antará sakthyā káprt.

10.86.16^d, 17^b, niṣedūṣo vijfmbhate.

10.87.1^d: 1.98.2^d, sá no dívā sá riśáh pátu náktam.

10.87.4^c, 13^d, tábhir (13^d, táyā) vidhya hṛdaye yātudhānān.

10.87.21^a, paçcát purástad adharád údaktát: 7.104.19^c, práktad ápaktad adharád údaktát.

[10.87.23^c, ágne tigména çociśā: agnis tigména, &c.; see under 1.12.12.]

10.88.2^b: 4.3.11^d, áviḥ svār abhavaj jāté agnáu.

[10.88.16^d, áprayuchan tarāṇir bhrájamānah: 7.63.4^b, duréarthas tarāṇir, &c.]

10.89.2^d, kṛṣṇā támāṁsi tvíṣyā jaghāna: 9.66.24^c, kṛṣṇā támāṁsi jáṅghanat.

10.89.8^c, prá yé mitráśya váruṇasya dhāma: 4.5.4^c, prá yé minánti váruṇasya dhāma.

Cf. also under 1.152.4^d, and 10.10.6^c.

[10.89.14^d, pṛthivyā apfḡ amuyá çáyante: 1.32.5^d, áhiḥ çayata upapfk pṛthivyāḥ.]

[10.89.15^a, çatrúyānto abhí yé nas tataré: 4.50.2^b, bḥhaspate abhí, &c.]

10.89.15^c (Reṇu Vāiçvāmitra; to Indra)

çatrúyānto abhí yé nas tataré, máhi vrádhanta ogaṇāsa indra, ~~cf.~~ cf. 10.89.1^a andhénāmítrās támāsā sacantām sujyotíṣo aktávas tán abhí syuh.

10.103.12^d (Apratiratha Āindra; to Apvā)

amíśām cittām pratilobháyanṭi grhāṇāṅgāny apve párehi,

abhí préhi nír daha hrtsú çókāir andhénāmítrās támāsā sacantām.

10.89.17^b, vidyāma sumatínām návānām: 1.4.3^b, vidyāma sumatínām.

10.89.17^{cd}: 6.25.9^{cd}, vidyāma vástor ávasā grṇánto viçvámitra (6.25.9^d, bhará-dvājā) utá ta indra nūnām.

Pāda c also in 1.177.5^c, q.v.

10.89.18: see under 3.30.22.

10.90.8^a, 9^a, tásmād yajñát sarvahútah.

10.90.16 = 1.164.50.

[10.91.4^d, arepāsah sūryasyeva raçmāyah : 5.55.3^c, virokinah sūryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.13^d : 1.124.7^c; 4.3.2^c; 10.71.4^d, jāyēva pātya uçatī suvāsah.

[10.91.14 : 6.16.47. The stanzas are closely related : see note to 5.6.5.]

10.91.14^c, kīlālapé sōmaprṛthāya vedhāse : 8.43.11^b, sōmaprṛthāya vedhāse.

[10.92.6^c, tébhiç caṣṭe vāruṇo mitró aryamā : see under 1.36.4^a.]

10.92.7^b : 4.41.6^b, sūro dīçike vīṣanaç ca pāuṇsyē.

10.92.12^b : 10.64.4^d, āhiḥ çṛṇotu budhnyò hāvīmani.

[10.93.1^a, máhi dyāvāprṛthivī bhūtam urvī : 6.68.4^d, dyāuç ca prṛthivi bhūtam urvī.]

Cf. under 6.68.4^d.

[10.93.4^a, té ghā rájano amṛtasya mandráh : 1.122.11^b, çrótā rájano amṛtasya mandráh.]

10.93.4^b : 1.79.3^c, aryamā mitró vāruṇah párijmā : 8.27.17^c, aryamā mitró vāruṇah sárātayah.

10.93.6^c, mahāh sá rāyá éçate : 1.149.1^a, mahāh sá rāyá éçate pátir dán.

10.93.11^c, sádā páhy abhiṣṭaye : 1.129.9^c, sádā páhy abhiṣṭibhih.

10.94.2^c, viṣṭvī grāvānah sukr̥tāh sukr̥tyāyā : 3.60.3^d, viṣṭvī çámibhih sukr̥tāh sukr̥tyāyā.

[10.94.8^c, tá ū sutásya somyásyāndhasah : 10.50.7^d, máde sutásya, &c.]

10.96.2^d, índrāya çūṣām hárivantam arcata : 1.9.10^c, índrāya çūṣām arcati ; 10.133.1^b, índrāya çūṣām arcata.

[10.96.13^d, satrá vīṣaṇ jāthāra á vīṣasva : 1.104.9^c, uruvyāçā jāthāra, &c.]

10.97.4^d, 8^d, ātmānam táva pūruṣa.

10.97.18^a, 19^b, yá óṣadhiḥ sōmarājñih.

10.97.19^d, 21^d, asyāi sám datta viryam.

10.99.12^d : 10.20.10^d, íṣam ūrjam suks̥itīm víçvam ábhāh.

10.100.1^d–11^d, á sarvátatim áditīm vṛṇīmahe.

10.100.8^c : 10.64.15^c, grāva yātra madhuṣúd ucyāte¹ brhāt.

10.100.9—] *Part 1: Repeated Passages belonging to Book X* [480

[10.100.9^b, víçvā dvéṣāṁsi sanutār yuyota : 2.29.2^b, yūyām dvéṣāṁsi, &c.]

10.101.1^c : 3.20.5^a, dadhikrām agnīm usásam ca devīm.

10.101.9^{cd} : 4.41.5^{o1}, sá no duhiyad yávaseva gatví sahásradhārā páyasā mahí gāuḥ ; 10.133.7^d, sahásradhārā páyasā mahí gāuḥ.

10.103.4^d, asmákam edhy avitá ráthānām : 7.32.11^c, asmákam bodhy avitá ráthānām.

10.103.12^d : 10.89.15^c andhénāmítrās tāmāsā sacantām.

10.104.6^a, úpa bráhmāṇi harivo háríbhyaṁ : 1.3.6^b, úpa bráhmāṇi harivāḥ.

10.104.6^d, dāçvān asy adhvarásya praketaḥ : 7.11.1^a, mahān asy, &c.

[10.104.7^b, sutéranām maghávānām suvrktīm : 10.74.5^c, ṛbhukṣāṇām maghā-vānām, &c.]

10.104.11 : see under 3.30.22.

10.108.7^b, góbhir áçvebhír vásubhir nyṭṭaḥ : 7.90.6^b, góbhir áçvebhír vásubhir híraṇyāiḥ.

10.110.4^c : 1.124.5^c, vy ù prathate vitarām vartyaḥ.

10.110.7^a, dáivya hótārā prathamā suvācā : 2.3.7^a, dáivya hótārā prathamā vidúṣṭarā ; 3.4.7^a = 3.7.8^a, dáivya hótārā prathamā ny ṛñje ; 10.66.13^a, dáivya hótārā prathamā puróhita.

10.110.11^b, agnir devánām abhavat purogāḥ : 3.2.8^d, agnir devánām abhavat puróhitaḥ ; 10.150.4^a, agnir devó devánām abhavat puróhitaḥ.

10.111.4^a : 10.67.12^a, índro mahná maható arṇavásya.

10.111.5^b, víçvā veda sávanā hānti çuṣṇam : 3.31.8^b, víçvā veda jánimā hānti çuṣṇam.

10.111.9^a : 4.17.1^d, srjáḥ síndhuṁ áhinā jagrasānān.

[10.112.1^c, hársasya hāntave çūra çátrūn : 6.44.17^a, enā mandāno jahi çūra çátrūn.]

[10.112.8^{ab}, prá ta indra pūrvyāṇi prá nūnām vīryā vocām prathamā kṛtāni : see under 5.31.6.]

10.114.2^d : 3.54.5^d, páreṣu yá gúhyeṣu vratéṣu.

10.115.2^b, sám yó vāná yuváte bhásmana datá : 7.4.2^c, sám yó vāná yuváte çúcidan.

10.115.5^b: 6.15.3^b, aryāḥ pārasyaṅtarasya tārusaḥ.

10.115.8^{od}: 1.53.11^{od}, tvām stoṣāma tvāyā suvīrā drāghīya āyuh pratarām
dādhanāḥ.

10.116.5^b: 4.4.5^c, āva sthirā tanuḥi yātujūnam.

10.116.7^c, tūbhyam suto maghavan tūbhyam pakvāḥ: 2.36.5^c, tūbhyam suto
maghavan tūbhyam ābhṛtaḥ.

10.118.3^b: 1.79.5^b, agnīr iḥnyo girā.

10.118.5^b: 3.9.6^b; 10.150.1^b, devēbhyo havyaavāhana; 10.119.13^b, devēbhyo
havyavāhanah.

10.118.7^c, gopā ṛtasya dīdihi: 3.10.2^c, gopā ṛtasya dīdihi svē dāme.

10.118.9^c: 5.14.2^c, yājñiṣṭham mānuṣe jāne.

10.119.1^c–13^c, kuvīt sōmasyāpām iti.

10.119.2^b, 3^a, ūn mā pītā ayaṁsata.

10.119.13^b, devēbhyo havyaavāhanah: 3.9.6^b; 10.118.5^b; 150.1^b, devēbhyo
havyavāhana.

10.120.8^d: 3.31.21^d dūraç ca viçvā avṛṇod āpa svāḥ.

[10.120.9^d, hinvānti ca çavasā vardhāyanti ca: 5.11.5^d, ā pṛṇanti çavasā, &c.]

[10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, Prol.,
p. 316, note.]

10.121.1^d–9^d, kasmāi devāya havīṣā vidhema.

10.121.10^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 48.13^d, vayām syāma pātayo rayinām.

10.122.3^d, yās ta ānaṣ samīdhā tān juṣasva: 6.1.9^b, yās ta ānaṣ samīdhā
havyādātīm.

10.122.4^a: 5.11.4^a, yajñāsya ketūm prathamām purōhitam.

10.122.7^b, dutām kṛṇvānā ayajanta mānuṣāḥ: 5.3.8^b, dutām kṛṇvānā ayajanta
havyāiḥ.

10.122.8^c, rāyās pōsam yājamāneṣu dhārāya: 8.59(Val.11).7^b, rāyās pōsam
yājamāneṣu dhattam; 10.17.9^d, rāyās pōsam yājamāneṣu dhehi.

10.123.7^a: 9.85.12^a, urdhvō gandharvō ādhi nāke asthāt.

10.123.7^{od}, vāsāno ātkam surabhīm drçē kām svār ṇā nāma janata priyāṇi:
6.29.3^{od}, vāsāno ātkam surabhīm drçē kām svār ṇa nṛtav īṣirō
babhūtha.

10.123.8—] *Part 1: Repeated Passages belonging to Book X* [482

10.123.8^c, bhānuḥ çukreṇa çocīṣa cakanāḥ : 9.85.12^c, bhānuḥ çukreṇa çocīṣa vy
adyāt.

10.125.3^c, tám mā devā vy ādadhuh purutrā : 10.71.3^c, tám abhṛtya vy ādadhuh
purutrā.

10.125.6^b (Vāc Āmbhrī ; Ātmastuti)

ahām rudrāya dhānur ā tanomi brahmadviṣe çārave hāntavā u,
ahām jānāya samādam kṛṇomy ahām dyāvāprthivī ā viveça.

10.182.3^b (Tapurmūrdhan Bārhaspatya ; to Bṛhaspati)

tāpurmūrdhā tapatu rakṣāso yé brahmadviṣaḥ çārave hāntavā u,

ksipād āçastim āpa durmatīm hann āthā karad yājamānāya çām yōh.]

~~6~~ refrain, 10.182.1^{od}-3^{od}

Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . . çārave hāntavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The case-attraction in brahmadviṣe, 10.125.6, is old.

10.125.8^c : 10.82.5^a, paró divā parā enā prthivyā.

10.126.1^a, ná tám ānho ná duriṭām : 2.23.5^a, ná tám ānho na duriṭām kútaç
canā ; 8.19.6^c, ná tám ānho devākṛtām kútaç canā.

10.126.2^b : 5.67.1^c ; 8.67.4^b, vāruṇa mītrāryaman.

10.126.3^b-7^b, vāruṇo mitró aryamā ; see also under 1.26.4^b.

10.126.7^{bc}, vāruṇo mitró aryamā, çarma yachantu saprátha (ādityāso yád ímahe
āti dvīṣaḥ) : 8.18.3^{bc}, vāruṇo mitró aryamā, çarma yachantu saprátho
yád ímahe.

10.126.8 = 4.12.6.

10.127.1^c, víçvā ādhi çríyo 'dhita : 2.8.5^c, víçvā ādhi çríyo dadhe ; 10.21.3^d, víçvā
ādhi çríyo dhiṣe vívakṣase.

[10.127.2^c, jyótiṣa bādhate támaḥ : 10.37.4^a, yéna sūrya jyótiṣa bādhase támaḥ.]

[10.127.8^a, úpa te gā ivákaram . . . stómam : 1.114.9^a, úpa te stómān paçupā
ivákaram.]

[10.128.8^d, índra má no rīriṣo má párá dāḥ : 1.104.8^a, má no vadhīr índra má
párá dāḥ.]

10.129.6^a : 3.54.5^a, kó addhā veda ká ihā prá vocat.

10.131.3^{cd} : 4.17.16^{ab}, gavyānta índraṁ sakhyāya víprā açvāyānto víṣaṇam
vājáyantaḥ.

10.131.6 = 6.47.12.

10.131.6^b = 6.47.12^b, *sumṛīṅkó bhavatu viçvavedāḥ* : 4.1.20^d, *sumṛīṅkó bhavatu jātavedāḥ*.

10.131.6^d = 6.47.12^d : 4.51.10^d ; 9.89.7^d ; 95.5^d, *suvīryasya pátayaḥ syāma*.

10.131.7 = 6.47.13.

10.131.7^{ab} = 6.47.13^{ab} : 3.1.21^{cd} ; 59.4^{cd}, *tāsya vayām sumatāu yajñīyasyāpi bhadre sāumanasē syāma* : 10.14.6^{cd}, *tēṣām vayām sumatāu yajñīyā-nām āpi bhadre sāumanasē syāma*.

10.131.7^d = 6.47.13^d, *ārāc cid dvēṣaḥ sanutār yuyota* : 7.58.6^c, *ārāc cid dvēṣo vṛṣaṇo yuyota* ; 10.77.6^d, *ārāc cid dvēṣaḥ sanutār yuyota*.

10.133.1^b, *indrāya çuṣām arcata* : 1.9.10^c, *indrāya çuṣām arcati* ; 10.96.2, *indrāya çuṣām hārivantam arcata*.

10.133.1^{fe-3fe}, 4^{ef-6ef}, *nābhantām anyakēṣām jyākā ādhi dhānvasu*.

10.133.2^c, *açatrūr indra jajñise* : 1.102.8^d, *açatrūr indra janūṣā sanād asi* ; 8.21.13^b, *ānāpīr indra janūṣā sanād asi*.

10.133.2^d, *viçvaṁ puṣyasi vāryam* : 1.89.9^b ; 5.6.6^b, *viçvaṁ puṣyanti vāryam*.

[10.133.3^b, *aryó naçanta no dhīyaḥ* : 9.79.1^d, *aryó naçanta sáníṣanta no dhīyaḥ*.]

10.133.4^c (Sudās Pājavana ; to Indra)

yó na indrabhító jáno vṛkáyur ādīdeçati,

adhaspadám tám im kṛdhi vibādhó asi sasahír *└nābhantām anyakēṣām jyākā ādhi dhānvasu.* ☞ refrain, 10.133.1^{fe} ff.

10.134.2^c (Mādhātā Yāuvanāçva ; to Indra)

áva sma durhaṇāyató mártasya tanuhi sthirám,

adhaspadám tám im kṛdhi *└yó asmán ādīdeçati*, *└deví jánitry ajījanad bhadrá jánitry ajījanat.* ☞ d : 9.52.4^c ; ef : refrain, 10.134.1^{ef-6ef}

10.133.6^a : 3.41.7^a ; 7.31.4^a, *vayām indra tvāyāvah*.

10.133.6^b, *sakhitvám á rabhāmahe* : 9.61.4^c ; 65.9^c, *sakhitvám á vṛṇīmahe*.

10.133.7^d, *sahásradhārā páyasā mahí gāuh* : see under 10.101.9^{cd}.

10.134.1^d : 3.10.1^b, *samrájaṁ carṣapmám*.

10.134.1^{ef-6ef}, *deví jánitry ajījanad bhadrá jánitry ajījanat*.

10.134.2^c : 10.133.4^c, *adhaspadám tám im kṛdhi*.

10.134.2^d : 9.52.4^c, *yó asmán ādīdeçati*.

10.134.3—] *Part 1: Repeated Passages belonging to Book X* [484

10.184.3^d: 8.61.5^b, indra víçvābhīr utībhīḥ ; 8.12.5^c, indra víçvābhīr utībhīr
vavāksītha ; 8.32.12^c, indro víçvābhīr utībhīḥ.

See also under 8.37.1.

10.184.4^d: 1.30.8^b, sahasrīṇībhīr utībhīḥ.

10.186.4^a, antārikṣeṇa patati : 1.25.7^b, antārikṣeṇa pátatām ; 8.7.35^b, antārikṣeṇa
pátataḥ.

10.189.2^b: 1.73.8^d, āpaprivān ródasī antārikṣam.

10.189.3^a: 1.96.6^a, rāyó budhnāḥ saṁgāmano vāsūnām.

10.189.3^c: 10.34.8^b, devā iva savitā satyādharma.

10.189.5^c: 5.85.8^b, yád vā ghā satyām utá yān ná vidmā.

[10.140.2^d, pṛṇāksi ródasī ubhé : 8.64.4^c, óbhé pṛṇāsī ródasī.]

10.140.3^b: 8.60.4^d, mándasva dhītībhīr hitāḥ.

10.140.6^b: 3.2.5^a, agnīm sumnāya dadhire puró jánāḥ.

10.140.6^c, çrútkarṇam sapráthastamam tvā girá : 1.45.7^c, çrútkarṇam saprátha-
stamam.

10.141.3^b: 8.11.6^c, agnīm gīrbhīr havāmahe.

10.141.4^a: 1.14.3^a, indravāyú bhāspátim.

10.141.6^b, bráhma yajñām ca vardhaya : 1.10.4^d, indra yajñām ca vardhaya.

[10.142.4^c, yadā te vāto anuvāti çociḥ : 1.148.4^c ; 7.3.2^c, ád asya vāto ánu vāti
çociḥ ; 4.7.10^b, yád asya vāto anuvāti çociḥ.]

10.142.5^d, nyaññ uttānām anvēsi bhúmim : 10.27.13^d, nyaññ uttānām ánv eti
bhúmim.

10.147.4^d, makṣú sá vájam bharate dhánā nṛbhīḥ : 1.64.13^c, árvadbhīr vájam,
&c. ; 2.26.3^c, sá putráir vájam, &c.

10.148.2^b: 2.11.4^d, dāsīr víçāḥ sūryeṇa sahyāḥ.

10.148.2^c: 2.11.5^a ; 3.39.6^c, guhá hitām gúhyam gūḥām apsú.

10.148.4^d, utá trāyasva grṇatá utá stīn : 10.22.15^c, utá trāyasva grṇató maghónāḥ.

[10.149.2^d, áto dyāvāpṛthiví aprathetām : 10.82.1^d, ád íd dyāvāpṛthiví, &c.]

10.150.1^b: 3.9.6^b ; 10.118.5^b, devébhyo havayavāhana ; 10.119.13^b, devébhyo
havayavāhanāḥ.

10.150.2^{ab}: 1.91.10^{ab}, imām yajñām idām váco jujusāṇā upāgahi; 1.26.10^b, imām yajñām idām vácaḥ.

10.150.4^a, agnīr devó devānām abhavat puróhitaḥ: 3.2.8, agnīr devānām abhavat puróhitaḥ; 10.110.11^b, agnīr devānām abhavat purogāḥ.

10.152.3^a, ví rákṣo ví mṛdho jahi: 8.61.13^d, ví dvīṣo ví mṛdho jahi.

[10.152.5^d, vāriyo yavayā vadhām: 1.5.10^c, íḥāno yavayā vadhām.]

[10.153.2^c, tvām vṛṣan vṛśéd asi: 8.33.10^a, satyām itthā vṛśéd asi; 9.64.2^c, satyām vṛṣan vṛśéd asi.]

10.153.3^b, vy antárikṣam atiraḥ: 8.14.7^a, vy antárikṣam atirat.

10.153.4^c: 8.76.9^c, vājraṁ ciḥāna ójasā.

10.153.5^a: 8.98.2^a, tvām indrábhībḥúr asi.

10.154.4^a, yé cit púrva ṛtasāpaḥ: 1.179.2^a, yé cid dhí púrva ṛtasāpa ásan.

[10.156.3^b, pṛthúm gómantam açvínam: 8.6.9^b; 9.62.12^b; 63.12^b, rayín gómantam açvínam.]

10.156.4^b: 8.89.7^b; 9.107.7^d, á súryam rohayo diví; 1.7.3^b, á súryam rohayad diví.

10.157.5^b: 1.168.9^d, ád ít svadhám iṣirám páry apaçyan.

10.158.5^a: 1.82.3^a, susamḍḥam tvā vayám.

[10.158.5^b, práti paçyema sūrya: 10.37.7^d, jyóg jivāḥ práti paçyema sūrya.]

10.159.4 (Çacī Paulomī; Atmastuti) =

10.174.4 (Abhivarta Āṅgīrasa; Rājñāḥ stutiḥ)

yénéndro haviṣā kṛtv yábhavat dyumny ūttamāḥ.

idām tát akri devā asapatná (10.174.4, asapatnáḥ) kilābhuvam.

Cf. Oldenberg, Prol., p. 244.

[10.160.1^{cd}, índra má tvā yájamānāso anyé ní rīraman túbhyam imé sutásah: see under 2.18.3.]

[10.160.5^a, açvāyānto gavyānto vājāyantaḥ: all words of this páda are contained in 4.17.16^{ab} = 10.131.3^{cd}.]

10.162.1^{cd}, ámivā yás te gárbhāṁ durṇāmā yónim açáye: 10.162.2^{ab}, yás te gárbhāṁ ámivā durṇāmā yónim açáye.

10.162.3^d—6^d, tám itó nāçayāmasi.

10.163.5^{od}, 6^{od}, yākṣmañ sárvasmād ātmānas tām idāñ ví vṛhāmi te.

10.164.4^b, abhidrohām cārāmasi: 7.89.5^b, abhidrohām manuṣyaḥ cārāmasi.

10.164.5^{ab}: 8.47.18^{ab}, ájāiṣmādyāsanāma cābhūmānāgasō vayām.

10.165.1^d, çām no astu dvipāde çām cātuspāde: 6.74.1^d, çām no bhūtañ dvi-
pāde, &c.; 7.54.1^d; 10.85.43^d, 44^d, çām no bhava dvipāde, &c.

[10.168.2^d, asyā víçvasya bhūvanasya rájā: 3.46.2^c; 6.36.4^d, éko víçvasya, &c.;
5.83.3^c, téna víçvasya, &c.; 9.97.56^b, sómo víçvasya, &c.]

10.169.2^d, tábhyaḥ parjanya máhi çárma yacha: 5.83.1^d, sá naḥ parjanya máhi
çárma yacha.

10.170.4^{ab}: 8.89.3^{ab}, vibhrájañ jyótiṣā svar ágachō rocanām divāḥ.

[10.171.3^a, tvām tyām indra mártyam: 5.35.5^a, tvām tām indra mártyam.]

Of. 1.131.4^d.

10.173.3^b, 6^a, dhruvām dhruvéṇa havíṣa.

10.174.4 = 10.159.4 (except asapatnáḥ in 10.174.4 for asapatná in 10.159.4).

10.175.1^b, 4^b, devāḥ suvatu dhármaṇa.

10.175.2^b: 8.18.10^b, āpa sedhata durmatīm.

10.175.4^c: 5.26.5^a; 8.14.3^b; 17.10^c, yájamānāya sunvaté.

[10.177.1^c, samudré antāḥ kavāyo ví cakṣate: 1.159.4^d, samudré antāḥ kavāyaḥ
suditāyaḥ.]

10.177.2^d, ṛtāsyā padé kavāyo ní pānti: 10.5.2^c, ṛtāsyā padām kavāyo ní pānti.

10.177.3 = 1.164.31.

[10.178.2^c, úrvi ná pṛthvi bāhule gābhīre: 4.23.10^c, ṛtāya pṛthvī bahulé
gabhiré.]

10.178.3^{abc}, sadyāç cid yāḥ çávasā páñca kṛṣṭīḥ sūrya iva jyótiṣāpās tatāna,
sahasrasāḥ çatasā asya ráñhiḥ: 4.38.10^{abc}, á dadhikráḥ çávasā páñca
kṛṣṭīḥ sūrya iva jyótiṣāpās tatāna, sahasrasāḥ çatasā vājy árvā.

10.180.2^a: 1.154.2^b, mṛgó ná bhīmāḥ kucaró giriṣṭhāḥ.

10.181.1^c—3^c, dhātúr dyūtānāt savitūç ca víṣṇoḥ.

10.182.1^{od}—3^{od}, kṣipād āçastim āpa durmatīm hann áthā karad yájamānāya
çām yóḥ.

10.182.3^b, brahmadviṣaḥ ṣārave hāntavā u: 10.125.6^b, brahmadviṣe ṣārave hāntavā u.

10.183.1^c, ihā prajāṃ ihā rayīm rārāṇaḥ: 4.36.9^a, ihā prajāṃ ihā rayīm rārāṇaḥ.

[10.187.1^b, vṛṣabhāya kṣitnām: 7.98.1^b, juhótana vṛṣabhāya kṣitnām.]

10.187.1^c—5^c, sá naḥ paṛsad áti dvīṣaḥ.

[10.187.3^b, vīṣā çukréṇa çocīṣā: agnīḥ çukréṇa, &c. ; see under 1.12.12.]

10.187.4^{ab}: 3.62.9^{ab}, yó víçvābhí vipáçyati bhúvana sām ca páçyati.

10.187.5^a, yó asyá páre rájasah: 10.27.7^d, yó asyá páre rájaso vivéṣa.

[10.188.1^b, áçvaṃ hinota vājīnam: 9.62.18^c, hárīm hinota vājīnam.]

10.188.1^c: 1.13.7^c; 8.65.6^c, idám no barhír asáde.

[10.191.1^b, ágne víçvāny aryá á: 9.61.11^a, ená víçvāny aryá á.]

[10.191.1^d, sá no vásūny á bhara: 8.93.29^a, sá no víçvāny á bhara.]

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